BENTIVOLIO
AND
URANIA,
IN
Six Books:

By Nathanael Ingelo D. D.

The Third Edition, with ſome Amendments.

Wherein all the Obſcure Words throughout the Book are interpreted in the Margin, which makes this much more delightful to read than the former Editions.

LONDON,
Printed by *T. R.* for *Richard Marriott,* and are to be ſold by *Benj. Tooke* at the Ship in St. *Pauls* Church-yard, and *Tho. Sawbridge* at the three Flower de Luces in Little Britain.
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TO

THE HONOURABLE

WILLIAM BRERETON Eſq;

Eldeſt Son of the Right Honourable

WILLIAM Lord *BRERETON*

Of *BRERETON* in

CHESHIRE.

SIR,

I Have not plac'd your Name before theſe Papers, that from thence I might take an Occaſion to flatter you with that ſort of laviſh Praiſe by which many make their Epiſtles Dedicatory, *Romances*. The Notices of your Generous Temper which I have received in your Acquaintance would forbid that Vanity, if nothing elſe hindred me; For they have aſſured me that you are rais'd far above ſuch a Lowneſs of Spirit as will be taken with Adulations. The worth which deſerves higheſt praiſes, doth moſt ſcorn Flattery.

Neither do I deſign the Patronage of my Imperfections by devoting to you the Book in which they are diſcovered. If I ſhould have forgotten my ſelf

 ſo

ſo far as to have made ſuch an unworthy Application of your Name, I ſhould have abus'd you, I confeſs: For, as he ſaid, *Ne ſi deve chiamar un' Giove per Padrino d'un' Pigmeo*, and my Expectation would have been fruſtrate, for the world is not ſo fooliſh as to think it a part of the Homage which it owes to Illuſtrious Perſons, to judg every thing Excellent which hath put on their Livery.

My deſire is to manifeſt a ſincere Reſentment of the Civilities which I have received from you, and to reveal the inward Senſe of my Heart in which I do unfeignedly honour your True Worth, which is made up of a Great Wiſdom and Much Goodneſs. Not that I preſume ſo much upon the Value of theſe Leaves, as to think that they either carry any Obligation, or pay much reſpect: but I ſend them as Inſtances of that Good will, which wanting more acceptable Expreſſions beſpeaks your favourable Reception for theſe.

If they had any Worth, I ſhould have thought none fitter to whom I might commend them than your ſelf, who have patroniz'd Wiſdom with your Noble Choice, and honour'd Vertue with an Exemplary Life. As you are grac'd with the Nobility of your Birth, ſo you are deſervedly loved by many who accompany their Affections with Judgment, becauſe you have adorn'd your Quality with thoſe Excellent Accompliſhments, by whoſe abſence Nobility is diſhonour'd.

Thoſe which unwiſely lean upon the Fame of their Anceſtors, and make boaſts of Honour which is not ſupported with their own Vertues, but only derived

derived with the Bloud which they received from others, whilſt they are themſelves deſtitute of thoſe Heroick Graces for which their Fathers or Grandfathers were juſtly admired; they overturn their Statues, prophane their Urns, and blaſt the Glory of their Memories by Ignoble Practices: as the Poet reprov'd the degenerate *Roman*,

> *Squalentes traducit Avos, emptorque veneni*
> *Frangenda miſeram funeſtat Imagine Gentem.*

It afflicts Ingenuous Perſons when they ſee the Ancient Splendour of Great Families eclips'd by thoſe which ſhould make them more Illuſtrious; eſpecially when they conſider thoſe ſlight Motives by which they ſuffer themſelves to be withdrawn from the Purſuit of true Glory. For, as the Philoſopher obſerv'd concerning ſuch in his Time, Εἰσὶν ἐξηπατημένοι ὑπὸ ἁβρότητος καὶ ἡδονῆς, εὐπροσώπων κακῶν, *they are cheated with ſoft Pleaſures, ſpecious Evils.* But no body muſt tell them of it. For though they condemn, and it may be, puniſh their own Sins, when they are committed by Peaſants;

> *At vos Trojugenæ vobis ignoſcitis, & quæ*
> *Turpia Cerdoni, Voleſos Brutumque decebunt.*

By which Means though they might in regard of the Advantages of their Higher Condition be moſt like unto God, that is, *Saviours of their Country*, which Title is not unjuſtly given to ſome: yet many ſlighting the Deſerts of Noble

Vertues, augment the Miſeries of the World both with the particular Harms which neceſſarily go along with Vitious Actions, as alſo by the Contagious Influence which falls from the evil Examples of Great Perſons.

But what do I talk to you of this Miſchief, who have ſo advanc'd your Mind by the Study of the beſt Knowledg, and perfected your Faculties with thoſe Vertuous Habits which become a Chriſtian and a Gentleman, that I may not only call you, as the Emperour modeſtly limited his own Praiſes, Φιλοσοφίας ἐραστὴν μόνον, *only a Lover of Philoſophy*, but rather, in regard of your rare Attainments, *the Love of Philoſophers*?

I will not be further troubleſome unto you. That you may enjoy a good Health and a long Life; and that you may encreaſe the Honour of your Family and promote the Good of your Country, and at length be received into the Regions of Immortal Glory, is the hearty Prayer of

Sir,

Your moſt Humble

and

Affectionate Servant,

N. INGELO.

A PREFACE TO THE READER,

CONCERNING The DESIGN of this BOOK.

It is juſtly eſteemed by thoſe which know themſelves, as the only work that is worthy of wiſe men, ſo to imploy their better faculties, and improve their time, that at laſt they may obtain an End, in which they may rejoyce eternally: After a ſincere intention of this End, to proſecute it with a conſtant uſe of fit means, is the Character of a prudent and Good man. Thoſe which govern not their life by this Principle, do either ſuffer themſelves to be benum'd with Idleneſs, or abuſe the activity of their Souls in ſome vain employment.

The firſt of theſe two out of their great love to do nothing, can make no better wiſh for themſelves, than that they might ſleep out the other half of their time; and it is rational to do ſo, if his rule were good for any thing, who ſaid, He values his life at a juſt rate, who would be content to forgo it for a Dream.

The other *make their bargain but a little better; for whilſt they entertain themſelves with things which correſpond not with the Dignity of Reaſonable Souls, inſtead of perfecting thoſe rare Capacities with which their Natures are inveſted, by a generous endeavour to obtain that Happineſs which God doth not envy us, they leſſen themſelves, clip the wings of their Souls, and bring them down from thoſe degrees of Excellency which they actually enjoy, and make them degenerate into a brutiſh incapacity, though many times they take no notice of the weakneſs of their judgments: till they meet it in the miſerable Conſequences of their Actions.*

It is not my purpoſe here to reckon up all the impertinencies of Mankind, which are the ſeveral inſtances of the forementioned folly, I would only give a charitable notice of one, viz. The Writing and Reading of Romances. *This I put into the number, becauſe for the moſt part it is verified in them what* Juſtin Martyr *ſaid of* Homer's *Poetry,* Ἔστι γὰρ ἡ πᾶσα ῥαψῳδία Ἰλιάδος τε καὶ Ὀδυσσείας, ἀρχὴ καὶ τέλος, γυνή, i. e. The whole Rhapſody of Homer's Iliads and Odyſſeis, beginning and end, is but a Woman. *Yet they dote ſo much upon*

that

that ſubject, that they think with thoſe amorous Trojans, *that* Helen *was not only worthy of all the labours of* Homer's *Quill, but alſo of the ſharp contentions of the* Greek *and* Trojan *ſwords.*

> Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς,
> Τοιῇ δ᾽ ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν: i. e.

> A ten years War is no unworthy ſight,
> When *Greece* and *Troy* for ſuch a Woman fight,

She was a brave Woman indeed, and it was but fit that ſo many Gallant men ſhould deſtroy one another in the Revenge *and* Defence *of her Adultery. But* Maximus Tyrius *in his* 15[th]. *Diſſertation, doth juſtly reprove the folly of their opinion, and condemn the unreaſonableneſs of that laviſh praiſe.*

I am not ignorant that Homer *wrote upon another deſign, than to tell us many tales of* Helen *and* Paris; *and that* Horace *hath ſaid in his Commendation,*

> *Qui, quid ſit pulchrum, quid turpe, quid utile, quid non,*
> *Plenius ac melius* Chryſippo *&* Crantore *dicit*: *i. e.*

> He what is fair, what foul, what good, what not,
> Better then *Crantor* and *Chryſippus* wrot.

It may be ſo; for though Chryſippus *was ſo great a man, that he was eſteemed the only ſupport of the Stoick School, according to the Proverbial ſpeech recorded by* Diogenes Laertius, Εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν Στοά. *Yet quite contrary to the vertuous deſign of prudent* Socrates, *he ſpoil'd the Doctrine of good manners, and unwiſely changed the ſubſtantial precepts of a moral life for the uſeleſs ſubtilties of nice diſputation. Or what if* Crantor, *whom he yokes with him in the diſparagement, made no great proficiency either by* Plato, *to whoſe School he belonged, or* Homer *himſelf, who was his delight? For all this fair verdict, which* Horace *hath paſſed in favour of his Brother Poet, the Moral Vertues, which ſo highly concern the felicity of the World, ought to be diſcours'd in another manner than he uſeth; for he, as it may be ſaid alſo of other* Romancers, *hath made the fabulous rind ſo thick, that few can ſee through it into the uſeful ſenſe. I do not deny what* Plutarch *ſayes, that his Verſes were not written only for pleaſure,* ἀλλὰ γὰρ βαθύτερός τις νοῦς ἐγκεκρυμμένος τοῖς ἔπεσι, i. e. *but that a deeper meaning is hid under his Poems; he hath ſunk it ſo deep, that very few can come at it. And ſome of thoſe who applaud him for a* Philoſopher, *confeſs that ſuch only can make a gain of him, that have already attain'd a mature judgment by long ſtudy; that is, ſuch may poſſibly learn of him, who are able to teach him: but he is ſo unfit for others, that* Plato *deſired they might not ſee him,* ἵνα μὴ μύθους οἰήσαιντο γράφειν τὸν Ἥρωα, i. e. *for fear they ſhould think that the* Hero *wrote fables, which he had good reaſon to expect upon the peruſal.*

Beſides this, as many others do, he hath ſo form'd the repreſentations of Vertue and Vice, that it is hard to ſay, which is commended, and which reproved; whil'ſt the Gods are frequently brought in practicing Immoralities, he doth at leaſt equal Vice to Vertue, and nouriſh that which he ſhould eradicate. For, why ſhould men endeavour to be better than their Gods? So he in the Comedy made the Adultery of Jupiter *an apology for his luſt.*

Ec

The Preface.

——Et quia conſimilem luſerat
Jam olim ille ludum——— ———
Ego homuncio hoc non facerem? *Terent. Eunuch.*

By theſe and ſuch like inſtances the Greek Fathers did convince the Heathens of the imperfection of their beſt Authors. So one may perceive in ſome Romances *of a later date, that the pictures of* Heroes, *which they have drawn for exact patterns of the moſt rais'd vertue, are often blotted with notorious defects, as Impatience, Revenge, and the like.*

But this ſort of Books is moſt to be blamed, becauſe for the greater part, as I ſaid before, their chief Deſign *is to put fleſhly Luſt into long ſtories, and ſometimes not without very unhandſome mixtures, tending only to the ſervice of brutiſh Concupiſcence, the nouriſhment of diſhonourable affections, and by exciting in the Readers muddy fancies, to indiſpoſe them for their attendance upon God by their better part. For ſome ſuch reaſon, I ſuppoſe, the great* Sidney *before his Death charg'd his friend Sir* Fulk Grevil, *who had the only Copy of his* Arcadia, *that he ſhould never permit it to be made publick.*

The other *pieces, which fill up the* intervals *of the ſtory, and grace it with pleaſing varieties, are commonly frivolous devices of wit in ſome contemptible matter, and ſerve but to ſome ſuch ſlight purpoſe, as doth the writing of* Verſes *in the form of an* Egg *or* Hatchet, *where the meaſures of words and ſenſe are conſtrain'd to ſute with the odd proportions of ſuch figures. Theſe are fine rarities of no uſe, the intertexture of the* by-accidents *being as trivial as the* principal Deſign.

'Tis true, ſome of theſe Authors written in divers Languages, *are applauded for the* Elegancy *of each particular* Tongue, *and are here and there interſpers'd with good* Sentences: *but they are ſo deeply* infected *with* noiſome words, immodeſt Tales *and* Diſcourſes, *which do fatally corrupt the manners of Youth, that I cannot but aſſent to the opinion of many wiſe men, who judge them, for all that, well worthy of the fire. Neither do I think it improper to uſe the words, which the old* Sages *of* Troy *ſilently mutter'd, when they perceived the dangers which attended the beauty of* Helen, *which the young men extoll'd as equal to that of the heavenly Goddeſſes.*

'Αλλὰ ϗ ὧς τοίηπερ ἐȣ̃σ' ἐν νηυσὶ νεέϑω,
Μηδ' ἡμῖν τοκέεσι τ' ὀπίσω πῆμα λίποιτο, *i. e.*

But though She's ſuch, let her return, and make
An end of what we ſuffer for her ſake.

I could eaſily name them, but that Labour is needleſs to ſuch as know Books: and to thoſe which do not, I ought not, by making a Catalogue, to give notice of ſuch as I could wiſh burnt. If they were, they would not be greatly miſs'd, as to that propriety of ſpeech unto which they lay claim, and for which they are magnified by their Readers; becauſe the beſt Languages uſed in the world, may as well be learn'd from Authors that are as Elegant as Chaſte.

For theſe reaſons I think the Noble Mountaigne *gave a great proof of his early wiſdom, in that, as he ſayes,* Quant aux Amadis, & telles ſortes d'eſcrits, ils n'ont pas eu le credit d'arreſter ſeulement mon enfance, *i. e.* Amadis and ſuch like traſh of Writings had not ſo much credit with him, as to allure his Youth to delight in them. *And upon the ſame conſiderations one*

may

may well judge ſome Excellent Wits thrown away in writing *great ſtories of Nothing; and that others loſe their unvaluable Time whilſt they* read *them. And the rather, becauſe, beſides the direct loſs, they leave the Memory ſo full of fantaſtical Images of things which are not, that they cannot eaſily diſmiſs them, the Fancy being held in the amuſement of thoſe fooliſh Dreams, as we are in Sleep with the various repreſentations of ſeveral things, which never were nor will be in ſuch Ridiculous Conjunctions. And when the Reader conſiders how prettily he hath abuſed himſelf, yet cannot he preſently diſpoſſeſs his fancy of thoſe vain Imaginations which he hath entertain'd, but is ſtill haunted with them, and much indiſpos'd in Mind for more worthy Conſiderations; as troubleſome Dreams often leave the Body not ſo well affected.*

There is no doubt but that moſt Readers of ſuch things, ingenuouſly examining what beneficial uſe they could make of the gains reaped from their Studies would find themſelves hard put to it to name a better than the Great Wit *was forc'd to, who ſaid,* When he thought to retire from his Extravagancies, and to repoſe his wearied Spirit, and it ſtill peſter'd him with an orderleſs rabble of troubleſome *Chimaras*, he reſolv'd to keep a Regiſter of them, hoping by that means one day to make it aſham'd, and bluſh at it ſelf.

It is no wonder that theſe Fooleries are not eaſily thrown off, becauſe of that deep impreſſion which they make upon the affectionate part, through the cunning inveglements of Fancy. For men having indulg'd Imagination, and play'd careleſly with its Fantaſms, unawares take vehement pleaſure in things which they do not believe, and weep for ſuch inconſiderable reaſons, that afterward they laugh at themſelves for it; and read Fables with ſuch affections, as if their own or their friends beſt intereſt were wrapp'd up in them. What ſtrong Expectation have they for the Iſſue of a doubtful Deſign? How unſatiſfied are they till the End of a paper-Combat? What fears poſſeſs them for the Knight whoſe part they take? How paſſionately are they delighted with the Deſcription of a Caſtle built in the air? How raviſh'd upon the conceit of Beauties which owe themſelves only to the paint which came out of the Poet's Ink-pot? How are they taken with pleaſure and ſorrow for the good and bad ſucceſs of the Romantick Lovers? They are apt alſo to draw to themſelves or their friends ſuch things as they read in far-fetch'd references: if the reſemblances ſute in ſome little points, they ſeem to do and ſuffer ſuch things; and what fits not, they endeavour to patch up with ſome feign'd coherency.

But if in the midſt of this buſie Idleneſs *they would admit a ſevere conſideration of more important duties neglected the while, a few diſentangled thoughts would rout the Troop of their fond Imaginations.*

Some peradventure not altogether ſatiſfied with that which I have ſaid, may reply, What, then is Fancy uſeleſs? Is it not one of the natural faculties of the Soul? Were any of them made to no purpoſe? Is there any more proper entertainment for it then the Conceit and Language of a well-form'd Romance? Many books, which pretend to declare better matters to us, do it ſo jejunely, that it is a work of more then ordinary patience to give them the reading; and we are put into a doubt, whether or no thoſe who wrote them did intend any ſhould make uſe of their Underſtandings in the peruſal of them, or whether they were able to give that which others would expect as a reaſonable ſatiſfaction. Beſides, we perceive many Books of grave Titles ſo afflicted with Diſputes about troubleſome niceties and trifling Capriccio's, that wiſe perſons find the Books as little of kin to their Names, as the Contents are of ſmall Furtherance to their beſt Concernments.

To

To theſe things I anſwer; Fancy is not uſeleſs, and may as lawfully be gratified with excellent forms of Invention, as the Eye may entertain it ſelf with the Beauty of well-plac'd Colours, or the Senſe of Smelling pleaſe it ſelf with the odours of a delicious Roſe. But though it be a Natural Faculty, yet it is under diſcipline of the Supream Governeſs of Soul and Body, Reaſon; and when it wanders without its Keeper, out-ſtaying its time in allowed diverſions, or tranſgreſſing the limits of ſuch Subjects as ſound Judgment permits, it returns abus'd with hurtful delight, and inſtead of being us'd decently, is unworthily proſtituted: in whoſe behalf the Rational Guide, which is not far off, will take notice and complain, as it doth often, and whip the Vagrant, and not ſpare to reproach it with the cheap reward of fooliſh recreation, for the enjoyment of which ſhe miſpent the time which ſhe took from her Prayers, and, it may be, for the reading of an Idle Story neglected the Examination of her Conſcience; and afterward is made to underſtand that the ſame pleaſure which was pretended to be ſought abroad, is to be ſound at Home. For Reaſon is no ſuch ſevere Miſtreſs as to detain us with Awe that is void of Love and Joy; but beſides the ſolid Complacencies of Vertue, allows alſo the chearful entertainments of Wit and Fancy. There are Books good ſtore where Truths of greateſt Importance are preſented, neither beſmeared with loathſome Nonſence, nor blended with unprofitable Diſputes, which add nothing to Religion, but trouble and darkneſs; and where Excellent ſenſe and good words offer themſelves in ſuch lovely Embraces, that they are a perfect content to all beholders but ſuch as cannot Fancy, Underſtand and Love. Wit and ability of mind do ſo ſhine in many Religious Diſcourſes, that we cannot juſtly make that pretended defect an Excuſe for our deſerting of ſober ſtudies. Now God forbid that we ſhould think his Gifts ſo imprudently thrown amongſt men, that none ſhould be able to get them that would uſe them to the adorning of that which moſt deſerves it, Vertue; which, though by reaſon of its innate beauty it leaſt needs any adventitious ornament, yet doth not ſcorn the light vail of Romance, if it be of that faſhion which I ſhall by and by deſcribe.

It were a thing to be wondred at, That by many nothing is eſteem'd witty, except Poetry *and* Romances; *but that want of Judgment doth notoriouſly diſcover it ſelf in thoſe perſons who are* highly *pleas'd with* pitiful *things. Divers of their* admired *Authors are ſo* empty *of true* Worth, *that if the* entire *ſenſe of their books were ſumm'd up, it would only amount to ſome ſmall* matter as trivial as uſeleſs: *And if moſt of them, whether* Antient *or* Modern, *were examined with a* Judicious *Eye, they would appear to be full of the groſſeſt* Indecorums *of Invention, as* odious miſrepreſentations *of* Divinity, unnatural Deſcriptions *of* Human Life, Improper *and* Prophane Alluſions to Sacred Things, frequent *and* palpable Contradictions, Sottiſh ſtories, *and in ſhort, all the* abſurdities *of* wild Imagination. *I need not verifie this by bringing together thoſe great multitudes of Inſtances which abound in that ſort of books written in the* Greek, Latin, Italian *and* French *Languages. If any deſire, they may ſee it done largely in the* Extravagant Sheapheard, *eſpecially in the Speech of* Clarimond *in the* 13*th. book, not long ſince tranſlated by* Mr. Davies.

For my own part I do not deſire that all Books ſhould be as dull as many are, and none compos'd, as all are not, to delight; but I would have that delight true, and the quickneſs not evaporate into Lightneſs and Vanity. Is there no joy but laughter? Doth nothing recreate but what is fabulous? Such as do not like true happineſs, becauſe it is a ſerious thing, have a reaſonable Soul beſtowed upon them in vain, and would have been better pleas'd if God had made them worſe,

and

and more content if God had not deſign'd them to ſo Noble an End. But thoſe which like nothing except what goes in a plain Rode of talk, may as reaſonably deſire every body to ſpell, when they read. Such as would not have Truth preſented in ingenuous Schemes of Diſcourſe, do fooliſhly condemn the wiſdom of the Antients, ſome of which we may not reprove without a kind of Blaſphemy: and whilſt they underſtand not the Excellent uſe of Apologues, Parables, and ſuch like Modes of ſignification, they are ſufficiently anſwer'd by the Confeſſion of their own Ignorance. There are ſeveral ſpirits in the World; ſome will take a thing one way, that will not another. A Phyſitian will not wiſely quarrel with his Patient, becauſe he refuſeth to take the Pill unleſs it be gilded. There are alſo ſome perſons that need to have ſome things told them, which becauſe they are guarded with the ſtately Circumſtance of Wordly Quality, one cannot ſo eaſily come near them as in a Diſguiſe.

There are ſome brave minds, in whom Riches of Conceit are attended with incomparable Expreſſion: and Truth is not unwilling to be dreſs'd by ſuch; and thoſe which revile them for their pains, are juſtly abhorr'd for their Envy, or pitied for their Ignorance. It's a miſchief that diſtreſſes moſt little Capacities, impotently to deſire that all others ſhould be conſtituted after their ſize; and having paſſionately, but fooliſhly, wiſh'd ſuch a thing a great while, at laſt they begin to believe that what they deſire is ſo indeed.

It is an ungrateful folly and a pride to be laugh'd at, when men are unwilling that others ſhould endeavour to further their Good, becauſe they gave them not leave to preſcribe them the way for doing of it: but they ſhould conſider, that there may be ſuch in the world which underſtand that which themſelves do not, and are delighted with ſuch things as they contemn.

But ſome that mean well, and think they are not miſtaken in the ſenſe of their propoſition, humbly deſire that thoſe Excellent Wits would lay their deſign of Romance deeper then the Shallows of Fancy; that ſo the Reader may not ſtick upon every Shelf of Fiction, and that the ſtreams of Wit be made navigable for the Importation of ſuch Wiſdom as is neceſſary for our beſt liſe. The deſign to pleaſe is then as well accompliſht; but not terminating in the ſurface of Recreation, it is improv'd into a higher advantage of thoſe nobler Faculties which God hath given us.

They think alſo that the way to this End is miſs'd, when the Authors account their Contrivance poor, unleſs they can ſail under water too. As when there is no moral deſign of making men better, the Work is done but by the Halves, as we ſay: ſo if that lye under ground in ſuch deep conceits as but few can dive into the bottom of them, their labour is ſo far only not loſt, as that ſome who are more ingenious will take the pains to underſtand what they meant.

To concude, I have not all this while ſpoke my own Hopes concerning what I have perform'd in this work, but my wiſhes were hearty that it might neither diſpleaſe nor be unprofitable. Whereas I have in ſeveral places reprov'd ſome things frequently found amongſt Men, I only plead, that ſince they make no ſcruple of acting unworthily, I thought I might juſtly take liberty to talk of it. And ſince you have had the patience to be acquainted with what I would have done, if any body be pleas'd with that which is written, I ſhall not be diſcontented; but if they be profited too, then I ſhall think that I have not laboured in vain.

THE

THE

FIRST BOOK.

OR,

ARGENTORA.

The State of Covetouſneſs and Ambition.

IT was many years after that time, when the Ruſty Braſs, and Baſer Iron, had given too great an aſſurance of the full determination of the Golden, and Silver Ages; when * *Bentivolio* appear'd to the aſtoniſhment of the degenerate World, which could not remember to have ſeen any Gentleman equal to him in Complexion or Stature. He was ſo perfectly made up, that one might eaſily perceive Wiſdom, Goodneſs, and Courage, to have done their utmoſt in his Compoſure. The eſteem of His Perfections did not riſe by the meaſure of thoſe diſproportions in which the corrupt Age fell below him, but by ſuch degrees as the exact rules of Vertue ſet up for an infallible Standard.

* Good-will

After a full acquaintance with the cuſtoms of his own Country, by which he arriv'd at great perfection, and would have out-done them, but that they were ſuch as could not be exceeded, (for he was born in the higher * *Theoprepia*) he had a great deſire to ſee other Countries; not to make Experiments by his Travel to ſatisfie Curioſity, which in him was very little; but to deſerve ſuch Honour as doth naturally accompany vertuous attempts, and leave moſt real Benefits upon the beſtowers of it.

* *A State worthy of God.*

He had now gone over divers Kingdoms which adminiſtred variety of Trials, and match'd Variety with Difficulty; but in each he was ſo happily ſucceſsful, that every one's Admiration ſtrove with Love, Who ſhould do him the moſt Honour. His ſingular Good-Will being the foundation of

his Engagements, and thoſe ever anſwered with equal performances, the people would take notice of him under no meaner Character than a Father to Mankind. He could go no-where but Fame was his Harbinger, and took up for him the beſt Rooms in the Worthieſt Expectations, and provided all poſſible welcome in the moſt Noble Hearts. The Report of his Atchievements ran through the world with like ſpeed, and the ſame awful noiſe with which the Thunderclaps follow the Flaſhes of Light. He ſubdued ſeveral *Bravo's*, which infeſted the Regions of [a] *Anthropia*; in particular [b] *Eriſtes*, who ranged up and down the Country of [c] *Gynæpicria*; [d] *Rhexinous*, who made his abode in the darkſome Vallies of [e] *Geloſia*; and [f] *Pinodipſo*, who took an unworthy pleaſure in afflicting the meaner ſort of People; for, he uſ'd to cut them with a poyſoned Sword; and thoſe which were wounded, ſeemed afterward to dye ſo many Deaths as they lived Hours, and at laſt dyed indeed curſing.

[a] *The State of Humanity.*
[b] *Contention.*
[c] *A feeble peeviſhneſs.*
[d] *That which enervates the mind.*
[e] *Jealouſie.*
[f] *Hunger and Thirſt, or Poverty.*
[g] *All ſorts of War and ſtrife.*

He met *Bellona* in the rough Deſarts of [g] *Pammachia*; and ſhe being enraged at the preſence of her ſworn Foe, running upon him with a Womaniſh fury, chanced to wound her ſelf in her right hand upon the point of *Bentivolio*'s Sword; whereupon ſhe let her own fall. *Bentivolio* took it up, and caſting his eyes upon the innocent blood with which it had been oft beſmeared, as he was going to break it, ſhe fell down upon her knees, and beſeeching him to hold his hand, promiſed, if he would reſtore her beloved Sword, ſhe would ſubmit to any Conditions which he ſhould appoint. *Bentivolio* knowing that ſhe was provided with other Weapons of as unmerciful effect, call'd for the Scabbard, and having ſheath'd the cruel Blade, he took an oath of her never to draw it more in any Country where he ſhould happen to be, and ſo diſmiſſed her to the great joy of the people who could never live in peace for her.

Theſe, and ſuch like Accidents, caus'd divers conjectures in Mens minds, concerning *Bentivolio*, who he ſhould be; and whil'ſt ſome ſaid one thing, and others another; ſome ſticked not to affirm with confidence that *Hercules* was riſen from the dead; and having changed his ***Lion's*** skin for the ***Lamb's***, and thrown away his Club, did more without it than with it.

Having paſſed ſeveral Nations, he came at laſt to the forlorn Kingdom of * *Ate*, which he judged the moſt loathſome that ever he ſaw, and did before eſteem it impoſſible that any could be ſo bad, knowing well, that God never made any ſuch. He was no ſooner entred within the Borders; but the unhealthfulneſs of the Air had almoſt choaked his Vital Spirits, and being removed from the gladſome Sun by a Chain of Hills, that lifted up their heads ſo high, that they intercepted the leaſt glance of his comfortable beams, it was dark and rueful. He happened to light upon an obſcure Path which lead to *Ate*'s houſe, which was encompaſſed with the pitchy ſhade of Cypreſs and Ebon-trees, ſo that it looked like the Region of Death: as he walked, he perceived the hollow pavement made with the skulls of murdered Wretches. At the further end of this diſmal Walk, he eſpied a Court, whoſe Gates ſtand open night and day; in the midſt whereof was placed the Image of *Cruelty*, with a cup of Poyſon in one hand, and a Dagger all wet with Reeking Blood in the other; her Hairs crawled up and down her neck, and ſometimes wreathed themſelves about her head in knots of Snakes, Fire all the while ſparkling from her Mouth and Eyes. Upon this he returned, gueſſing it rather to be the Temple of ſome Infernal Goddeſs, than the Palace of a Terreſtrial Queen. At the entrance

* *Miſchief.*

of

of this curſed place, by a way which leads to a duskiſh Wood, he met two Women, which by their habit ſeem'd to be Furies of *Hell*, but were indeed attendants of *Ate*. Their names he learn'd to be * *Sdegna*, and *Vendetta*: and they, expreſſing their hearts in words which did not fit them, would needs intreat him to accept of ſuch Accommodation as that Place would afford. *Bentivolio* well knowing what that muſt needs be, if the inſide correſponded with what he had ſeen and the Entertainment were to be given by ſuch Miniſters, made at firſt ſuch refuſal as might be interpreted *Modeſty* and *Complement*; but at length appearing to be plain *Dental* after the vain repetition of many Entreaties, they appeared like themſelves: for after ſome ill language, they haſtn'd away through the dark ſhade of the thick Grove, deſigning a Revenge of their ſlighted offer; though it was not ſo much a neglected Civility, as a fruſtrated Malice. *Diſdain. Revenge.*

Bentivolio being thus delivered from an ugly Invitation, made haſte to ſeek a place where better people might more probably be expected. Being come to a neighbouring Town, he had been there but a little while before he found that the *Subjects* were too like the *Deviliſh Tyrant* that commanded them. After ſome indignities receiv'd, for which he knew no reaſon but that thoſe which offered them had nothing elſe to give, as he was caſting in his mind what to do, and after many thoughts, reſolved to abandon that Den of Devils; he received a Letter from *Aſtræa*, who the day before was ſent thither to take vengeance of ſuch a Villany, as the Divine Juſtice, without a ſeeming neglect of Government, could not ſuffer to be unpuniſhed, and that haſtened the Execution of his purpoſe. The Letter contained theſe Words:

BENTIVOLIO.

I *Am not ignorant who you are, and whence you come; and peradventure know where you are better than you do, having been here longer that your ſelf. In this place dwels keen* Hatred, *and unrelenting* Spite. *The Inhabitants, as I underſtand, by order of the moſt wicked* Ate, *have a deſign to murder you. I have ſent you herewith a ſword, which you will need before you come into your own Country; if you forgo it not, you will perceive in time, that it was not an unfit expreſſion of a Friend's good will. As ſoon as you have read this Letter, be gone from this Earth, which I alſo will immediately leave.*

ASTRÆA.

Bentivolio having return'd ſuch an Anſwer as ſo great a Civility required, deeply grieved with the cryes of the oppreſſed, and more with the incorrigible miſery of thoſe who eſteemed all wrongs lawful, which further'd their own Intereſt, retired to a Port which was not far off, (intending, if he might, to imbark himſelf from thence for * *Argentora*; for he meant to return home that way, having received ſtrange reports concerning that Country, of whoſe truth he deſired to be certified,) and there he found a Ship which was driven in by Storms, weighing anchor, not only becauſe the Wind blew fair to carry them off, but becauſe the inhoſpitable temper of the people made their ſtay undeſirable. *Bentivolio* giving them notice of his deſire, and making it acceptable with offers of money, they took him in. Before they had ſail'd many leagues, a new ſtorm aroſe; and the Weſt-Wind blew ſo tempeſtuouſly that they could not manage the Ship: after a while the wind being ſomewhat appeas'd, they had alſo the com- *The Covetous State.*

fo.t to make land, and a Port happily preſented it ſelf. *Bentivolio* hoping that it might poſſibly be *Argentora*, urg'd the *Pilot* by all means to put in; which they had no mind to do, fearing that it was the place from which not above a year before they had ſtollen a Ship, where they were ſure to find ſuch welcome as that kind of gueſts doth reſerve. *Bentivolio* not knowing the grounds of their unwillingneſs, offer'd to their Conſideration the uncertain event which this *Storm* might have; it had a bad beginning, and for ought they knew might make a worſe concluſion: however it would be a great conſolation and ſecurity to ſee it blow over in a *Harbour*. The *Mariners*, neither minding his reaſons, nor regarding the worth of his perſon, (for they knew him not) ſtood off, till at laſt the Boatſwain came running up into the Maſter's Cabbin, and told them that the Ship had ſprung a leak, which he could not ſtop, and that the water came in ſo faſt, that they muſt either ſeek preſervation aſhore, or ſink. Upon this they chang'd their minds, and made what way they could to get into the *Harbour*; where they were no ſooner arriv'd, but the Veſſel was almoſt full of water, and, by that time the Paſſengers and Sailers were got aſhore, it ſunk before their Eyes.

Bentivolio underſtanding by one of their Confeſſions, the juſtneſs of the Puniſhment, which, by reaſon of the place where they ſuffered, did ſoon call to mind their Sin; gave them his charitable directions to help them to make the beſt of ſo bad a matter, and diſcovering the place to be *Argentora* after he had receiv'd notice of his way, went up to a high cliff, that he might from thence pleaſe himſelf with a view of the Country, which was hid from his Eye by a Row of Hills which ran along the Sea-coaſt; and when he had reach'd the top, he found a place fit for his purpoſe.

The State of Covetouſneſs.

It was that ſeaſon of the Year when the Earth puts on her moſt gorgeous Apparel to entertain the Sun, which doth then beſtow longer viſits upon that than the other *Horizon*, and that preſented him with the lovelieſt Proſpect that Imagination acquainted with ſuch kind of things can deſire. It was ſo far beyond ordinary Perfection, that he thought ſure he was deceived, and that inſtead of ſome true piece of Nature's work, he beheld a delectable Contrivance of curious Art; or elſe, that Sleep, which had abandon'd him for ſome nights before, had unawares ſurpriz'd him, and that he was now in a Dream; where his fancy taking thoſe rare works which he had ſeen any where in pieces, and adding ſuch others to them as ſhe could deviſe, had united them all in one Glaſs, to repreſent the braveſt ſhew of a fair Country that is poſſible either to exiſt or to be fancied. Having pleas'd himſelf a while with theſe amuſements, at laſt he recollected himſelf, and by ſuch ordinary tokens as do aſſure us that we are awake, he perceived that this was no Dream: and remembring that *Art* doth but *imitate Nature*, and is ſo far from out-doing, that it can never equal it: he was ſatisfied as to the reality of the ſight; but withal from the newneſs of it ſo incomparably perfect beyond all that he had ſeen before, he concluded that this was the Original exemplar of Proſpect, and therefore comprehended and exhibited all the Poſſibilities of its Excellency at once.

Looking ſtrait forward, he ſaw a Valley ſet forth with all the Embelliſhments that low ground is capable of. The rich fields of Corn, and green Meadows lay in ſeveral diviſions interchekered like great Beds of Flowers and freſh Graſs-plats in a large Garden. The Corn fields looked as if the Roots which were hid in them complained that by miſtake of their own ſtrength through a great deſire to be fruitful, they had ſent forth more

ſtalks than they could well ſupport, and the overladen Ears encreas'd the oppreſſion. The ſweet Graſs grew up ſo thick in the Meadows, that it ſeem'd to be ſtreightned for want of room, and yet crowded cloſer to make way for thoſe fragrant Flowers of all ſorts which grew up with it; and theſe mingling their various colours as they beſt fitted the ſeveral Greens which they found there, made a ſhow like a rich Carpet, where Graſs was the Ground, rarely made up with beautiful Embroideries of Flower-work. A little remov'd he ſaw brave Paſtures, which though they were oppreſſ'd with the feet and mouths of daily gueſts that lived upon them, yet the inexhauſtible ſoyl ſent forth Graſs, and upheld its growth both in thickneſs and height in ſpite of their Teeth. The humble Rivers, in the loweſt places they could find, crept amongſt theſe in ſuch proportionable windings and careful diſtances, as if they deſign'd to carry their ſtreams about with that Univerſal reſpect to the ground, that they would leave no place unwatered; and then they ſlid away with ſuch gentle ſlowneſs, as ſhow'd that they either doubted whether they had perform'd their duty, or, if they had, yet were loath to leave thoſe pleaſant banks, but being driven forward by ſuch ſtreams as came to ſupply their places, they murmur'd along to teſtifie the unwillingneſs of their departure. Toward the riſing of the Hills, upon that ſide which is beloved of the Sun, he ſaw moſt noble Houſes, whoſe ſeveral forms, though ſomething different from each other, did all bear a well-agreeing Witneſs of greateſt art in the rare poliſhing and Excellent conjunctions of the beſt materials of Edifice. Thoſe ſides which are viſited with colder winds were no leſs defended than adorn'd with well grown Woods, which had ſtood there beyond the memory of man; and amongſt thoſe, the glory of that Countries Plants, Old Oakes lift up their ſtately heads ſupported with ſtrong bodies, ſo invelop'd with thick Branches, that each Oak was more like a whole Wood than one ſingle Tree. Under this guard, in places fit for them, ſtood all other Trees famous for bearing of Fruit, in ſuch orderly Rows, that if you look'd upon them in right lines or tranſverſe, you ſhould not ſee one of them out of his Rank. In Summer, theſe had moſt pleaſant emulations; for whilſt each Branch vied with its neighbour for numbers, the Fruits themſelves ſhowing a full growth, and adding alſo beautiful colours, endeavour'd with a lovely ſight to anticipate the ſweetneſs of reliſh, but by ſo doing made the Taſt more acceptable, it being an addition of pleaſure when that which delights looks handſomely. So the virtues of accompliſh'd Souls are more graceful when they ſhine through Comely Bodies. The inferior Trees, which had not the Glory of Fruits, ſpread their leavy boughs to contrive cool ſhades, and made themſelves ſafe cages for Muſical Birds, whoſe daily work was to ſing for Joy, that even ſo they ſhould contribute ſomething to the happineſs of ſuch a Bleſſed Iſland.

Amongſt theſe varieties he ſaw fair Towns and little Villages ſcatter'd up and down, but in ſuch convenient diſtances, that they ſeem'd like Bee-hives of divers ſorts orderly plac'd in ſeveral Gardens; and he could not but take notice how the numerous Inhabitants went out and in, like ſwarms of buſie Bees.

It gave him great delight to obſerve how through the middle of each Town, or not far from it, the ſtreams which had been driven from the fields came down in ſilver Brooks; but much more, when he was told afterward that they brought along with them great plenty of excellent Fiſhes, which the people needed not to trouble themſelves to catch; for they deſiring to

take themſelves priſoners,ſwam voluntarily every day into their Nets and Weels; or if they did but throw a Hook into the water, they would hang themſelves upon it,and give them notice that they might draw them out.

His eyes being glutted with the Luxuriant pleaſantneſs of the Valley, he turn'd them toward the Ground, which by its ſituation is lifted up ſomewhat higher, and ſo more moderately moiſt: and there new Sights encountred him;namely,ſuch numerous multitudes of well fleec'd ſheep upon large Walks, that made it a queſtion whether the grounds were over-grown with Sheep or the Sheep with Wool; which what it wanted of the colour of the Golden Fleece, it did more than compenſate with Softneſs. Near to theſe he pleas'd himſelf to behold the large Parks,wherein goodly herds of comely Deer rang'd up and down, whilſt the little Fawns tripp'd after them.

But as by the long hearing of Excellent Muſick the powers of attention are tired; the Body having joyn'd with the Soul in the free yielding of its ſelf to the melodious Simpathy of grateful Notes, the wearied Spirits, gathered together with a ſoft ſweetneſs, repoſe themſelves in their cells by a ſilent ſlumber; juſt as the troubled Bees are woo'd to cluſter themſelves upon the Branch of a Tree by the charming noiſe of Baſins: So it was with *Bentivolio.* For being raviſh'd with ſo many pleaſing Sights which he had attentively conſidered, his Eyes, enfeebled with ſeeing, began to ſhut themſelves, and gave him leave to fall into a gentle ſlumber; out of which he was ſoon awakn'd, and entred into a ſerious meditation of the deſign of ſuch an extraordinary Work: not doubting but ſo much coſtly care was beſtowed for a moſt conſiderable purpoſe. After many thoughts, he reſolv'd that Liberal Nature, having accompliſh'd each part, that none could ſay which was beſt, intended in the conſtitution of the whole to beſtow ſuch an unparalled Plenty upon the Country, as to put it beyond all neceſſity of beholdingneſs to Forreigners, and withal took care that no Inhabitant ſhould be in danger of Want at Home, without a ſordid diſingenuity of the Natives.

Bentivolio upon this Conſideration enamour'd with the Divine Benignity,fell down upon his knees and ſaid.

B*Leſſed be thou, Moſt Bountiful Creator; the ſeveral Kingdoms of the World are thy little Families, and thou comprehendeſt in thy Fatherly care all things which thou haſt made. I thank thee for that fair Portion of Earthly Bleſſings which thou haſt beſtowed upon this Iſland. Grant them alſo (of thy Grace) ſuch Wiſdome and Charity,that none may ſo covetouſly engroſſe thy Gifts, as to make thoſe poor for whom thou haſt provided enough, and ſo inſtead of giving thee due praiſes for their own fulneſs, make themſelves guilty of the unthankful murmurings of others occaſion'd by want.*

After this he began to think how the people beſtowed this abundance; and concluded that, ſince it did in ſo great a meaſure exceed their neceſſities, a great part of it muſt needs periſh for lack of uſe; and turning towards the South,where the Sea preſented it ſelf, he perceiv'd under ſail a great Fleet of Ships, with the advantage of a proſperous gale making way into the Haven: and he would certainly have concluded that thoſe Veſſels came to fetch away the ſurpluſage, but that he remembred, in the Port where he firſt landed they came from other parts of the World, laden with

Goods of forreign growth in great Quantities, as *rich Wines*, *excellent Fruits*, *good Corn*; and with theſe, *Silks* and *Stuffs*, *Plate* and *Jewells*. Thereupon he imagin'd that provident *Nature* had appointed this Iſland as the Magazine of her Treaſures, and having lay'd up all the riches of the World here as in a Store-houſe, that they might be ſecure againſt a general Dearth, had moated it round and ſtrengthen'd it with a wall made of Sand and Water, beſides a floating Bulwark, that was removeable to any place as occaſion ſerv'd.

In the midſt of theſe thoughts, he went down the Hill, to know if the Inhabitants equall'd the Place: but before he came at the bottom, he found that they did not make that uſe of the Divine Goodneſs to which they were abundantly oblig'd; for he ſaw preſently, what he expected never to have ſeen, in a little Cave or hole in the ſide of the Hill, a miſerable couple lying upon the ground, which were Husband and Wife; he was call'd *Lazarillo*, ſhe * *Penia*: and whilſt he ſtood aſtoniſh'd with the miſery of their looks, which were ſo wan, that no body could gueſs by that which appear'd in their faces that they were alive, there came in two Children, a Boy and a Girl, his name was † *Therodes*, hers || *Talæpora*. They were naked, except where Nature is aſhamed to be uncovered; their carriage brutiſh, only they could ſpeak. Upon ſo ſad a ſight, he could not abſtain from tears, mingled with a paſſionate Exclamation againſt the uncharitableneſs of mankind.

* *Poverty*.

† *Brutiſh*.
|| *Miſerable*.

These were ſome of his words; *O unſatiable covetouſneſs! thou haſt no pleaſure but in too-much: nay it is a pleaſure to thee, if others have too-little. Curſed root of Inhumanity, which haſt taken away the commiſeration of others ſorrows! Thou, Brat of Hell, haſt harden'd the hearts of men which are naturally ſoft. 'Tis thou, haſt let that ill-favour'd Hagg, Beggery, into the World. Thou haſt brought in the poor to fill the world with Diſcontents and Curſes againſt God, whom by thy perſwaſions they believe to have taken no care of them. Thou haſt made them to envy and hate thoſe, which are better provided for than themſelves, which they would never have done, but that they ſee them deſtitute of Charity. Thou haſt forc'd Theft to riſe out of Hell, and to aſſociate with the needy, who ſteal that they may not ſtarve. Unreaſonable Deſire! which haſt ſo beſotted men, that they have forgot Civility, underſtand no proportions of Competency, nor can truſt God though they do ſee him. Thou perverter of all Good, God hath provided more than enough to ſupply the wants of all his Creatures; he which made them knew how much they would lack, and hath given perfect direction concerning the uſe of his proviſions, which if they were obſerv'd, would turn Miſery out of the World. O Enemy of Divine* Charity*! that great* band *of the* Univerſe*, which if it were broke, would cauſe the Heaven to fall in pieces!*

The trouble of this unpleaſant Meditation was broke off by the coming of a ſprightly Youth, which made haſte up the Hill, and calling at *Lazarillo*'s Cave; ſaid, *Lazarillo*, my name is * *Hermagathus*, and I am ſent from a Charitable Lady which dwells not far off, who hath heard of your afflictions, to bring your Wife and Children to her houſe, where ſhe will take care of you all.

* *A Happy Meſſenger*.

Bentivolio ſtartled at ſuch an unexpected accident, and being one that counted all mens happineſs his own, as much pleaſ'd with hearing the acceptable contents of the Errand, as the poor folks to whom it was directed, preſently accoſted the young man, whom he could not but love, for that blithe chearfulneſs with which he delivered the Expreſſions of his Ladie's Charity, and asked him, how his Lady underſtood that theſe poor folks dwelt in this wild place. My Lady, ſaid *Hermagathus*, hath a ſincere joy

in

in relieving the wants of the poor, and that affection will enable any to diſcover where they are. *Bentivolio* ask'd him how he knew the way to this place, or, whether he had been here before or no. No, ſaid *Hermagathus*; for my Lady hath not been long in this Country: but I have gone many ſuch errands; and whitherſoever I am ſent, ſhe alwaies gives me ſuch perfect directions that I never looſe my way. Upon this, *Hermagathus* looked round about to view the Cell, and ſeeing nothing but a little Book in the Rock-ſide (for that was all the goods they had, except an earthen Pot in which they boyl'd Roots and Herbs) he asked them, What it was? They ſaid, they could not tell. Now it was an old prayer-Book of their Grandmothers: and *Hermagathus* bad them bring it with them; for his Lady would have the Children taught to read it. So having told them his Ladie's name, and given them directions to find her houſe, he left the poor people, who began gladly to prepare for their journey.

Bentivolio hoping to gain ſome intelligence of the Country from this young man, however deſirous to be inform'd more fully concerning that excellent Lady, went along with him, pretending that his journey lay that way: as indeed it did, for he deſired to ſee nothing ſo much as thoſe ſurviving examples of Charity, which were yet left in this Unmerciful Age. *Hermagathus* not a little glad of ſuch Company, expreſs'd an extraordinary, but very real, deſire of knowing whether, in any thing which he could perform, he might make himſelf leſs troubleſome to ſo noble a Companion. You need not doubt your acceptableneſs to a loneſome Travailer, ſaid *Bentivolio*; but you may alſo greatly oblige me, if you will give me a larger accompt of your Lady, her Houſe, and the manners of it. That I will do with all my heart, replied *Hermagathus*. And by this time they were come to the brow of a Hill, from which they might eaſily diſcern the Houſe; and, as they walk'd along in ſight of it, *Hermagathus* began thus.

'Upon the further ſide of that pleaſant River ſtands my Ladie's Houſe; ' it takes, as you ſee, the advantage of a little Aſcent: the way which leads ' to it from the River is pav'd with ſmooth ſtones: It hath a fair frontiſpiece ' and may be ſeen at a great diſtance: the Gates are broad, and ſtand alwaies ' open: they lead into a fair Court, where two Servants conſtantly attend ' to conduct all comers into a large Hall; where the Steward of the houſe ' takes notice of their reſpective Conditions, and makes proviſion for them ' according to their ſeveral neceſſities.

' The Houſe is two Stories high; the Lower is appointed for Offices, the ' Upper is divided into two parts, with a fair Gallery between the diviſions: ' upon each ſide every Gueſt hath a Room by himſelf, furniſh'd with all ne- ' ceſſary accommodations. The Officers which adminiſter ſuch things as ' they want, do their work with ſuch exact Care and loving Willingneſs, ' that none can be ſerv'd better in their own houſes by the beſt-tutor'd and ' moſt ready Servants. Every Gueſt may ſtay as long as he pleaſeth; and ' when any deſireth to be gone, they give him free leave. When thoſe that ' come Sick have regain'd their Health, they are employ'd ſutable to their ' diſpoſitions and abilities; and in the time of their Sickneſs they are ac- ' companied by ſuch as do not only take care of their Bodily health, but en- ' tertain their Minds with Excellent diſcourſes of the Concernments of their ' Souls; eſpecially about their Spiritual Nature, Immortality, and the juſt preparations for a Better Life.

' That you may underſtand how they accompliſh all this, the Houſe is, a ' you ſee, plac'd in the midſt of rich Lands, and they ſupply it with all need-

full

'ful proviſions. The Tenants pay but a ſmall part of their Rents in *Money*,
'and inſtead of that, they bring in *Corn* of all ſorts, *Wool* and *Flax*, *Sheep* and
'*Oxen*, *Wood* and *Coles*: and when the proviſions exceed, as they do in plen-
'tiful years, we lay up for times of Scarcity, for which we have conve-
'nient Store-houſes. The River, beſides good ſtore of Fiſh, brings up
'from other places with great facility ſuch things as we are not ſupplyed
'with at Home.

'Our Store is not only preſerv'd, but exceedingly encreas'd, by reaſon
'of that frugal way of living which my Lady uſeth, not only her ſelf, but
'her Retinue, content with a little for their own ſhare, deſirous to be rich
'only in Good Works, and to abound in ſuch things of which they can ne-
'ver be depriv'd.

'before the Houſe, lies a Phyſick-Garden, well ſtored with Medicinal
'Herbs, as likewiſe with ſuch as are good for Food. Thoſe which come
'in healthful, are uſually kept ſo by an Herb called *Temperanza*, which alſo *Temperance.*
'is of great uſe to recover thoſe which are ſick; but if it prevail not alone,
'ſhe joyns with it ſome Cordial and ſudorifick Plants, which are not hard
'to be had, for there is great plenty of them, and all the ſervants know
'both which they are and how to uſe them, and ſo doth every Patient after
'the firſt time. Thoſe which have received the benefit of Health by ſuch
'eaſie means, do ſomething ſuſpect the tedious methods of ſome Phyſitians
'as guilty of unworthy Artifices, and more accommodated to their own
'Benefit than their patient's Relief, as I have ſometimes heard them ſay;
'and that God hath not ſo wholly deſerted us in the daies of our Calamity,
'as to lay thoſe things which ſhould help us ſo far to ſeek, as that we can-
'not tell where to find them. But I will not trouble you with any longer
'diſcourſe of our affairs; but rather, ſince I perceive by your chearful
'acceptance of my report, that it is not ingrateful to you to underſtand the
'way of our Life, I humbly intreat you to beſtow a Viſit upon my Lady;
'where, as I am ſure you will receive perfect welcome, ſo I make no doubt
'but one of your worthy diſpoſition will be well content to gain the ac-
'quaintance of ſuch an Excellent Perſon.

Bentivolio, taking great Conſolation, that Charity was not wholly ba-
niſh'd from the Earth, as he perceiv'd, by this Relation; and deſiring much
to ſee the prudent Government of a Houſe, where a Stripling had learn'd ſuch
Diſcretion; told ***Hermagathus***, that he would not fail to call there as he
paſſ'd by: and being now come to the Rivers ſide, he deſired * ***Hermagathus*** *A happy Meſſenger.*
to go over; for that he himſelf would ſtay a while, not ſo much to repoſe
himſelf, as to know what was become of the poor Travailers. Having
diſmiſs'd ***Hermagathus***, and ſtay'd longer for them than he thought the mea-
ſuring of ſo much ground, though with a ſlow pace, would have required,
he went back to meet them, fearing ſome miſchief had befallen them, or
that they had loſt their way: which indeed they had, for, as one that met
him gave him notice, they miſtaking their directions, had gone out of the
rode towards a houſe which belong'd to a Gentleman of a far different Tem-
per from the Ladie's, whither they ſhould have gone; and there *Benti-
volio* found them knocking at the Gate. The Porter looking ſourly through
the Bars of a little Window which was in his Lodg, told them, thoſe
Gates were made to ſhut, not to open; to keep out Strangers, not to let
them in. His Maſter being near the Gate, and fearing, as he did alwaies,
that ſome were come to rob him, ventur'd to peep upon the Thieves, but
ſhut the little Loop-hole preſently, ſaying, *They are Ghoſts*; as he might well

have call'd them, if they had had no more *bones* than *fleſh*. They ſtill continued knocking,deſiring entrance for God's ſake ; a Phraſe of ſmall regard at that houſe. * *Plutopenes*, the Maſter of the Houſe, pretending not to underſtand the Language, ask'd his Porter what they ſaid ; and away he went. I wonder, ſaith another Servant that ſtood by, that our Maſter is ſo dull to day, that he underſtands not his Mother-Tongue. There is no reaſon for that, quoth the Porter, ſince you know, let the Language be what it will, he never underſtands more than he liſts ; nor hears what any body ſpeaks, nor knows what they ſay, if they ask any thing of him.

* *A poor rich man, who wants what he hath.*

Bentivolio, having ſeen the fruitleſs event of this vain attendance, call'd to the poor people ; Come, Come, ſaid he, you have knock'd at a wrong door ; you went to a Houſe unto which you were not invited ; there is a River between this and that, which you are to ſeek : I will direct you. When he had accompanied them almoſt to the Ferrie, he went a little before to provide the Boat againſt their coming. The *Ferrie-man* with meek words and courteous behaviour demanded, if he would paſs over. Very willingly, quoth *Bentivolio* ; only I expect the coming of ſome other Paſſengers, who are not far off. However, ſaith * *Oectirmon*, for that was his name, I will put you over firſt ; for by that time, they will be here : more may chance to come than my Boat will well tranſport. To this *Bentivolio* conſented,and the *Ferrie-man* landed him ſafe upon the further ſide ; where he ſtaid to await his feeble followers. *Oectirmon* had not been long return'd, but they came, whom with careful hand he plac'd in his Boat : and as he was ready to put off, there came a fellow hollowing as he ran, and puffing cryed, *Hold, hold, Oectirmon*, taking notice of his grim Viſage and clutch'd fingers, What, ſaith he, you are one of *Plutopenes* his ſervants. Yes, ſaith he, and my Maſter is hard by, who comes to make a Viſit to your Lady. I deſire you, ſince there is room, to take him in with you. I wonder at this, replyed *Oectirmon* ; for he never paſs'd this way in all his life, that I remember. God grant his coming be for good : I am much affraid what it will be ; but if he will go over, he ſhall ; our cuſtom is to be civil to all ; I have order to take in as many as my Boat will hold. By this time *Plutopenes* was come, being out of breath with unuſual walking ; for he had not been out of his houſe for many years, and had a great bunch of heavy Keys upon his back, having lock'd up all the doors of his houſe, leſt his ſervants ſhould run away with his money ; and by chance he was fat and ſweated extreamly. In goes he to the Boat, but with ſuch an unlucky haſte, that the weight of his body, and the ſuddenneſs of the ſwag, overturn'd the veſſel upon the Paſſengers. *Plutopenes* ſunk to the bottom of the River near the Bank-ſide ; and his man, ſomething doubting whether he ſhould endeavour to ſave him or no, yet ſeeing him come up, caught hold of his left Arm, and he with his right Hand, ſufficiently taught to catch and hold faſt, got the Poſt to which the Boat was faſtned, and ſo with much ado ſcrambled out. Never minding what was become of the reſt, or ſo much as once looking back, away he trudg'd, inwardly glad to think that they would never trouble his Gate more ; yet pretending to his man a great rage againſt *Oectirmon*, and that he would have his life, but that he had loſt it already, for having deſign'd to drown him. * *Lazarillo* and his ſorry Family were drown'd ; though *Oectirmon* would fain have ſav'd them. Alas ! it was not in his power : for as the Boat was overwhelm'd, *Plutopenes* having hold of his hand, pull'd him ſo deep under water, that he had much ado to get clear of him : ſo that though he could ſwim, by which means he ſaved himſelf,

* *A merciful man.*

* *Poverty.*

himſelf, yet the ſwiftneſs of the ſtream having carried away their bodies, who, being weak and unskilful, could do nothing to help themſelves, they were quickly ſo far gone, that before *Oectirmon* was able to offer it, they were paſt the recovery of his aſſiſtance. Swimming over to *Bentivolio*, he wept ſo heartily all the way, that the good Gentleman could not but bear him company, having ſeen the lamentable occaſion of thoſe tears, which was not in his power to help.

As they went along towards the Houſe, *Oectirmon* told *Bentivolio*, that his miſ-giving heart preſag'd this, or ſome ſuch unhappy event of *Plutopenes* his approach, it having been his conſtant practiſe to break all the Deſigns of Charity which he could hear of. He told him of ſeveral young men, whoſe lands he had got into unjuſt poſſeſſion by the rigorous forfeiture of ſome petty Mortgage; how many Widows he had defrauded of their ſmall portions of money, and whoſe houſes he had devoured; and how many poor Houſe-keepers he had brought to plain beggery, with an extortionate loan of a little money, ſo that this was not the firſt time he had *ſunk* the poor.

By that time he had made an end of a few ſtories, they were come to the Houſe; where the Lady awaited his arrival with ſuch expectations as ſhe had only for an extraordinary Gueſt: which were partly occaſion'd by thoſe high praiſes wherewith *Hermagathus* had extol'd both the Excellency of *Bentivolio*'s perſon, and the equal ſweetneſs of his manners; but chiefly upon a Conceit which ſhe kept ſecret in her own Breaſt, that he was her *Brother*: and walking up and down the Hall as *Bentivolio* came in, ſhe found her divination true. *A happy Meſſenger.*

Here I dare not offer to undertake the relation of thoſe exceſſive joys which were kindled in both their hearts upon this happy interview: thoſe glorious Flouriſhes wherein the paſſions of *Romantick Lovers* are deſcribed, are but faint ſhadows of that ſubſtantial Contentment which theſe two Vertuous perſons really experimented; and therefore I lay them by as uſeleſs. Neither are they ſuitable to this Pleaſure, which grew ſo much greater, and exceeding in reality, as it was grounded upon nothing but ſuch Goodneſs and Worth as is of a ſpiritual and more rais'd Nature; and indeed was the ſame kind of Solace which Holy Souls enjoy in the Eternal World.

The by-ſtanders equall'd this joy with wonder; and well knowing the great *Prudence* and unparallel'd *Goodneſs* of the Lady, and ſeeing nothing but a moſt fair appearance of all Perfections in the Gentleman, as the Cauſe of ſuch extraordinary affections was more inevident, they found themſelves fix'd in Silence and Admiration. Some which were more ingenuous, thought they had a rare Viſion of ſuch Gods as *Homer* talks of, which know one another whenſoever they meet, though they live in divers Countries. But theſe doubts were ſuddenly reſolv'd, when *Urania* (for that was the Lady's name) having perform'd all civility which belong'd to the firſt ſalutations, ſaid; Come, Brother, let us withdraw from this place, leſt by ſtaying here too long to indulge our affections, we neglect ſuch duties as ought to be perform'd in regard of your preſent ſtate, which I deſire to underſtand. *Heavenly Light, or Divine Wiſdome.*

They retir'd into a Summer-Parlor, and after a ſhort repoſe ſweetn'd with pleaſant Conferences, in which they gave and received an interchangeable report of ſuch things as had happen'd to them ſince their parting, *Urania* deſir'd her Brother to take notice of a Gentleman whom ſhe had ſent for, with ſuch reſpect as ſhe might beſpeak for one whom ſhe judg'd not unworthy of his Friendſhip.

A Virtuous. He was call'd * *Panaretus*; and though he was her Brother,ſhe conceal'd his name, deſiring to ſurprize *Bentivolio* with a new joy, for he knew not that *Panaretus* was there. As ſoon as *Panaretus* was come into the Room, *Bentivolio* perceiv'd the Pleaſure, which he thought before ſwell'd to all poſſible Extents, to grow yet bigger,and was forc'd to act over again that delightful part which he had but even then perform'd. *Panaretus* receiv'd this moſt acceptable encounter with ſuch a paſſionate joy, as the ſight of a Brother who had been long abſent, and whom he had alwaies endear'd to himſelf with the greateſt affections, muſt needs produce. Then they entertain'd each other with glad Salutes,and reflected mutually the ſame Love in various Expreſſions.

When they had ſpent ſome time in this ſort of Intercourſe, all Three pleaſing themſelves to conſider in what equal proportions an extraordinary Happineſs was beſtowed among them all, *Oectirmon* fearing that the extremity of ſuch unexpected Joys had quite put out of *Bentivolio*'s mind the remembrance of the late accidents,with which he thought others ought to be affected, meaſuring their Duty by thoſe ſtrong ſentiments of Pity which he found in his own Breaſt, had a great deſire to impart the troubles of his mind to *Urania*; that ſo though the Wrongs could not be reliev'd,yet his Grief might be ſomething allayed by her Sympathy, whilſt he receiv'd a ſad account of the miſcarriage of her charitable intendments. *Bentivolio*, who was before unwilling to mix ſuch ſad notes with the pleaſantneſs of the foregoing Harmony, having been an Eye-witneſs, was forc'd now to bear his part by atteſting *Oectirmon*'s too true Relation. After they had made ſuch moral improvements as a Calamity in it ſelf incapable of reparation would allow, the night being come, they reſolv'd to put off the determination of what was to be done in the caſe,till Morning; and after the repaſt of a moderate Supper, each of them betook themſelves, though with an unwilling willingneſs, to their neceſſary repoſe.

A Merciful Perſon.

In the morning *Urania* riſing not long after the Sun,went out of her Chamber, and underſtanding that *Bentivolio* was walking in the Garden, having gone down a little before, ſhe ſent a ſervant to deſire him to come to her. After the paſſing of mutual gratulations and good wiſhes, ſhe acquainted him with her Purpoſe, which ſhe would not put in Execution without his adviſe, which was to ſee *Plutopenes*; not ſo much to repay the Viſit which he pretended to have made to her the day before, or to condole his miſfortune,which ſhe deem'd too ſlight a Puniſhment for the miſchievous raſhneſs by which he fell into it, but to take this opportunity of adminiſtring ſome Counſel which ſhe had to give him, doubting whether ſhe might ever meet with the like again.

A poor rich Man.

Bentivolio approv'd her Deſign, and having accompanied her over the River, ſhe deſired him to trouble himſelf no further; for that ſhe and *Panaretus* would ſoon accompliſh that ſmall buſineſs, which ſhe had to do, and return to him ere many hours were expir'd. As ſoon as they were gone out of ſight, *Bentivolio* employ'd himſelf in Enquiry after the dead bodies of *Lazarillo* and the reſt which were drown'd. He had not gone far before he underſtood that they were ſtop'd at a Bridg, being catcht in nets not laid for ſuch purpoſes; and having given order for their decent burial, he return'd towards the Ferrie, intending to divert himſelf upon the banks of that fair River, till *Urania*'s return.

The thoughts of the niggardly *Plutopenes* being freſh in his mind, he imploy'd the remainder of his time to draw the ugly Picture of *Covetouſneſs* in

in a Copy of Verſes, which I am willing to inſert here, becauſe in them he hath ſhown how *Poverty* comes into the World, notwithſtanding God's bountiful proviſions; and prov'd, that the Benignity of his Intentions is made ineffectual to our Happineſs only by the Uncharitableneſs of men. They began thus,

It is but juſt: We ſinn'd ſince that; I ceaſe
From quarrels: 'Twas a Bleſſing to encreaſe,
Though now a Curſe. The teeming Earth doth breed
More than the Fruits which it brings forth will feed.
It ſeems of late God hath reſum'd the Curſe,
And for our ſins grown greater made it worſe.
Then we had Bread, though it was bought with Sweat:
We Sweat ſtill, but it doth not earn our Meat.
Men live too long perhaps, or ſome too ſoon
Come, before thoſe, which ſhould make room, are gone.
If Death were not grown Idle, we ſhould thrive:
We are too many all at once alive.
No, that's not it. They had enough of Old,
Yet liv'd till our ſhort Age they ten times told.
He which made All things, knew what they would want,
And did not give Allowances ſo ſcant.
That men could think their Maker was but Poor,
Or, which is worſe, through Envy hid his ſtore.
No, no, Rich Bounty, thy kind hands did make
Thy Gifts Great, like the Giver, *for our ſake.*
The Meaſures are large ſiz'd, which thou doſt fill;
And though they are preſs'd down, run over ſtill.
But we are greedy, and through Avarice carve
Such Portions to our ſelves, that others ſtarve
Whilſt we are glutted: nay, though they complain
Whom we have robb'd, we count their loſs juſt gain;
And joſtling others cry, All ſcrambling's fair;
Some All, Some Nothing is an Equal ſhare.
Thus our Sins further others Faults and Woe,
Whilſt God is Curs'd by us and for us too.
And with our wants we falſly charge the Earth:
Engroſſers Barns are full in years of Dearth.
Thus wicked Murmurs, which ſeem juſt, by ſuch
Are caus'd who ſeek more *though they have* too much,
But part with Nothing. *You with far more eaſe*
Might rob the Gardens of th' Heſperides.
I'th' Dragon's ſtead had we look'd to the Fleece,
The Argonauts *had ſail'd in vain from* Greece.
We make an Iron Cheſt the fatal Urn;
Whence Gold once buried never doth return.
The Love of Having *is that wide-mouth'd Pit*
Which hath no ground; God's Plenty's loſt in it:
Or, like thoſe Monſters which fat Kine deſtroy'd,
Is Hungry and Lean ſtill; fill'd, but not cloy'd.
For when our true Neceſſities are ſuppli'de,
Rather than wee'l the Overplus divide,

We

We frame phantaſtick needs, and ſo defraud
Thoſe Stomacks which for want of Meat are gnaw'd:
And think we do a good Excuſe deviſe,
We have our Bellies fill'd, but not our Eyes.
Then Luxury makes Artificial Feaſts,
As if we meant to poſe, *not* feed *our Gueſts;*
Having contriv'd ſuch curious ſorts of Meat,
They know not what *they* do, *which they* ſhould *Eat.*
Then Gold, which anſwers all the Poor's behoofs,
Shines to ſmall purpoſe in the Gliſtering Roofs
Of Stately Dining-Rooms; or on the Door
Where they ask Alms it is beſtow'd before.
Our Native Wool, which made that Home-ſpun ſtuff
Which our brave Anceſtors thought good enough,
When Hoſpitality was clad in freeze,
Doth not become ſuch handſome times as theſe.
Though we might know it fits our Climate beſt,
It muſt be Shipt to fetch us from the Eaſt
What fits our Humours. We find Silks too full
Of Heat, when ſome are Cold for want of Wooll.
Thus we affront the Grounds of ancient Praiſe
And ſcorn the Patterns of more ſober daies.
Hydropick Beaſt! will nothing quench thy Thriſt?
Here, try a Recipe. Drink Tagus *firſt,*
And then Pactolus: *If theſe will not do,*
Then take the Ocean *and drink that up too.*
But all the Virtue of Unfathom'd Seas
Cannot relieve the Thirſt of this Diſeaſe.

Urania being come to the Gate, *Panaretus* knock'd. The Porter looking forth of his little Window, they demanded entrance, as having ſome buſineſs of importance to communicate to *Plutopenes*, and withal gave him ſome money, which was currant at the ſame value with the ſervants that it was with the Maſter, and was a general key which open'd any lock of the Houſe. When they came almoſt to the Hall-door, *Plutopenes* alarm'd with the opening of his Gates, came forth like one frightned with Thunder; but ſeeing only a Woman and one man, and having ſome ſervants in the houſe, he made a ſhift ſo far to ſubdue his fears, as to bid them come into his Hall; where *Urania* began thus to accoſt him. *Sir*, ſaid ſhe, I come not to beg any thing of you (he was very glad of that;) but to repay you a Viſit, (he had been as well pleas'd if ſhe had ſaid nothing;) and to inform you of what may make to your ſingular benefit. I ſhall acquaint you with ſome particulars in which you ſuffer a great Damage, which no-body doth reveal to you; and give you ſome advice concerning the improvement of your Eſtate. At theſe words, which he underſtood to ſpeak Profit, he lift up his ears; and partly to ſhow a little forc'd civility, partly to be out of his ſervants hearing, leaſt they ſhould cheat him of the benefit of ſo good news, by underſtanding it as well as himſelf, he pray'd them, after his faſhion to walk into a Parlor, which indeed was more *Cave* than *Parlor*. She, not knowing what might happen, deſired that *Panaretus* might come in along with her, telling him that the deſign of his Profit was wholly lay'd by that Vertuous Gentleman. Upon thoſe words he conſented, though with no ſmall

ſmall jealouſie of being robb'd. Through a dark entry, where no light ever came but what was caſt by a Torch, which was held by a grim Porter, who fac'd them; as if he would have knock'd them down with his looks, they came to an Iron door, which had many locks: this being open'd, they came into a kind of a Vault enlightned with a ruſty Lamp, by which they perceiv'd a great company of Iron Cheſts where he kept his Gold and Silver cloſe priſoners; only for want of room there, ſome had a little more liberty, lying in heaps in ſeveral corners of the Grott or Grove, where he and his money were buried together. Knowing well that he expected not, nor ever offered Complement, 'Sir, quoth *Urania*, General Report ſpeaks 'of you, as a man of vaſt Riches: but I have heard ſome few, which pre'tend to better knowledge of you, to ſay, that you are very poor; and now 'I find it to be true. I am ſorry for you; (but he was glad, thinking, 'becauſe ſhe eſteemed him poor, that ſhe came to give him ſomething.) Its 'true, ſome would eſteem this a great Treaſure which you poſſeſs: but alas! 'what is it to your neceſſities, who want both this and a thouſand times 'more? Your wants lie in the greatneſs of your Deſires, and I am affraid it 'is next to impoſſible to provide ſo much as a Competency for you. That 'which I am able to beſtow, is a very ſmall Alms; but ſuch as it is, I will im'part it freely. Though I have not Moneys or Lands to give you, yet I 'will endeavour to ſhow you a way infinitely to improve your own Eſtate, 'and to diſcover to you, as I ſaid before, what keeps you ſo poor. Firſt, 'you have no uſe of your *Money*, which indeed theſe thieviſh Cheſts have 'ſtollen and kept from you. Many of your *Houſes* fall down, becauſe no 'body dwells in them; your *Mannors* and *Lands* return but to an improfi'table account, becauſe you have more than you know what to do with. 'I perceive you want the aſſiſtance of excellent Stewards, that might im'prove your fortunes exceedingly, by relieving with them the neceſſities 'of the poor neighbourhood; and advance, by the prudent diſpoſal of 'ſuperfluous ſums, Mechanical Arts and ingenuous Sciences, which would 'return into your Coffers, with an unſpeakable encreaſe, the Comforts of 'the poor's Prayers, the Bleſſings of Charity, and the true honour of be'ing a Benefactor to Mankind. Beſides the avaritious Ruſt which eats out 'your Money, there is a Canker alſo which preys upon your Eſtate, 'which is the Fraud by which you have gotten it, and the Curſe of thoſe 'evil Counſels and Principles with which you hinder others from doing any 'Good.

'As for *Example*, You perſwade them to build no Alms-houſes, becauſe 'others will ſell what they give: and when they tell you they have ſo ſet'led their Gifts by Law, that if they be converted to any other uſe, they 'ſhall immediately return to their heirs: you tell them, they will not. When 'you are ask'd concerning that proportion of Eſtate which one may call a 'Competency; you anſwer, All that one can ſcrape together is but a Com'petency; and that the way to come to it, is, to ſpend nothing upon ſuch 'unprofitable buſineſs as Charity. So that no good Deſign can be propoun'ded, but you are ready to contradict it with ſuch Reaſons as you are ever 'framing in this ſhop of Covetouſneſs: and beſides that, your conſtant Ex'ample hath corrupted Thouſands who had better inclinations: you drow'ned four miſerable Wretches yeſterday, as they vvere upon their vvay to 'one that vvould have relieved them.——

Plutopenes much gall'd with this talk, hoping ſhe would end, as ſhe began, with ſome Comfortable word, made a ſhift to endure it all this while; but

but now being unable to hope or hear further, cryed out, as if his throat had been cut, *Harpagus, Harpagus!* At which unexpected noiſe in he ruſheth with his Club; *Plutopenes* ſtill crying, knock them down *Harpagus*, Knock them down. *Panaretus*, ſeeing the fellow too ready to obey ſuch a vile Command, having drawn his Sword, ſaid, Lay down your Club, we offer no wrong; but if you will not, I ſhall diſenable you for ever taking it up again. So interpoſing his body between him and *Urania*, whilſt the Villain made ready to fetch a blow, *Panaretus* gave him ſuch a ſtroke upon his right arm as he lift it up, that his Club fell backward; and guarding *Urania* out of the Houſe, where no body was willing to detain them, they made haſte towards the Water. But they were much ſtartled with a cloud of Smoke, which they ſaw about *Urania*'s Houſe; and when they came to the River, they found *Bentivolio* in the ſame perplexed gueſſes concerning it; but they were ſoon reſolv'd with the cries of a diſmal meſſenger, one of *Urania*'s ſervants, who running and making as loud a noiſe as one could that was half dead with fear, call'd, *Oectirmon, Oectirmon!* They had no ſooner perceiv'd him to be *Hermagathus*, but *Urania* and both her Brothers prepar'd to go into the Boat; which he ſeeing, cryed out vehemently, No, no; I muſt come over to you. Thereupon *Urania* bad *Oectirmon* fetch him over, being aſſured ſome extraordinary diſaſter had put the youth into this paſſion. As ſoon as he was come, he begins, Alas Madam! you had not been gone half an hour, before a Troop of Horſe begirt the Houſe round; having kill'd the Pilgrims, and plunder'd it throughly, they have burnt it down, of which yonder ſmoke is a ſad witneſs. They intend, as I over-heard ſome of them ſay, to poſſeſs themſelves of the Lands, by an order that they have for it from one whoſe name I cannot remember, and expreſſed a great vexation when they could not find your perſon, againſt which they vented their fury in outragious threatnings. This Troop was commanded by one call'd *Leſtrygon*, who pretended that he was ſent to ſearch the Houſe for ſome Conſpirators, which were reported to be harbour'd there, and to demoliſh it.

A rapacious Perſon. *All Vertuous.* *A merciful Man.* *A good Meſſenger.* *A Barbarous Perſon.*

Urania not much abaſh'd at that which ſhe had in ſome meaſure expected, bearing up againſt a great affliction with a greater Courage, expreſs'd her ſelf thus, My dear Brother, now, now you are in *Argentora*; you begin to ſee what kind of people dwell in this Country. I have received many affronts in that little time which I have ſojourn'd here, and that which they have often threatned, as I was inform'd, they have now payed. Let's retire to yonder Wood, where we may with ſafety conſult what courſe to take.

The State of Covetouſneſs.

When they were ſate upon a green Bank which offer'd it ſelf under the cool ſhade of an old Beech, *Urania* ſaid it was her opinion, That they ſhould return into *Theoprepia*. *Bentivolio*, out of extream Good-will to thoſe which little deſerv'd it, was much troubled that ſo rare an Example of Divine Charity ſhould be removed, knowing well that a dark Night would follow the ſetting of ſuch a Sun; and, that the Unworthy might by kindneſs yet be conquer'd into a better Temper, with ſuch Arguments as he could he perſwaded her Stay. She alledg'd the ſmall ſucceſs of her former pains, and having no habitation left her, though ſhe would attempt further: She continued her reſolutions to ſtay no longer, to receive more Wrongs where ſhe could do no good; telling him withal, That ſhe would take her Journey home through the Kingdom of *Piacenza*, which was then govern'd by a Voluptuous Queen, and that if occaſion ſerv'd ſhe would endeavour their Reconciliation to Vertue.

The Divine State. *Pleaſure.*

Benti-

Bentivolio finding his hopes of Reformation quite overthrown by *Urania*'s deſpair, conſented to her intendments, only with this earneſt entreaty, that he might have leave to wander a while through the borders of *Argentora*, after which he would meet her in the *Metropolis* of *Vana ſembla*; where they would give and receive an account of each others Travells. *Urania* having ſignified her conſent, they parted after mutual Farewels, which were perform'd with leſs Ceremony and repetitions, becauſe they hoped to meet again in a few daies.

The Covetous State.
A vain-ſhew.

Bentivolio took the lower rode which goes through the Southern parts of *Argentora*, accompanied only with *Hermagathus*, whom he loved not only for thoſe handſomneſſes which he ſaw in him the day before, but alſo for a new Experiment of his Ingenuity: for when *Urania*'s houſe was encompaſſed with Soldiers, he ſtole down into a ſhady part of the Garden, where he lay hid till he perceiv'd they had withdrawn themſelves into the Houſe, and then by a back-way which led privately to the River, brought along with him *Urania*'s Cabinet of Jewels, and *Bentivolio*'s Sword which *Aſtræa* gave him.

Righteouſneſs.

They came after ſome hours Travail into a pleaſant Grove, not far from the way which lay through it; and *Bentivolio* eſpying a ſhady Walk furniſh'd with a convenient ſeat, he ſate down to reſt himſelf awhile. Behind him at a ſmall diſtance was a Thicket of Buſhes and in them a cloſe Arbour, where a young Gentleman was newly retired, who in a Tune between pleaſant and ſad, accommodated to a Theorbo a ditty which was his own Story. He ſeem'd with his Song to entertain the Wiſe Lady *Dyſemeria*, with whom of late he had contracted an intimate acquaintance.

Afflictions.

The Song being ended, he laid by his Lute, intending to take his uſual Walk, and then return home to Supper. *Bentivolio* eſpied him as he came forth of the Thicket, and having receiv'd great content in his Muſick, being never laſt in courteſie though he had committed no fault, he began immediately to crave pardon of the Gentleman for having unawares invaded his privacy; ſince that ſeeking the comfort of his own Retirements, he was brought, without deſigning any thing elſe, to the knowledge of his preſence there, which if he had known before, Civility would have depriv'd him of thoſe Joys which now he had gladly ſtollen with an involuntary Theft. *Erotocles*, (for that was the Gentleman's name) though ſomthing ſurpriz'd, yet as much pleas'd with the high Civility of words delivered by a perſon of moſt gentle preſence, anſwer'd, Sir, you are as far from the neceſſity of making Excuſes, as you are from having perform'd any thing that doth deſerve them. Nothing needs an Excuſe but a Fault; and if you have offended any body, I ſuppoſe you meant my ſelf: All that I have to blame you for, is, that you have made me to find one unawares whom I ſhould have ſought in vain throughout all this miſerable Countrey. *Bentivolio* a little bluſhing, replied, Sir, I perceive amongſt your other Perfections you have entertain'd a great Charity for ſtrangers, and are apt to frame the beſt thoughts of others that you can, till you ſee reaſon to the contrary, and to withhold your Aſſent to plauſible grounds of ſuſpition till you have examined them; and therefore I pray you to excuſe me if I be further ſo bold with you, as to deſire that Happineſs in your Acquaintance, unto which your benign deportment hath given me ſo fair an invitation. You ask, anſwer'd *Erotocles*, ſo ſmall a thing that it is not worth your having; yet I ſhould make no ſcruple of obeying your Command, but that peradventure the diſcovery of my ſelf and the relation of my Condition would

The Glory of Love.

give you the knowledg of ſuch Misfortunes as might occaſion your Grief, ſince I judg you not uncapable of Compaſſion; and therefore I deſire, you would let me perform that which I think to be my duty in this point by Silence. No, I beſeech you, ſaid *Bentivolio*; for as it is impoſſible I ſhould ever undervalue one of your Worth upon ſo inconſiderable a ground as Adverſity; it may be alſo that my knowledg of your Wrongs may be ſome furtherance to your Vindication: for how poor ſoever I am in ability, yet I am provided of ſo much Good-will, that, what I cannot by my aſſiſtance take off from you wholly, I ſhall not refuſe to bear in part with you by Unfeigned Sympathy.

The Glory of Love.

A Lover of all Men

Erotocles overcome with the reſentments of ſuch a generous Charity, was content to make known his Afflictions. I am, ſaith he, *Erotocles*, the unfortunate ſon of *Philopantas*, who was Lord of a fair Baronrie in this Country. No Father was ever more loved by his Children, than he was honoured by his Tenants: His Univerſal Charity was ſo plentifully beſtowed among them all, that they call'd him by no other Name than *Father*; His Exemplary Righteouſneſs was ſo publickly known, that they fear'd to do Wrong, not ſo much becauſe they were ſure he would puniſh their Sin, but he made Righteouſneſs ſo lovely by his own practice that they hated to do Wrong. His Seat was magnificent, his Lands ſituated between Pleaſantneſs and Riches, and ſo became the Object of Envy to the Covetous, as his Holy Life was grievous to all wicked perſons, who were conſtantly upbraided and condemned by it. He was divers times aſſaulted, and put in mind by rude attempts of the uncertainty of Worldly State, which he never forgot however; for he made the daily conſideration of it the reaſon of his true contempt of ſuch things, which others beſtow their beſt Affections upon with great Admiration.

He was once troubled, I remember, with a company of rude fellows, beggarly in their Condition, and worſe in their Temper, which was compoſ'd of Covetouſneſs, Diſcontent, and fooliſh Arrogance; who pretending the Injuſtice which is in the unequal Diviſion of the World, would needs attempt to reduce it into juſt allotments: and in the proſecution of their wiſe Deſign, would needs begin to parcel out his Lands into ſeveral diſtinct proportions; promiſing to allow him a ſhare ſufficient for himſelf and Family, and to aſſign his Tenants their parts, and take to themſelves ſo much as they needed and he could well ſpare; and of theſe meaſures they would be judges: and ſo they began with their Spades to caſt up little marks of Diviſion.

They undertook this buſineſs more confidently, becauſe of ſome *Dreams* which one or two of them had concerning this Mode of *Reformation*, by which they made their Neighbours believe that it was revealed to them; and that as the benefit of the Deſign was Univerſal, so the Succeſs was out of Doubt.

A Lover of all Men.

* *Philopantas* wondring at ſuch a ſtrange Device, of which he was inform'd by ſome of his Tenants, made haſte to know the bottom of the buſineſs. As ſoon as he was come to this wild company, he deſired to talk with their Leader, if they had any, for that he had ſomething to communicate unto him. They not doubting but it was ſome Viſion, received him the more contentedly, and brought him to one *Ononirus*, who was made their Chief, becauſe he dream'd that he ſhould lead them; and having found that trick ſo ſerviceable, made conſtant uſe of it, to dream in the night what he would have done the next day: They never daring to diſobey what

The Dream of an Aſs.

what themſelves had approv'd of for a Divine guidance; though it was ſuch as by which they might be made to do or ſuffer any thing. *Philopantas* having ask'd him the Reaſon of their preſent undertakings, *Ononirus* hearing that word *Reaſon*, was ready to have commanded his *Myrmidons* to ſlay him; which of themſelves they were willing enough to have done, for they could not abide *Reaſon* neither: but the fear of *Philopantas* his attendants reſtraining his *Zeal*, he anſwer'd, that they had a *Revelation* for it, of which he was not to receive an account. 'Say you ſo? quoth *Philopantas*, If you have a *Revelation* concerning theſe Lands, I am intereſted 'in it; and therefore I do deſire ſome aſſurance of the truth of your allegation, that I may warrant my obedience to it. The matter which you are 'upon is of great moment, and concerns ſo many beſides your ſelves, that 'you have need of a good Commiſſion for what you do. All that know God, 'perceive him to be a Lover of Righteouſneſs; and thoſe which pretend 'Communion with Him, muſt be juſt. Many Wiſe men, who ſee you invade 'others Proprieties, will fear that you are rather driven by the Diſturber 'of Mankind, and inſtigated with covetous deſires, than inſpired by God, 'who hath no where given encouragement to make havock of the Intereſts 'of our Neighbours: He hath commanded us to be content with our own, 'though it be but little; acknowledgeth the diſtinctions of poor and 'rich; and hath call'd the taking away of other mens Goods without their 'conſent, *Theft*. He doth allow *Propriety* as a fountain of Charity, and 'Nurſe of Civil Commerce and Induſtry. And although ſome men do neglect the duty of relieving others neceſſities with their ſuperfluity, and op-'preſs the poor to inrich themſelves, yet this is not the way to reform; the '*Remedy* being manifeſtly worſe than the *Diſeaſe*.

Then offering the aſſiſtance of his particular Charity, as far as he ſhould be able, to ſupply thoſe wants which might oppreſs ſome of them, he adviſ'd them to return to their Homes, not doubting but many honeſt-minded people were ſeduced by the Deluſions of cunning Hypocrites.

Theſe laſt words made the flame break out which his whole Diſcourſe kindled in their hearts; and then without any warning they fell upon him with their Spades, making their toolls inſtruments of War, which they pretended to have brought for other uſes. But *Philopantas* his Retinue ſoon chaſtiſed their folly; and having kill'd *Ononirus* and a few more of them, the reſt vaniſh'd with his Dreams, and left their Mattocks to dig Graves for their Companions, who were then content with a leſs ſhare of Earth than before they had meaſured out.

This Miſt being thus clear'd up, we lived in great ſerenity for a good while, till new clouds aroſe from the Covetouſneſs of two envious Neighbours, potent in *Argentora*, who had a great deſire to become poſſeſſors of other mens Eſtates, though their own was too much for them, eſpecially becauſe it gave them ability more effectually to diſturb the Innocent.

One was a Gentleman call'd *Forzario*, of a fierce Temper, who us'd to ſatisfie his greedy mind with a lawleſs force. He would compell all thoſe which held any thing of him, to do whatſoever his ſurly diſpoſition appointed; and this produc'd a continual Vexation to my Father's Tenants. He ſtop'd up the wayes which led to their grounds, if they lay among his, (pretending they were but granted upon ſufferance) to make them go two miles about for a quarter of one; and if they offer'd to break his unjuſt Hedges, they ſhould be ſure to be well beaten. He would make his men drive our Tenants Cattel upon his grounds, and then ſue them for *A Violent Perſon.*

Treſpaſſers; and they, not daring to go to Law with him, were fain to compound with him, and ſo obtain at unreaſonable rates a forgiveneſs of thoſe Treſpaſſes which he himſelf committed. It were infinite to ſpeak of his Wickedneſs; but one thing I may not omit which he did to day: He arm'd divers of his Tenants which were moſt ſuitable to his wicked deſignes, and made them burn down the houſe of an excellent Lady which dwelt not very far off; for no reaſon, but that he had heard great reports of her Excellent Vertues, eſpecially *Charity*. He is of a bloody Temper naturally, and truſts ſo much in his ſtrength, that he will fight with any one; hath challeng'd many, and kill'd ſome: but by corruption of a great Courtier or two, he ſaves his own moſt unworthy life.

Craft. The other was a Lady, whoſe name is *Inganna*, and ſhe took another way more agreeable to her ſex; what he did by *Force*, ſhe effected by *Fraud*, cheating the people with crafty Bargains, counterfeit Deeds, and Promiſes, which ſhe kept no longer than till ſhe had opportunity to break them. But in all her tranſactions ſhe made ſuch a fair ſhow of deſiring to promote their good, and got ſo far within them by their plain Credulity, that they were never more perniciouſly hurt than when they thought their Welfare moſt ſecured.

The Tenants of theſe two vile perſons, made uſe of thoſe unworthy wayes in their converſe with others; which they had not only learn'd from their Superiors, but ſaw warranted by their greater Examples. And when they could not ſecure themſelves under one Landlord, they would forthwith turn Tenants to the other, and ſometimes ſerv'd *Forzario*, and ſometimes were all for *Inganna*. *Violent Perſon.* In fine, the two Oppreſſors jealouſly emulating each others adherents, a Marriage, which, I dare ſay, was none of thoſe which are made in Heaven, was contrived between *Forzario* and *Inganna*, which was ſpeedily accompliſh'd, but to our unſpeakable diſcomfort; for now they began to try all the arts which *Fraud*, united with *Force*, can put in execution, to work our ruine. After many attempts made in vain, partly by reaſon of my Father's perfect Innocence, and partly by the prudent advice of a faithful friend call'd *Kalobulus*; *A good Counſellor.* yet at laſt they brought it about, by the aſſiſtance of a corrupt judg call'd *Labargyrus*, *A Money-taker, a corrupt Judg.* whom they kept in ſuch conſtant pay, to ſerve their turns, that he counted their annual Bribes a great part of his Salary. He either with the pretence of obſolete Laws, which no body remembred ever to have been made, or with wreſted ſenſes of known Statutes, had done them many notable ſervices.

The Deſign of my Father's Deſtruction was laid thus: *Labargyrus*, you muſt know, was one who made it his conſtant practiſe to betray unwary people for ſpeaking diſhonourably of the Duke, by whom that Country was then govern'd: Thoſe which are diſcontended are apt to ſpeak againſt any body; and thoſe which provok'd them to talk, and were alſo witneſſes of their ſpeeches, were his falſe-hearted Spies. By theſe he was informed of ſome Words which my Father ſhould ſay, in Company of which he was leſs careful, not becauſe he thought all that were preſent were juſt, but becauſe he did never ſpeak any thing unjuſt. It ſeems, my Father complain'd of ſome Wrongs that *Labargyrus* had done, and ſaid that if the Duke did but know of them, he was confident they would ſoon be redreſs'd, and the Judge puniſh'd, *Labargyrus* having heard this, in ſtead of waſhing away the guilt of his Crimes with true Repentance, took Sanctuary againſt the feares of his Conſcience in Revenge; and giving money to two of his Creatures that could ſwear luſtily, he fram'd this Accuſation, That *Philopantas* did

did ſay, the Duke had done the People ſuch VVrongs that he was confident if they did but know their power, they would ſoon be redreſs'd, and the Duke depoſed. So with the change of a few words, which perverted the ſenſe of the reſt, he drew up a charge againſt *Philopantas*. Though this was incredible to moſt Good men, who knew *Philopantas* to be a moſt wary perſon and a loyal Subject; yet his conſtant abſence from the Court made the pretence plauſible to ſuch as loved to think ill of any. Though indeed my Father abſented himſelf not for any private grudges which he harbour'd in his boſom, but becauſe he ſaw great inſecurity for an honeſt man to be, where through falſe repreſentation of perſons and things, Friends could not be diſtinguiſh'd from Foes: And alſo for that whilſt others multiplied their Titles, and ſwell'd their heaps of Money with helliſh toils, he deſir'd to enjoy the heavenly Tranquillity of his private life, and thereby take opportunity to provide for his Immortal ſecurity, which is in dreadful jeopardy through the various Tentations of Princes Courts.

Now though theſe dangers be common to all Courts, yet they were leſs avoidable in this than in ſome others, becauſe of Two great Imperfections to which the Duke was Subject, which had ſuch an unbenign influence upon Court and Country, that he was happy that could enjoy himſelf quietly in a corner. *One* was, that he deſpiſ'd true Religion: for though to pleaſe the people; which were that way given, he made a ſhow of ſome ſuch thing; yet he vilified it both by the conſtancy of an irreligious life, as alſo by ſuch ſpeeches which could become none but an Atheiſt; for he would commonly call them Fools which pretended to put their whole truſt in God, and laugh at the opinion of ſuch as aſſerted the Immortality of the Soul eſpecially when they talk'd of our being judg'd in another World. *Another* was, that he careleſly diſpos'd places of Government and Juſtice, not much looking after VViſdome and Integrity in the choice of his Miniſters, whoſe only Qualification was, their willingneſs to ſerve his Deſigns; neither did he trouble himſelf to take any account of their good or bad Adminiſtration, to give them Encouragement or Puniſhment as they deſerv'd: and from this fountain an Univerſal Corruption deriv'd it ſelf upon all orders of men. By means whereof the Country, which before was deſervedly renown'd throughout the VVorld for Righteouſneſs, is now deſpiſ'd of all its Neighbours, and commonly call'd a Nation of degenerate Supplanters.

The Miniſters of Juſtice, not abandoning the eſtabliſh'd forms of Law, have made them however both uſeleſs to any good purpoſe, and alſo inſtruments of great Affliction: partly by the unmerciful delaies of proceſs in Law, which commonly continue till both parties being impoveriſh'd can go no further, or one of them at leaſt be ſo tormented, that he is come to the ſame paſs with poor wretches upon the Rack, who are willing to ſay or do any thing to come off; partly whilſt their Eſtates are ſqueez'd into the Lawyers purſes by large Bribes for the forementioned delays and unjuſt Sentences.

The Grandees trample upon all below them, and count it the duty of the Poor to be oppreſs'd; living much according to the Rule of thoſe Beaſts, the greater of which devour the leſs. If the poor deſire any thing of them they count it a kind of Robbery, and order the ſame puniſhment for them that other Countries do for Cut-purſes; and when through intolerable Miſeries they wiſh they had never been born, they bid them kill themſelves, and ſay that then they ſhall enjoy the ſame Comfort.

The

The Epidemical Degeneracy hath infected alſo the Miniſters of Religion: who being fallen from the true Knowledg and exemplary Vertue of their Predeceſſors (the Holy Fathers, and Pious Martyrs) have compleated the ſcorn of their Ignorance with vitious practiſes; and are grown ſo unlike their Books, that even the rude multitude wonder upon what grounds they have ſet their confidence of giving Counſel, which they themſelves render ineffectual. But good men which live undiſcern'd among them are much grieved, whilſt they ſee thoſe in whom Wit is deprav'd make a Judgment of Religion by thoſe fooliſh Opinions with which it is blended, and that many are tempted by the evil lives of Hypocrites, to think Goodneſs it ſelf but a Show, and Chriſtian Religion a Fiction, and ſo fall into Atheiſm, the plague of Human Nature; which beſides the Unreaſonableneſs of it in other reſpects, is alſo defiled with the baſeneſs of Ingratitude, choaks in men all ſenſe of the Divine preſence, and denies to the great Father of the VVorld that affectionate Adoration which is due from all his Children. Having thus loſt the Love of God, they can never love one another; for after they have broken thoſe ſtrong ties which he faſten'd in the roots of their Souls, they make nothing of mutual obligations to Love, Courteſie, Charity, Friendſhip, or Juſtice; and at laſt are become Beaſts and Devils, the very face of Humanity being loſt. And this appears too plainly in the practiſe of the Vulgar alſo, who have no underſtanding of Charity further than Self-Love, which begins and ends at home: They count it all lawful gain that they can cheat from others; and when it is done handſomly, it goes for Honeſt Cunning and Ability of Parts.

But I have been too long in the deſcription of an unlovely matter. The day for my Father's Tryal being come, the Witneſſes were produc'd and ſworn: and, notwithſtanding all that my Father alledged for the defence of his ſpotleſs Innocence, and though divers Perſons of Quality who were preſent offer'd their teſtimony in the moſt ſolemn manner, that no ſuch words were ſpoken at the place and time mentioned by the Witneſſes, * *Labargyrus* being Judg, my Father was condemn'd to die. His Lands were given to [a] *Forzario*, who had ſome pretence of deſert to the Traitor's Eſtate, having been a means to diſcover the Treaſon, as *Labargyrus* made the Duke believe; but the true Reaſon of his doing ſo, was, a ſecret compact made between him and *Forzario*, that if he could effect a Grant of the Eſtate, [b] *Labargyrus* ſhould enjoy a fair Mannor which joyn'd to his own Lands. The unjuſt Sentence was ſoon executed; and leſt further miſchief ſhould befall me, (for the Cruel and Covetous are never ſatisfied) [c] *Kalobulus*, of whom I told you before, commanded two of his truſty ſervants to convey me on Horſe-back by night to his Caſtle, whence I have liberty ſometimes to repair unto the ſhades of this Grove, where I had the happineſs to meet you, and where I enjoy preſent ſafety, till God and Time ſhall bring the Truth to light.

** A corrupt Judg.*

[a] A Violent Perſon.

[b] A Money-taker.

[c] A good Counſellor.

The Glory of Love.

I hope it will not be long before that be done, anſwer'd *Bentivolio*, who had fix'd his Eye upon *Erotocles* all this while with careful attention, and now found his heart deeply grieved for the unparallel'd afflictions which by this Story he underſtood; and eſteeming no Glory like unto that which comes by relieving the oppreſſed, he breath'd forth this paſſionate Wiſh, O God, that I might be the happy Inſtrument to ſerve Righteouſneſs in ſo fair an opportunity, and that I might have the Honour of procuring Puniſhment for two wicked Perſons that have ſo highly deſerved it! and withal deſired *Erotocles* to bring him to *Kalobulus*, ſaying, I doubt not but

after a ſhort conference we ſhall find out a way to Vindicate your VVrongs. *Erotocles* deſpairing of that, yet receiving his courteous Sympathy with many thanks, began to direct him towards the Caſtle. They had gone but few ſteps before they met *Kalobulus* and his ſon * *Thraſymachus*, who were come forth to ſeek *Erotocles* wondring what was become of him, becauſe he had ſtay'd longer abroad than he was wont to do: and before they could expreſs their doubts concerning *Bentivolio*, he preſented him to *Kalobulus*, and pray'd him to receive a Friend of his into his knowledg, and deſired that between them two he would equally divide the Love which he had hitherto beſtow'd upon him ſingly. *Kalobulus* was ready at firſt to make queſtion of ſuch expreſſions concerning a ſtranger; but, beholding in his Countenance and Carriage more than ordinary Characters of great worth, he welcom'd his happy arrival in that place with all affectionate Congratulations; expreſſing alſo a great hope which ſprung up in his breaſt, that he was come to them by the Benignity of ſome Divine Direction. So having enquired his name, and commended his Son to his acquaintance, they went into the Caſtle.

* A Stout Fighter.

They had ſtay'd there but a while before *Kalobulus* brought into the Room his Vertuous Lady and two beautiful Daughters; and it gave them all extream content, whilſt *Bentivolio* by the civility of his excuſes for coming into their Company, made them well to perceive that he was not unworthy of it. At Supper, which came in preſently, they expreſs'd their friendſhip in ſeaſonable Viands of all ſorts, handſomly ſerv'd up, though without Curioſity; which they perfected with Courteſie and excellent Diſcourſe: Inſomuch that *Bentivolio* could not but fancy that Goodneſs had taken Sanctuary in this Ark, till the Deluge of Wickedneſs, that overflowed that little VVorld, ſhould be abated. After Supper they entertain'd themſelves with mutual conference, not knowing how to leave ſuch vigorous joys for the dull repoſe of ſleep, which now begun to offer it ſelf. But Nature requiring obedience to her indiſpenſable Laws *Kalobulus*, attended *Bentivolio* to his Chamber, where being left by them all with many good wiſhes, he retir'd himſelf to little ſleep and leſs reſt.

The ſeveral diſcourſes of *Erotocles* his caſe, though they differ'd not from his own relation, yet they fill'd it with more inſtances of Cruel Wrongs, and ſeem'd to endeavour to boyl-up *Bentivolio's* Courage, which was at a height already. He needed no ſpurs, who went as faſt as Prudence gave him leave; for having affectionately deſired ſo noble an End, he could not ceaſe to caſt about in his mind how he might accompliſh it. But being not able at preſent to obtain the End, which he paſſionately deſired, for want of fit means, he ſlack'd the intenſiveneſs of his deliberation, and let his thoughts run adrift. After a weariſome Expectation, the Light, in mere pity, brought him the joyful news of Day; upon which he left his bed, and was ſcarce dreſs'd before the good *Kalobulus* knock'd at his door; which he open'd with the greater chearfulneſs, becauſe he hoped by his aſſiſtance to find that which he had ſought in vain all night. Having acquainted *Kalobulus* with his mind; Alas, Sir, quoth he, though *Erotocles* his Yoak is heavy, yet it doth not ſo pinch him as at the firſt; he having worn it ſo long that Cuſtom hath fitted it to his neck: but this meaſure of pity which you expreſs will add to his Afflictions, who is ſo ſenſible of all Circumſtances that aggravate a Calamity, and of ſuch an ingenuous regard to his friends, that he will more deeply reſent the adverſity of his preſent eſtate, if he underſtand that you are oppreſs'd with his Sufferings. Lay

The Glory of Love.

aſide the trouble of your thoughts, Worthy Sir, and make not this Caſtle your Priſon, nor the love which you have for others your own Fetters; but rather enjoy the freedom which ſo mean a place may afford, and take not from us that relief which the chearfulneſs of your Converſe doth beſtow upon us in ſuch plentiful meaſures of Conſolation, as that we have almoſt forgotten that we are afflicted ſince your arrival. I would not urge theſe requeſts, but that I ſee your Charity doth deſign Courteſies for us, which are ſo great that we are not capable of them; For nothing can make a price for the redemption of *Erotocles*, but the ruine of *Forzario*; and as we know that Deſtruction is unacceptable to your Temper, ſo we know no means to accompliſh it but one, which is as Unpleaſant as the thing it ſelf.

The Glory of Love.

A Violent Man.

To this *Bentivolio* replied, I think my ſelf not ſo much concern'd as to make anſwer to the former part of your diſcourſe, becauſe I would not go about to magniſie ſo ſmall a thing as my Love is; and I ſuppoſe the influences which you pretend it may reflect upon *Erotocles* are but direct expreſſions of your own Civility to me: but if it be true that no other price is currant to redeem *Erotocles* but ſuch as will hurt *Forzario* if it be pay'd I know not why we may not purchaſe ſo great a good with the juſt harms of ſo vile a perſon. I ever eſteem'd *Juſtice* to be founded in *Goodneſs*, becauſe puniſhment was invented by God as a *Guard* to *righteouſneſs*; and ſince *Impunity* would drive Goodneſs out of the World, and make it unhabitable for Righteous and meek perſons, I count that *Indulgence* by which Malicious perſons are ſaved from ſuffering, to be an *injuſt puniſhment* inflicted upon the Innocent. *Clemency* indeed is an incomparable *imitation* of the *Divine Mercifulneſs*: but it muſt be exerciſed in due inſtances, or elſe it may degenerate into *Cruelty*. If there were no occaſion to ſtrike at any time, the Sword of Juſtice was made in vain. Thoſe who have lived to deſtroy the publick good of mankind, ought by their Death to make a Compenſation for their Wrongs: and as they are no leſs odious to God than Men, becauſe they do notoriouſly rebel againſt his Government, we are not to think that he hath taken ſo little care of the welfare of his Creatures, as as that he doth not allow and require the removal of ſuch Monſters. In this reſpect therefore I ſee nothing that doth diſcourage my hopes of *Erotocles* his reſtauration; and I truſt the particular way, which you have not yet mention'd, is not of ſuch an unhandſome nature, but that a good man may make uſe of it,

A good Counſellor.

Unto this *Kalobulus* anſwer'd, Our forces are not ſo numerous as to ſtorm the ſtrong Tower of *Forzario*; and if they were, we might not make uſe of them; for we have learn'd that Juſt men can then only warrant their actions whilſt they are regulated by known Laws: and though when others break them, one that is wrong'd may ſuffer honourably; yet he cannot violate them himſelf, whilſt he ſeeks reparation, but his endeavour will be ſullied with Injuſtice. Our Law permits not one Subject to demand ſatisfaction of another in that way. The means which I thought of is allowed by Law, I confeſs; but I believe the Execution of it, is as unſuitable to the Mercifulneſs and Patience of your diſpoſition, as it is contrary to our deſire that you ſhould undertake it. It is this, *VVhen any perſon is wronged, and by the Violation of Law unjuſtly ſuffers the loſs of his Life and Eſtate, the Law permits any man, that is not a-kin to the party wrong'd, nor concern'd by friendſhip, nor ever had any quarrel with the perſon who did the wrong, out of meer Love to Juſtice to challenge the Violator of Law to a ſingle Combat, in which if he be kill'd the former ſentence of the Law is revers'd.*

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If this be all the difficulty, quoth *Bentivolio,* I doubt not but to ſatisfie you and my ſelf as to the honourableneſs of the Undertaking, and with God's help to procure ſatisfaction to *Erotocles* by the good ſucceſs of it. I perceive your ſcruple is, the *Unlawfulneſs of Duels*; which as they are commonly practiſ'd, I do as much abhor as you do, and think that they are infinitely *below* the *Temper* of a *Gentleman* and a *Chriſtian*. As they riſe for the moſt part from diſhonourable Grounds, ſo they proceed by unreaſonable means. VVho knows not that though Honour is talk'd of as the reaſon of the Challenge, that the true occaſion of the quarrel was but ſome ſlight affront receiv'd in a Tavern or ſome ſuch place? Thoſe which had not the VViſdom and Vertue to avoid unworthy actions, muſt needs pretend to a generous Choler, which will not permit them to live unreveng'd of ſuch wrongs as peradventure they procur'd to themſelves. Having never underſtood what true Courage ſignifies, much leſs expreſs'd it upon any juſt occaſion, they undervalue their lives which are not worth much, that they may be Maſters of other mens as uſeleſs as their own; and think it a Bravery to ruſh upon Damnation; but durſt never expoſe themſelves to the hazards of a publick Service, to ſave thoſe who are more worthy to live than themſelves. Such perſons as have abandon'd *Patience*, deveſted themſelves of *Humility*, caſhier'd all inclinations to *Forgiveneſs*, and count the neglect of Revenge, Cowardiſe; muſt needs find the belief of their Salvation impoſſible, if theſe things be other than *Deviliſh qualities*. And whilſt they look upon it as an *ungentile* thing to *ſuffer wrong*, they never ſcruple the *doing* of it, though that be an hundred times more *baſe*: and they ſtand ſo upon a falſe notion of *Reputation*, that they cannot endure to be thought *patient*; that is, they undervalue the *eſtimation* of *God* and the *opinion* of *VViſe* men, becauſe they are unwilling that a *few Fools* ſhould take them for *Cowards*. The *Heavenly Angels* might with as good reaſon be angry, becauſe many times in great buildings they are repreſented by little Boys with woodden wings. They have another humour of which I cannot but take notice: and that is, Theſe *Bravo's* will take it in great ſcorn if you ſhould not think them *Chriſtians*, whilſt they ridiculouſly take their Name from Him whoſe Nature did abominate ſuch practiſes, and whoſe Life and Death was the moſt perfect contradiction to ſuch a lowneſs of Temper as can be imagin'd. They ſhould rather derive their *Pedigree* from *Lamech,* who would not ſtick to kill any body for the leaſt ſcratch of his skin.

By this which I have diſcours'd, *Kalobulus*, you may perceive how unwilling I am by my example to *patronize* thoſe *murderous Duels,* in which *hot young* men engage, when VVine, VVomen, and mutual provocations have begun ſuch quarrels as accept of no determination but by the Sword. No, I undertake this piece of Juſtice, only as the Magiſtrate's ſervant, warranted by Law, which at preſent needs this Vindication, without any deſire of Revenge, for I have ſuffer'd no Wrong; but to take off the guilt of [a] *Philopantas* his blood which lies upon [b] *Argentora*, that he which afflicted the Good in his Life, may terrifie the wicked by his death, and by this means, which is all that is left, to right *Erotocles.* [a] *A Lover of all Men.* [b] *The Covetous State.*

Kalobulus perceiving the zeal of *Bentivolio*'s Good will, nothing doubting his skill in arms, aſſured of the Juſtice of the Cauſe by his own knowledg, and convinc'd of the lawfulneſs of the redreſs propounded, by *Bentivolio*'s diſcourſe, ſtruck with admiration by the Contemplation of his unparallel'd Accompliſhments, replyed, that he could not but approve of *A good Counſellor.*

his Charitable deſign, undertaken with ſo much Wiſdom and Valour. But do you think *Forzario* will accept a Challenge, ſaid *Bentivolio*? There is no doubt of that, quoth *Kalobulus*, for he loves to fight with any body, and is poſſeſs'd with ſuch great thoughts, that in Compariſon of himſelf he deſpiſeth all the World: And withal he deſir'd *Bentivolio*, to permit a Second to attend him: to which he agreed. And whilſt *Kalobulus* was conſulting with himſelf whom to appoint, *Thraſymachus* wiſpering in his ear, deſired him to nominate himſelf: which his Father did, and pray'd *Bentivolio* to accept of his Son's offer, who was ambitious to ſerve under ſo great a Captain in the behalf of *Erotocles*. *Bentivolio* giving great thanks to the Young Gentleman, call'd for a Pen and Paper: which being brought, he wrote theſe Words.

FORZARIO,

Your Wickedneſs hath made you odious to the World, and the inſtances upon which your Infamy is rais'd, are ſo full of Cruelty and Injuſtice, that you cannot wonder if the Revenge which they have long call'd for, come at laſt. Though you have attempted the ſecurity of your firſt Wrongs with greater, which were all the means you could find; yet this Paper will let you know, that there are ſome in the World vvho dare reprove you, and will make you at length ſee that your Crimes are puniſhable, if your guilty Fears vvill permit you, arm'd on Horſe-back vvith Sword and Lance, to meet me to morrow by Sun-riſe, attended only vvith a Second and Trumpet in the Plain of Nemeſia, *vvhich adjoyns to the great Wood; vvhere you ſhall make ſome amends for your Sins vvith your fall by the hand of one who hath a Good-will for all but ſuch as you are.*

BENTIVOLIO.

A Trumpeter which waited upon *Kalobulus* ſpeedily conveyed it according to his directions. *Forzario* had no ſooner read it, but he commanded to ſtay the Meſſenger for his anſwer, which he ſhould have preſently. So never making queſtions concerning *Bentivolio*, becauſe he diſdain'd to take any notice of one that durſt affront him but by Revenge, he wrote this following Anſwer.

BENTIVOLIO.

I Need no informer to make me underſtand vvhat kind of perſon is ſignified by that odd name; your Paper hath reveal'd your Imperfections. I am forc'd to judg you one of no Vertue, becauſe you have learn'd to revile thoſe whom you do not know but by miſreport. And though I do not think you worthy of the Honour to be chaſtis'd by my hand, yet I will condeſcend to meet you according to your appointment, to give you ſuch puniſhment, as may teach other Wanderers better manners when they paſs by this Country, and that no troubleſome Fellow for the time to come may be ſo fooliſhly impudent as to provoke

FORZARIO.

Bentivolio, was not a little glad when by the anſwer he underſtood that he ſhould have opportunity to make good his proffer of aſſiſtance to violated Juſtice, and awaiting the early dawn of the following Morn, was guided by the firſt approaches of light, and accompanied with the Valiant *Thraſymachus*, being unwilling by delay to give occaſion to the diſdainful humour of *Forzario* to return, if he ſhould come firſt and miſs him at the

Place

Place appointed. But he ſtay'd not long before his expected Adverſary appeared like himſelf, and according to the deſcriptions by which he was painted in *Bentivolio*'s Fancy.

Forzario ſeeing his Adverſary upon the Place, thought to anſwer his readineſs with ſuch a payment as it deſerv'd; and therefore not to make him ſtay any longer, without attending the Trumpets, ſpurring his Horſe, who was not unwilling to ſuch exerciſes, rode with a full Career, aiming a rough Salute with his Lance at *Bentivolio*, who being well skill'd in receiving and requiting ſuch Civilities, made what haſte he could to meet him, and return'd him one of like Nature, though not of the ſame effect. *Bentivolio*'s Lance pierc'd *Forzario*'s Arm: *Forzario*'s, though it lighted upon ſuch a piece of *Bentivolio's* armour as defied the ſharpneſs of the point, yet as it broke, it made him bow ſo far backward, that he had almoſt loſt the poſſeſſion of his Saddle; which he having preſently recovered, they fell to their Swords. Though none could tell who drew firſt, *Bentivolio* receiv'd the firſt blow, and that follow'd with ſo many more, that his action lay chiefly in the Defenſive; which part he was the rather willing to act for the preſent, becauſe he knew the ſhower which fell in ſuch thick drops would ſoon be over. This he perform'd with ſuch accurate Skill, that it made up whatſoever he wanted of Force; of which alſo he had ſufficient ſtore; to let his Enemy know, by what he felt, that he could *hurt* as well as *ward*.

When they had ſpent ſome time in giving and receiving blows, often accompanied with Wounds, their loſs of blood made each of them perceive that both were in earneſt: but the buſineſs they had in hand ſo fill'd their thoughts, that they took notice of their Hurts with ſuch an undiſcernable reſentment, as wiſe men receive the Wrongs of diſingenuous People.

Forzario, boyling with deſperate Rage, confident of his ſtrength, and prick'd with a diſdain of ſo unequal a match as he eſteem'd *Bentivolio*, having given many ſuch ſtrokes as ſignified a ſtrong Arm, enforc'd with ſtronger deſires of Revenge, (which for all that, he ſaw ſtill uneffected) vex'd that he ſhould be ſo long troubled with one whom he had diſpatch'd in his thoughts a hundred times before he ſaw him; now having, as he thought an advantage of a ſlack guard, which he greedily ſnatch'd, beſtow'd a blow upon *Bentivolio*; with which he had great hopes to ſtrike off his Head.

But *Bentivolio*, whoſe Courage was rooted in a Temper unacquainted with baſe Fear, though principally ſupported with the Nobleneſs, and Juſtice of his Undertaking, and fully acquainted with all manner of defence againſt an over-match which exceeded him only in Strength, being well aware of *Forzario*'s purpoſe, eaſily avoided that foreſeen danger, and ſummoning his whole power to aſſiſt him in an eminent piece of ſervice, reach'd ſuch a ſtroke as would have ſav'd him the labour of any more, but that *Forzario*'s Horſe raiſing up the fore-part of his body, by reaſon of a ſharp prick of his Maſter's ſpurs, which he us'd to make him go nearer to his Enemy, receiv'd it for him: but it was the laſt ſervice he could perform, for it fell upon his neck, and cut ſo deep into it, that he could neither bear up his head nor his Maſter; and falling, he lay ſo heavy upon *Forzario*'s thigh, that he could not riſe from under him. *Bentivolio* perceiving what diſadvantage had happen'd without his intention, ſpake preſently to *Forzario*: VVicked Man, that which was juſtly threatned may now eaſily be accompliſh'd: but I never engaged for bloody Revenge, but took this way,

ſince no other was left, to attempt the reparation of unſpeakable VVrongs; not wherein my own Intereſt ſuffer'd, but ſuch as made a publick Violation of Juſtice. If thou wilt yield to Right, and ſubmit to the juſt duty of Repentance, I will prevent that ſpeedy vengeance which otherwiſe muſt needs await thee in the Infernal ſhades. To this *Forzario* ſcornfully anſwer'd; No, Villain, uſe the advantage of a baſe blow; I am not ſo low as to receive my Life by way of Alms from thee. Upon this *Bentivolio* lighted from his Horſe (to give him aſſurance, that his Cuſtom was not by uſing ignoble odds to deſtroy that Honour which he doubted not with a little more patience to receive unblemiſh'd;) intending to pull off *Forzario*'s Horſe, that he might try his Fortune once more on foot. As he came to him, he perceiv'd he had clear'd his leg himſelf, and was riſing up. *Bentivolio* willing to underſtand what he would yet do before he ſtruck at him again, perceiv'd a Company of Horſemen ruſh out of a VVood which was not very far off. It ſeems, *Inganna* ſeeing her Husband fall, not knowing what was the cauſe, but much fearing that of which ſhe ſaw ſo bad an effect, which ſhe alſo judg'd worſe than it was, commanded a Troop of Horſe to fall in, which ſhe had laid in Ambuſh in the VVoods the night before, intending by them baſely to recover what her Husband had diſhonourably loſt.

Craft.

Bentivolio ſuſpecting ſome ſuch thing, having heard of * *Inganna*, heightning his deſires of ending with One, by the fore-ſight of Villany and Danger which attended him from Many more, (though they made a ſtop after they perceiv'd *Forzario* and *Bentivolio* both upon their feet) and imploring the Divine aid, ſtruck *Forzario* ſuch a blow upon the head, that made him bow it a little on one ſide; his Helmet being rais'd withal, *Bentivolio* with ſuch agility as that opportunity required, ran his Sword into his Throat through his Neck: upon which *Forzario* falling down, made ſuch haſte out of the world, that he took his leave of it without ſpeaking one word.

Erotocles, plac'd with a ſelect Troop of Horſe behind a Hill not far from the place of the Fight, to prevent all baſe attempts by the prudence of *Kalobulus*, who imagin'd what *Inganna* would do, made ſufficiently careful by his love to *Bentivolio*, and now perceiving plainly what was paſt and coming, made ſpeed to his friend, and having aſſiſted *Thraſymachus* to catch his horſe, (the other Second having refus'd to ſtrike in a Cauſe which he knew to be as unjuſt as *Forzario* was unſucceſſeful) *Bentivolio* mounted, and before the joyful *Erotocles* could expreſs his thanks to *Bentivolio*, *Inganna*'s Horſe were come up to them. And now the ſingle Fight was converted into a bloody Battel, where many began to try, on one ſide if they could regain what a ſingle perſon had loſt, on the other ſide to keep what one had won.

A ſtout Fighter.

Erotocles deſir'd *Bentivolio* to retire and look to his Wounds, of which *Kalobulus* would gladly have taken care; but he refus'd their entreaties, making no queſtion but this would prove a ſhort buſineſs: and finding his ſpirits hold out ſtill, though much wearied, reſolved to accompany his friends till the work was done. *Erotocles* perceiving his reſolution, troubled him no further, and having ſtood idle all this while, deſiring to go and warm himſelf a little, ſpurr'd his Horſe to charge that forlorn Company ſo baſely engaged, and to ſhow them the dreadful face of juſt Revenge; whoſe firſt effects he beſtow'd upon the Captain of that Wicked Band, who had been a ſervant to his Father, but revolted to *Forzario*, by the perſwaſions of *Inganna* and his own ambitious Hopes: carrying death in each look

A good Counſellor.

look, he rode up cloſe to him, and with the firſt blow cleft his Head in two equal pieces. A juſt puniſhment for him, who had ſo diſhonourably divided his falſe Heart between two ſo contrary Maſters.

Thraſymachus making way with his ſword into the midſt of the Troop where *Inganna* was, having kill'd thoſe which offer'd to guard her, took her priſoner: *Erotocles* hewing down thoſe which made reſiſtance, came in to the confirmation of *Thraſymachus* his ſafety, who was ſurrounded with Enemies. *A Couragious Souldier.*

Bentivolio ſeeing the reſt of the Troop follow their Leader couragiouſly through the wounds and death of their adverſaries, thought it was no great matter if he fought a while, to ſhorten the trouble of his friends though it was needleſs to the procurement of Victory, which did voluntarily attend them. The *Forzarians* fell ſo eaſily before him, that by the effects of his Courage one would think he had but now begun to fight.

Here one might have taken full notice what Feebleneſs and Fear a guilty Conſcience forceth into the actions of men. For, though *Inganna*'s numbers were ſo unequal, that they judg'd themſelves two to one of the other ſide; yet their hearts ſo fail'd them, that by their fighting one would have thought them not one to ten. After the firſt brunt, in which ſome few were ſlain, they ſoon diſcovered what would become of the reſt. Theſe *Forzarians* having approv'd their Valour in former undertakings, ſhow'd that now their Courage wanted a Cauſe, not their Cauſe a Courage. The thoughts which they reflected upon their unworthy engagement, which were more piercing by reaſon of the preſence of *Erotocles* whom they unjuſtly oppos'd, diſanimated them; for they were appall'd as people beſieged in a Caſtle uſe to be, when the enemy is not only got within the walls, but a great party riſeth up againſt them amongſt themſelves; ſo that not knowing who is for them, who againſt them, they neglect the uſe of their Arms, through a great uncertainty of killing their Friends or their Enemies. *Bentivolio* took ſpeedy notice of it, and as ſoon as a few were puniſh'd to make Examples of unhappy VVickedneſs, he being alwaies merciful where it was not neceſſary to be ſevere, deſired *Erotocles* that they might have Quarter given them: which was as ſoon granted as ask'd. *Inganna* was brought before them by *Thraſymachus*, and ſhe had ſuffered death already in her Expectations; which *Bentivolio* perceiving, No, VVicked VVoman, ſaith he, you ſhall live a little longer than you think; you ſhall be reſerv'd to ſatisfie Juſtice by an Exemplary ſuffering; and in the mean time committed her priſoner to *Argus*, one of *Kalobulus* his ſervants, commanding him to look well to her, and to keep her in ſome ſafe place of the Caſtle. *Craft.*

It were too tedious to report the affectionate Embraces which *Erotocles* beſtow'd upon *Bentivolio*, the courteous gratulations of *Kalobulus* and the paſſionate love of *Thraſymachus*: but they made their Complements the ſhorter, conſidering that it was neceſſary to retire to the Caſtle, and take order for the cure of *Bentivolio*'s VVounds; which was accompliſh'd in a ſhort time by the excellent skill of *Kalobulus* his Lady.

The news of *Forzario's* death was ſoon ſpread over * *Argentora*, and put the Court into a great VVonder: only [a] *Labargyrus* was obſerv'd above all others to be poſſeſs'd with a particular Grief; which was encreas'd, as alſo the Cauſe of it diſcovered, by an Accident that happen'd. One of the VVitneſſes which had ſworn againſt [b] *Philopantas*, being tormented with the conſcience of his Villany, upon the news of *Forzario*'s death, which he knew to be inflicted by Divine Vengeance, felt his pains ſo intolerable, that he was weary of his Life, and immediately hang'd himſelf. The other hearing of it was not able to conceal the VVickedneſs

* *The Covetous State.*
[a] *A corrupt Judg.*
[b] *A Lover of all Men.*

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any longer, but went to the Duke, and confeſs'd to him, that by the Inſtigation of *Labargyrus*, he and his Partner had forſworn themſelves, by which Perjury *Philopantas* was condemn'd. *Labargyrus* being in preſence and confounded with the diſcovery of this Villany, fell down upon his knees and begg'd pardon for his Life. You ſhall not die, ſaid the Duke, till I ſhall receive ſuch a diſcovery of your Wickedneſs, as that by it I may underſtand to appoint you ſuch a Death as you deſerve. For it is but fit that you ſhould die miſerably, who by perverting Juſtice have made others live ſo. This the Duke ſaid more willingly, to give content to the people, who loved *Philopantas*; and forthwith he ſent for *Kalobulus*, and deſired him to bring *Erotocles* and *Bentivolio*, aſſuring him that his meaning was only to be better inform'd in the late action, and to make ſuch reparation of *Erotocles* his Wrongs as the late notice of them which he had receiv'd did require. The Gentleman who carried the Meſſage, inſtructed them fully in the particulars. Each of them giving thanks to the Divine Providence, which takes care of the oppreſſed, they came to the Duke, who condol'd with *Erotocles* for the unfortunate death of his VVorthy Father, with reſentment of his own loſs of ſuch a Faithful Subject; aſſuring him of the re-poſſeſſion of his Lands; and withal added, that though he could not recal *Philopantas* his life, yet he would perfect the Revenge of his Death, which was in part inflicted upon the Wicked *Forzario*: and immediately gave order, that *Labargyrus* ſhould be brought to his Tryal. Turning towards *Bentivolio*, he expreſs'd the great Joy which he had for the arrival of a perſon ſo Honourable in his Country, as alſo a high admiration of his skilful Courage, and much more of his great Good will, which made him undertake ſuch a dangerous relief of a wrong'd Gentleman; and having ſignified much content in the Death of one that was ſo unworthy to live, he ſaluted *Kalobulus*, much praiſing the conſtancy of his Love to his Friend in diſtreſs, and his prudent conduct in the late Action.

A corrupt Judge.

As they were talking, a meſſenger brought word that *Labargyrus* was come. The Duke, accompanied with his chief Lords, as alſo with *Bentivolio* and *Erotocles*, whom he deſired to go along with him, ſate down in the Judgment-ſeat, and cauſed Proclamation to be made, That whoſoever could juſtly accuſe *Labargyrus*, ſhould have free liberty to do it. VVhereupon abundance of VVitneſſes of his unparallel'd unrighteouſneſs, ſilenc'd before with fear of his Power and frequent experiences of his Malice, came in and ſpake freely againſt him; ſome accuſing him of the VVrongs which they had ſuffered from him, others of ſuch as he had made them do. *Juſtice* complain'd that he had *baniſh'd* her out of the *Courts* of *Judicature* and the *Aſſemblies* of *Merchants*, and commanded her to be abſent her ſelf from all places of Civil Contracts. *Authority* ſaid, that he had *proſtituted* her to every *unjuſt deſign*. *Simplicity* accus'd him for making a diſgraceful ſhow of her in his *crafty undertakings*. *Order*, laid to his charge, that ſhe was ever put out of *place* when it ſerv'd his *Intereſt*. *Equity* affirm'd that ſhe could never obtain leave to ſpeak againſt the leaſt *quillet* in Law. *Religion*, challeng'd him for defiling the profeſſion of *Holineſs* with *Covetouſneſs*, for which purpoſe only he had courted her with a falſe Heart. Some *Widdows*, which ſtood by, alledged againſt him, that he had made their *Tears* more *Salt* with the *Wrongs* of *Fatherleſs Children*. On the other ſide, *Bribery* confeſs'd that ſhe was his *Creature*, and had not been but that ſhe was *begotten* by his *Diſhoneſty*. *Partiality* acknowledged that ſhe us'd to incline

contrary

contrary to the right ſide for his friends ſake. *Delay* ſaid, that ſhe would not have way-lay'd *Expedition* when poor people expected her coming, but that * *Bradion* his chief Clerk, bad her do it, till he had got more money. *A ſlow Perſon.* The *Jury* denyed not that they had often given wrong *Verdicts*, but that it was by private directions from *Labargyrus*. *Rapine* excuſ'd her ſelf, that ſhe would have been gone, but that ſhe could not get out of his hands, *Falſe-witneſs* teſtified againſt her ſelf; but added, that ſhe would have been ſilent, but that ſhe ſaw he loved not the Truth. *Revenge* avowed that ſhe was wearied, and would have taken her leave, but that he bad her ſtay, for he could make good uſe of her. *Craſt* proteſted that ſhe would have been aſham'd to have ſhewn her face, but that he help'd her to a *vizard*, and ſometimes gave her an old *Law-book* to hold before her. *Strife* contended that ſhe would never have come, but that he *ſollicited* her. *Power* maintained that ſhe would have omitted much which ſhe had done, but that he ſaid it was *right* The ſurviving Witneſs, call'd *Pſeudorcus*, confirm'd his firſt acknowledgment, that the death of *Philopantas* was plotted between * *Labargyrus* and *Forzario*, and that he took a falſe oath with his Companion, now dead, againſt his Conſcience, meerly at their inſtigation, and for a ſmall ſumm of money, which yet *Labargyrus* never paid him. The Duke aſtoniſh'd at theſe wickedneſſes, *Labargyrus* having before confeſs'd his Guilt, he condemn'd him and *Pſeudorcus* to be hang'd both together upon one gallows; and that, for a Terrour to ſuch as ſhould ſucceed in *Labargyrus* his place, his Hands ſhould be cut off and nail'd upon the ſeat where he had perverted right.

A perjur'd Perſon. ** A corrupt Judg.*

A little after Execution was perform'd, the meſſenger which was ſent for *Inganna* return'd with very unwelcome news, to wit, that ſhe had made an eſcape; and though they had purſued her very hard, they could not overtake her, nor meet any that would diſcover where ſhe was. The manner of her eſcape was thus: *Argus* her keeper one Evening being about to drink, one came running haſtily towards the priſon door, crying, *Fire, Fire*, near to the Magazine of Powder, make haſte to quench it, or elſe we ſhall all be blown up. *Argus* fearing that *Inganna* had corrupted ſome of the Houſe to play this wicked trick, ſets down his Cup near the grate of the Priſon Window, and haſtned to aſſiſt the reſt in preventing the danger which threatned them. *Inganna* eſpying this Cup, took her time and put therein ſome Opiate Ingredients, which ſhe carried about her for ill uſes. The fire being quench'd by the Diligence of the Servants, *Argus* makes haſte to his charge, not knowing what was done, and being more than ordinary thirſty, he drinks, and ſits down by the Grate. But the Opiate working upon his Senſes, he falls aſleep. She takes the key of the Door out of his Pocket, quietly opens the Grate, and pulls him in, cuts his throat, pulls off his cloathes, and puts him in her bed, and her own cloathes upon it which ſhe had chang'd for his; ſo locking the door, when it was dark went away. No body at firſt ſuſpecting her to be gone, though they miſs'd *Argus*, eſpecially becauſe for two daies before ſhe pretended to be ſick: but when they could not find her Keeper, nor make her anſwer at the door, they ſuppoſ'd that ſhe was dead. But remembring that it was *Inganna*, they ſuſpected ſomething worſe, and ſo breaking open the door they found what had happen'd.

Craſt.

The Relation of this unfortunate Accident was troubleſome to them all, but eſpecially to *Bentivolio*, who had entertain'd ſo much Good-will for others, that he had a natural Grief for their afflictions, and he counted *In-*

gann's

ganna's Liberty to be one of the greateſt imaginable; and indeed no leſs a miſchief to mankind, than the raging Sea is to a Country when it hath broke through the guard of the Banks. But well knowing how comfortleſs that Pity is which doth not relieve thoſe of whom we have compaſſion, he reſolv'd to undertake the purſuit of *Inganna*, and, if he poſſibly might, to take her once more, or to hunt her ſo cloſe as to drive her out of the Country, and at leaſt, as he went along, to undo her works, to undeceive the people; and, having tryed his utmoſt, to haſten, according to his promiſe, towards *Vanaſembla*. That he might overtake the Fox before ſhe had Earth'd herſelf, he thought it was not amiſs to ſend Hue-and-Crie after *Inganna*; and that ſhe might be more eaſily known, one of *Kalobulus* his ſervants put into it this ſhort Deſcription of her Perſon and Manners:

The Hypocritical State.

Craft.

Simplicity.

If any chance to meet the famous Inganna, *lately broke looſe from her Keeper, let them take heed they be not cheated themſelves; and, for the benefit of others, bring her priſoner to the Caſtle of* Haplotes, *where they will find a great reward for their pains. She is known by theſe marks: She hath ſuch ſquint Eyes, that none can tell which way ſhe looks. She hath two Tongues, and a great faultring in her ſpeech. She is cover'd with a party-coloured Mantle, which ſhe changeth continually into divers faſhions. She often wears a Religious Mask, and goes very ſeldom with naked Breaſts, (but it is not for Modeſty ſake;) yet ſometimes ſhe doth. She loves to walk in the night, and is never without a dark Lanthorn. In the day-time ſhe may be ſeen in Tradeſmens ſhops, eſpecially ſuch as have half-lights. She attends all ſorts of Manufactures, and teacheth Artificers to adulterate every ſecond pattern of their works. She frequents all places of Commerce, for few bargains are made without her. You will not fail of her, where you ſee any take up great ſumms of Money with an intention to break. If you hear any man give another ſuch Council as ſerves his own ends, but hurts his friend that ask'd it, no doubt he is one of her acquaintance. There is no ſervant that hath learn'd to cheat his Maſter, but is one of her Diſciples. If you meet any that complain of divulging their ſecrets, or the denyal of Money which they had intruſted with a falſe Friend, they can tell you where ſhe dwells. If you find broken promiſes ſcatter'd upon the ground, you may track her by them. Be ſure, to enquire for her of ſuch as ſpeak vvith many Proteſtations, and forget not to ſearch vvhere you perceive great ſhows of Honeſty.*

So having ſent a diſcreet meſſenger, to raiſe the Beaſt which he purpos'd to Hunt, in order to his deſign he declar'd his Reſolutions to *Erotocles* and *Kalobulus*; and having given them thanks for the noble Courteſies with which they had entertain'd him, he pray'd them to diſmiſs him with the ſame good Affection, aſſuring them that where-ever he ſhould be, he would never forget the Obligations which their Friendſhip had put upon him.

Whoſoever had been preſent when *Erotocles* and *Kalobulus* heard this unwelcome News, they might have ſeen in a lively Repreſentation how hard a thing it is to Ingenuous Spirits to part with ſuch a Friend, whoſe ſingular Vertues have engag'd their Affections. For they having plac'd *Bentivolio* in the moſt inward room of their Hearts, when they ſaw that the time of his departure was come, complain'd againſt the rigid Laws of

Place, which confines us to ſuch a narrow compaſs, that many times we have not liberty to be where we moſt deſire. They reſented a ſeparation from *Bentivolio*, not only as a ſtraight Impriſonment, but as a Cruel ſort of Death. But though by reaſon of their Paſſion they forgot that it is not by Chance but Deſign that Good Men are diſpers'd upon the Earth, that like greater Stars mingled with ſmaller, they may Illuminate and Adorn the ruder parts of the World; yet when they recollected themſelves, they made uſe of their Philoſophy, and were Obedient to thoſe Precepts which require us to preſerve an Equality of Temper in all the Changes of our Life; leſt by repining when we are deprived of ſome Benefits which we formerly enjoy'd, we take an unjuſt Occaſion to neglect our Gratitude for having been happy ſo long: And perceiving that *Bentivolio*'s ſtay was burdenſome, where he thought his preſence not ſo uſeful, they gave him a conſtrained leave to proſecute his own moſt noble Reſolutions; only *Thraſymachus*, who could not ſo ſuddenly bear a Divorce from one whoſe Vertues had ſtollen away his heart, had leave to accompany him ſo long as till *Bentivolio* ſhould deſire him to return.

Inganna kept on her former Courſe, being entertain'd by ſome of her old Acquaintants, where ſhe remain'd undiſcovered a great while, and by her ſecret Negotiations corrupted the Inhabitants of *Argentora*: of which *Bentivolio* was forc'd, as he went along, to be a ſad Witneſs. *Craft.*

As he and *Thraſymachus* were riding through the Woods, with which that Country doth abound, in a place where the Buſhes were thick and tall, they heard a doleful cry, which by reaſon of the feeble ſoftneſs of it, they gueſs'd to be the laſt breathings of ſome dying Perſon. Spurring forward, as they were directed by that ſad Call, they ſoon perceived a diſmal occaſion of ſuch a lamentable ſound; which was a young Virgin in the hands of two cruel Murderers, who were appointed for the Concernments of another to take away her life, and hide her Body, where it ſhould be in vain for any to ſeek it. Being come to a Place which they judg'd meet for the purpoſe; one of the Villains having baſe deſires of another ſort, which he meant to ſatisfie firſt, was attempting that diſhonour which the hangmen of *Rome* us'd to perform upon Virgins before they were executed, becauſe till then their Law permitted them not to be put to death. The Lady was ſo enfeebled with crying, and ſtriving, and fear, that ſhe was ſcarce able to defend her ſelf any longer. *Bentivolio* with a loud voice call'd to the Traitor, ſaying, Hold thy hands, or I will cut them off. At theſe words he being ſomewhat ſtartled, and forc'd at preſent to give an unwilling obedience, without the leaſt reſpect to one whom he judg'd much unworthy to ſpeak after that manner to him, reſolv'd to make him eat them up again: but a few blows which he received made him very ſenſible of the folly of his thoughts, though the death that went along with them made Repentance too late for him. The other Villain would have ſaved himſelf by flight; but *Thraſymachus* purſuing him, ſpoil'd his running by a blow upon his right Leg. They preſerv'd his Life, both that he might be a Witneſs of the Wrongs intended, and a means to diſcover the Wicked Authors of ſuch a Barbarous Plot. *A Couragious Souldier.*

The Gentleman who had appointed this Murder, had ordered three Horſemen to follow at an undiſcern'd diſtance, to know whether the deſign took effect, which they were to ſecure, if it fail'd in the others hands; Wickedneſs being ever ſuſpitious: and they ruſhing out of a Thicket, made a weak eſſay to perfect what was ſo ill begun by the other two. But

being encountred much contrary to their expectation, they ſoon repented, of their appearance in ſuch a wicked buſineſs: for *Bentivolio* ran the firſt through the belly; and as he was falling off his Horſe, *Thraſymachus* made a ſecond, headleſs; the third betook himſelf to flight, but before *Bentivolio* could overtake him, he had broke his neck, having in his fearful haſte miſguided his Horſe into a place which was full of Pitts.

The Lady, when they were gone out of ſight, began to take up her fears again, which ſhe had laid aſide before, and not knowing whether to go, went however where ſhe thought ſhe might beſt be ſheltred with the darkeſt ſhades. They examin'd the lame fellow, who was crawling up and down, and he did them one more ſervice than they reſerv'd him for, by telling them which way ſhe was gone. Making ſpeed after her to perfect her Deliverance, they ſoon overtook one that could not go very faſt, though Fear drove her on beyond her ordinary pace; and being amaz'd at the firſt noiſe of the Horſes feet, ſhe could ſcarce believe her ſelf out of danger, when ſhe ſaw the faces of thoſe which reſcued her: as one that hath been troubled with a perplex'd Dream of Death, is ready to think when he awakes that he is but in a new Dream of Life. But aſſured by the words of their Compaſſion for her Sufferings, and Offers of their beſt aſſiſtance to carry her where ſhe deſired to be, and having had as much experience as that ſmall portion of Time could allow of their Virtuous diſpoſition, ſhe recovered her Spirits, and declared at their requeſt the reaſon of that calamitous ſtate in which they found her, and in which ſhe had periſhed but for their ſeaſonable approach. Thanking Heaven and them for her deliverance, ſhe began thus; I am call'd * *Orphana*; my Father was a Gentleman of good quality in this Country, who died when I was much younger than I am now. My Mother having plac'd her life wholly in his, took ſuch a deep impreſſion of his death into her heart, that ſhe dyed ſo ſoon after him that they were both buried together in one grave. My Father by his Will made a kinſman of his my Guardian, hoping much by reaſon of a great Friendſhip which had been between them, and becauſe of many obligations which he had put upon him in his life-time; as alſo thinking that he had ſuch a love to the ſacred right of Truſt, that he would faithfully preſerve my Eſtate, and do his beſt for my happy Education. I my ſelf thought ſo a great while, till I found my ſelf deceiv'd with the out-ſide of a fair Carriage, which in time wore off, and his in-ſide then appear'd to be of another Nature. He had a Son of Gentle Carriage, but unworthy Conditions, whom he would have made my Husband: for which purpoſe he had endeavoured for a long time by divers Artifices to gain my affections for him. Having us'd many other means to no purpoſe, at laſt he tryed Menaces, threatning in general that it ſhould be worſe for me, without adding the particular ſignifications of his meaning: But I underſtood them too ſoon; for after I had urg'd him with the performance of his Faith engag'd to my Father, by ſetling my Eſtate according to his Gift, he ſtoop'd to a moſt barbarous means of enjoying his will another way, and made uſe of the Villain who had been my ſervant to perſwade me to take the air in this Forreſt. What elſe they intended you know without my relation, having been Eye-witneſſes of the unſpeakable Wrong. But if you will conduct me to the City where I dwell, the Judge, (who knew my Father, and, as they ſay, is return'd to an exact care of Juſtice, by reaſon of ſome late Accidents which gave him a ſad notice of his former Neglects,) I make no doubt will deliver me from my cruel Goaler, and

* An Orphan.

reſtore

reſtore me to my Eſtate with the enjoyment of my Liberty. Though I eſteem you not ſuch as do good that you may be requited, yet you ſhall ever be remembred with ſuch Honour as I can poſſibly give to the Reſtorers of my Life and the Preſervers of my Chaſtity.

Bentivolio receiving a Confirmation of her ſtory from the lam'd Villain's confeſſion, ſaw, as he thought, a fair opportunity to ſend *Thraſymachus* back again: for though he took a true delight in his company, yet he knew by this time he began to be expected by ſuch as diſmiſs'd him only upon condition of his Return; ſo entreating him to perform ſuch a Civility as the Ladie's neceſſity required, and as his own affairs would not well permit him to ſhow, he pray'd him to accept of this occaſion to return to *Kalobulus*, giving him a thouſand thanks for his Love. *Thraſymachus* encompaſs'd with a double neceſſity, both of performing what he had promiſs'd and of what was fit to be done, though it was not promiſs'd, conſtrain'd himſelf to leave *Bentivolio* againſt his will, and to keep his word; which did as much grieve him, as comfort the Lady, ſeeing the inforcement of his affectionate Tears a means deſtinated to the perfecting of her Joy. Having tyed the lame fellow to his Horſe, that he might give an account of his Errand, and mounted the Lady upon her own Beaſt, not brought thither to carry her back again, *Thraſymachus* took his leave of *Bentivolio*.

Bentivolio receiving no other content from his ſtay in a Country which preſented him only vvith new inſtances of *Inganna's* Malice, except the pleaſure of relieving ſome that vvere out-witted by her Craft, reſolved to purſue her a little further; though he had ſought her in many places to no purpoſe, becauſe thoſe vvhich knew vvhere ſhe lurk'd vvould not diſcover her. He heard often where ſhe had been, but all denyed her preſence, when he came to enquire for her where ſhe was. At laſt being well wearied, he left off his Purſuit, and took the neareſt way to *Vanaſembla*, *A vain-ſhew.* wiſhing heartily that he might travail quietly without the diſturbance of ſuch undeſirable Occurrences; though he had ſome reaſon to ſuſpect the Event of his Wiſhes, amongſt ſuch people as vvillingly conceal'd *Inganna*.

That we do more eaſily meet the Evils we fear, than obtain the Goods we deſire, he preſently found by a new Experience: For coming down into a loneſome Dale, he ſpyed a very unequal Fight: Three gave ſo many blows to One, that it was a great wonder he was able to receive them; yet having ſo many more than he deſired, made him give them ſome again: One of the Three ſeeing *Bentivolio* come upon the Gallop, and ſuſpecting what he was, being taught to fear by his guilty Conſcience, never asking for what he came, he gave him ſuch a Welcome with his Sword, that he received not much thanks for it. But *Bentivolio* having drawn his Sword ſo ſoon as he began to ſee he ſhould have uſe of it, gave him ſuch a requital upon his right Arm, that he utterly ſpoyl'd him for that ſort of Complement; and that he might not be troubled with him when he ſhould have leſs leiſure to attend him, he cut off his other Hand too, having but a little before ſeen them both very ill employed. So coming in to take part with the wrong'd *Gentleman*, the match was equal; though he ſaw by what was done, that the two which oppreſs'd one had not only a Mind to hurt, but alſo a great Ability to do it ill beſtow'd upon them. After a ſhort debate, *Bentivolio* decided the Controverſie; for one of them, through a raſh haſte to do harm, not taking ſufficient care to-

prevent it, left his body not ſo well guarded, as the greatneſs of his preſent danger required. *Bentivolio* not ſlighting ſuch an Advantage, ſtruck him ſuch a blow under the Ribs, that his Guts came forth, and diſenabled him from fighting any more. And refuſing to purſue his Victory further, when two ſhould fight with one, he turn'd toward the wrong'd Gentleman; and ſuppoſing by the modeſty of his looks that it was no proud fury of a mad Challenge, he demanded what ſtrange accident had brought him to ſuch an unequal engagement, and who they were that had ſo unworthily ſet upon him. Good Sir, ſaid he, be content that I delay to give you an Anſwer ſo long as till I may ſecure yonder fellow whom you have juſtly deprived of his wicked hands, from killing himſelf: for though I eſteem his life as little as he doth, yet I think he may die more ſeaſonably, and his death may be us'd to ſome better purpoſe than now it can. He, it ſeems, was running his head forcibly againſt the ground to have broke his Neck: but that failing, he was making full butt againſt a Tree to daſh out his Brains. The *Gentleman* having reſcued him from himſelf, who came thither to deſtroy him that ſaved him began to give an account to *Bentivolio* of what he ask'd. Sir, ſaid he, it is but juſt that I ſhould obey whatſoever you command, to whom I muſt ever owe my life. This fellow whoſe hands you have cut off, is call'd *Dulogynes*; and though he was a Gentleman born, I may not falſly call him a *Woman's-ſlave*, for he hath unworthily devoted himſelf to the unjuſt pleaſure of a cruel ſtep-mother of mine, and I am affraid that he came hither to day by her order to do the laſt of many diſſervices which I have received from her by his hands. The other whom you have unbowell'd is nam'd *Miſokalon*. I never wrong'd him, that I know of, or gave him any ſuch provocation that requir'd ſatisfaction by my Ruine; only I took notice of a great change in his carriage towards me, after I had reprov'd him for his Imtemperate life, and refus'd to aſſiſt him once in a moſt unrighteous deſign of betraying an Innocent perſon. This other Gentleman I do not know ſo well as to be able to tell you who he is, having ſeen him very ſeldom, if more than once in all my life: and I cannot but wonder how he came ingaged in this unexpected quarrel with me, who never wrong'd him in the leaſt inſtance.

A Woman's Slave.

A Hater of Goodneſs.

Sir, ſaid the Gentleman, I would you had for ever been ignorant of me, for then I ſhould not have been found in this unworthy Action: But if you will ſo far forgive me as to hear the Cauſe, you will more eaſily pardon the Effect. My name is *Abulus*: I have for ſome time made love to a young Gentlewoman, which dwells in a houſe where you have ſometimes viſited her Brother. One of the ſervants, this *Miſokalon* here pretended a great love to me, and would needs take me aſide one day to impart ſomething to me which did nearly concern me; which was, that you were my Rival, but managed your Affections ſo unhandſomly, that when you viſited her under pretence of ſeeing her Brother, you had given a Character of my ſelf which fitted none but the baſeſt of perſons; laying ſeveral things to my charge, which I did never ſo much as think of before. He told me, If I deſired the uſual ſatisfaction, I might have opportunity to ask it in this place: for that he knew you had appointed to be here to day upon ſome other occaſions. This brought me hither alone: but what *Miſokalon* came for, or how that man knew of my intentions, I underſtand not. Only after I had engaged, they came in barbarouſly upon ſome deſign of their own, though I earneſtly deſired them to deſiſt, as you know.

An inconſiderate Man.

Dulogynes

Dulogynes ſeeing the Truth ſo far reveal'd, and not caring what effects the full diſcovery might work upon one that was weary of his life, confeſs'd that he and *Miſokalon* had plotted the buſineſs; but that it was wholly to gratifie the Gentleman's Mother-in-Law, who had applied *Miſokalon's* hatred againſt him to ſerve her own Revengeful heart: upon promiſe of Rewards they had engag'd *Abulus* to do that which they durſt not undertake of themſelves, by making him an enemy upon his own ſcore with feign'd Stories. *An inconſiderate Man.*

Bentivolio being well aſſured that this Myſtery had many conſiderable pieces not yet related, deſir'd the wrong'd *Gentleman* to perfect the report, that he might more fully underſtand the particulars of that Cauſe, of which he knew ſo much in the General, that he was ſure he had taken his part juſtly. The Gentleman anſwer'd, I am an unfortunate inſtance of the unhappineſs of *Second Marriages.* As the World hath ſo far underſtood the miſchief of *Polygamy,* which ruineth Families with a promiſcuous brood of ſeveral Wives, and keeps them in the everlaſting Fire of Emulations and Hatred, that it hath wiſely turn'd it out of moſt Nations by ſevere puniſhments, and uſually death enjoyn'd by wholeſome Laws: ſo I ſhould think they did prudently, if they took a little more care to prevent the hurt of *Second Marriages,* where the deceaſed Parent hath left a conſiderable number of Children. For in that caſe it is accompanied with moſt of the fore-mentioned miſchiefs, *Jealous Fears, Suſpicions encreas'd by ſuſpicions, mutual Hatreds, and cruel Undermining of the Intereſts of the former* Brood. By which means a *Step-dame* is become a name of *Reproach,* and diſhonourable Application, being ſeldom deſtitute of an *ill Nature*; except in an inconſiderable number, who are endued with rare Vertue. I did never wonder that the *King of Glory* requir'd the Honourable *Miniſters* of his Kingdom to be ſuch as *could govern their own Families well*; for it was fit they ſhould give a proof of their abilities for his ſervice by the exemplary order of their own Houſes: but I underſtood not why he would have them the *Husbands of one Wife*: but when I conſidered the difficulty of Exemplarineſs in any thing but Diſorder, in Families which confounded two diſtinct generations of Children, whoſe intereſts are much ſeparated by the Second Wife, I admired the excellent coherence of his moſt prudent Rules.

Pardon, Good Sir, If I ſpeak more feelingly, where I am too much concern'd: for not only this days Intentions, but the reſt of my Miſfortunes began in a Step-mother. My own Mother having departed this World not many years after ſhe had brought into it my ſelf and a Siſter, my Father in a ſhort ſpace married a young Woman; of competent Beauty, and reported for Vertuous, more than our Obſervation can make good; by whom he had divers Children. She being very covetous, endeavoured what ſhe could to advance their Eſtate above ours; and finding that task ſomething hard, unleſs ſhe could remove us out of the way, ſhe reſolv'd to try what might be done as to that. She ſoon diſpatch'd my Siſter, partly with the abuſes of evil Servants, which were ſo far acceptable to her as they were offenſive to my Siſter, and partly by framing malicious Repreſentations of her to my Father: by which means ſhe was often reprov'd for no other cauſe, but that my Mother-in-Law hop'd that it would help to break her heart. When ſhe was gone, there was but one more to diſpoſe of, and that was my ſelf. Of this Deſign ſhe made ſmall ſhow by any of her actions which lay open to common Cenſure; her pub-

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lick Carriage was as affectionate as the natural love of Mothers uſeth to put on; and ſomething more, that the overplus of Appearance might ſhade the defect of Reality: and though ſhe tryed by all means, which ſhe thought available, to diſaffect my Father towards me, yet her more publick ſpeeches ſeem'd wholly to be directed to procure and maintain a very good opinion of me in his mind. But ſhe had ſervants tutor'd to make him believe that I was a ſcorner of his Choice, and a hater of his Marriage: and they made me the Author of Reports againſt her, which he knew to be falſe, that he might believe every thing to be true which was ſaid againſt me. To be ſhort, the diſaffections which they had planted in him towards me, by their inceſſant improving them with freſh arguments of their reaſonableneſs, grew to that heigth, that I was diſinherited: which though it was moſt afflictive, ariſing from ſuch groundleſs cauſes, and brought on by a moſt hateful perſon; yet upon conſideration of my Father's Innocence abus'd, and the relation by which I was taught indiſpenſable Obedience, I made a ſhift to ſwallow it; and having been for a good while accuſtom'd to ſuch Diet, I began more eaſily to digeſt it. My Adverſary enrag'd to ſee every envenom'd Dart caſt in vain by the forementio'nd hands, reſolv'd to take another courſe, fearing leaſt her Plot ſhould be diſcovered, ſince it was ſo long before ſhe could put it in act; and therefore, as I now perceive, to diſpatch the buſineſs, ſhe had by poyſonous inſinuations endeavour'd to make this Innocent *Gentleman* thirſty for my guiltleſs blood. They made a fine Tale indeed of my being his Rival in affections to a Lady with whom I never talk'd privately in my life; and indeed by reaſon of the diſcouragements which I apprehended from being diſinherited, I abandon'd all thoughts of Love to her or any elſe. * *Miſokalon*, to procure this unhappy Meeting, invited me to a private Hunting in this place; and perceiving this *Gentleman*, whom they had abus'd, not come, in whoſe courage it ſeems they truſted more than their own, they pretended to go to a *Gentleman's* Houſe to haſten his coming, and to fetch away the Dogs, deſiring me to entertain my ſelf in the Valley; where from ſome Stand which they had, they had no ſooner eſpied me engag'd, but they came in with diſhonourable aſſiſtance, not to help this Gentleman, but to ruine me, and ſatisfie my Wicked Mother. And was I, ſaid the woful * *Abulus*, the only Inſtrument which this Deviliſh Woman could ſingle out for her laſt act of Villany? All-knowing Power, which art Witneſs of my Innocence, take not Vengeance of my Ignorance, forgive my raſhneſs, and grant me with more ſober Prudence to guide my future undertakings. And for the wrong which I have through indiſcretion done to you, ſaid he, turning his ſpeech to the *Gentleman*, I offer beſides the hearty repentance of my Error, ſuch other ſatisfaction as you ſhall require. Nothing elſe, replyed he; but that for the future you would continue to love one whom you would not have hated but for Miſinformation. I do alſo beſeech you, ſaid he to *Bentivolio*, of whom I know nothing but Courage and Pity, to accompany me to the Town which is not far off, that you may be a means to procure me that Juſtice which I doubt not may be had eaſily through the aſſiſtance of your Teſtimonies: both becauſe my Father is of ſo good a Nature that he loves Truth, and hath ſo much reaſon left as to underſtand it, when it is aptly reveal'd to him, and becauſe the Judge who is lately ſent hither, is ſuch a true Lover of Juſtice, that he wil ſpare no Offender for any Perſonal Conſiderations. His coming was occaſion'd by the removal of his Predeceſſor, who was ſo over-aw'd by the Intereſt of a great Courtier, call'd

* *A Hater of Goodneſs.*

* *A raſh man.*

Forzario,

Forzario, that no Cauſe was ever heard till he knew his Opinion of it; or if it was, and the Evidence never ſo clear, yet they could get no Sentence againſt *Forzario*'s friends: by which means poor men, crucified with Expectation, car'd not what became of their Cauſes, ſince they could bring them to no concluſion notwithſtanding their moſt conſtant endeavours. But when his Patron *Forzario* was gone, the wrong'd people procured a Puniſhment to be appointed for him with ſome reſemblance of his Sin; for he was hung up alive with a line run through the Ankles of both his Feet, to be tormented between Life and Death, as others had been by his means between Hope and Doubt.

VVhen they were come to the City, they went directly to the *Preſident*, accompanied with multitudes of people, who were aſtoniſh'd at the lamentable ſight of perſons beſprinkled with blood, and the Fellow with his Hands cut off. The Preſident ſeeing B*entivolio* with the reſt, received him in moſt courteous manner, as well remembring what kind of Perſon he had diſcovered himſelf in *Erotocles* buſineſs: but he deſiring the Preſident to omit all Ceremonies concerning himſelf, pray'd him to take cognizance of an eminent piece of VVickedneſs, which would require a moſt ſevere Caſtigation. So having produced [a] *Abulus*, who related all that he knew and [b] *Dulogynes* who was willing to ſay any thing which might help to put him out of his pain, having accuſed [c] *Antimater* for contriving the buſineſs, and hiring them to do it, ſhe was forthwith ſent for: the people being much ſtartled, that one eſteem'd very Virtuous ſhould appear by her Actions ſo contrary to the general opinion.

[a] *An inconſiderate Man.* [b] *A Woman's Slave.* [c] *A Stepmother.*

[d] *Gynæceus*, the Gentleman's Father, who was preſent, was equally troubled with the Preſidiouſneſs of his Wife, and the Innocence of his Son. *Antimater* vext with the ill ſucceſs of her Deſign, which ſhe now gave for loſt, took a glaſs of Poyſon which ſhe had kept as her laſt remedy, for her Son, if the Plot fail'd, and ſhe not diſcovered, or for her ſelf; if ſhe ſhould happen to be reveal'd. So doing Execution upon her ſelf with this, ſhe prevented the Judge's Sentence. The Father was clear'd as to the murderous Plot, only rebuk'd for a doting Credulity, and ordered, for a prevention of ſuch other miſchiefs as his Son had already ſuffered, to ſettle his Eſtate upon him, and to marry no more whil'ſt he lived. *Bentivolio* interceded for *Abulus*, becauſe he was betrayed, whom the young *Gentleman* alſo freely forgave. *Dulogynes* was condemn'd to be put into a Sack with the companion of his treachery, and to be thrown down from the Tower of the City into a great Lake which was before it.

[d] *Womaniſh, or an Uxorious Husband.*

Bentivolio having ſeen a good concluſion of a troubleſome buſineſs, and being now near the borders of *Vanaſembla*, his deſires to meet his Friends, grew vigorous, much after the manner of Travellers, who mend their pace when they come within ſight of their wiſh'd Home. But the Heat of the day having ſpent his ſpirits, he was compell'd by wearineſs to make a ſmall ſtay upon the way, and ſpying a Rock out of whoſe ſide a Spring pour'd it ſelf upon a broad Stone, which with a continued Stream it had hollowed into the form of an Artificial Ciſtern, and kept it ſtill full with liquid Cryſtal inſtead of the Stone which it had worn away; and ſeeing a Poplar which invited him with a delectable ſhade, he ſate down: and as he was conſidering the beauty of his ſolitary Retirement, and giving thanks to the benign Lord of the VVorld, who had by his merciful VViſdom made ſo many comfortable Receptacles for the VVeary, he was diverted by the ſound of a Voice from the further ſide of the Rock, ſo

A vain-ſhew.

form'd

form'd that it was a lively Expreſſion of *Sorrow* and *Anger*. A Gentleman and his Wife, great ſharers in thoſe ſufferings which very few could eſcape in that unjuſt Country, had by chance repos'd themſelves in that place. The Gentlewoman deeply affected with their preſent Calamity, which was much encreas'd with a freſh remembrance of their former Happineſs, and looking upon the Impunity of their Oppreſſors as a great ſcandal to the Divine Government, ſhe tranſcended the common affectionateneſs of her Sex, and delivered the reſentment of her own and others Afflictions in ſuch unuſual Language, that it did ſufficiently declare that ſhe was tranſported with extraordinary Paſſion. Her Words were theſe:

O ſluggiſh Earth! canſt thou bear the Unrighteous with ſo much Patience? Open thy mouth and ſwallow up the Wicked. O dull Sea! why doſt thou not, as of old, break through thy Flood-gates, and drown the Ungodly? Hide theſe ſinners in your Ruines, ye mighty Hills. But theſe Rocks are deaf. Fall down from Heaven, thou Fire of God. Where are you, Hot Thunderbolts? You mortal Plagues, where ever you ſleep, awake and ſeiſe upon Hypocrites not worthy to be ſpared a minute longer. Riſe up, you wildeſt of the Beaſts, and make your prey of ſuch as are more Beaſts than any that Range in Forreſts. How ſlow they come? Alas! Alas! O Horrible and General Revolt of the Ingrateful and Cowardly Creation, when none dare appear to Revenge the wrong'd Creator! O fooliſh Sun! doſt thou vouchſafe to ſhine, and warm ſuch as ſin in defiance of Patience? O Moon, be thou turn'd into a Sea of blood, and then fall down upon the Incorrigible Earth. Ye fiery Starrs, pour out your moſt deſtructive influences upon ſuch as ſollicite puniſhment with the laſt proofs of extream Diſobedience. But ſinners muſt be confirm'd by Impunity, when thoſe which ought to inflict Puniſhment have joyn'd in their lewd Conſpiracy. O God! O God!

There ſhe ceas'd, for her Husband interrupted her with a voice which was gentle in it ſelf, and carried ſuch words as one would never have expected for an anſwer to the foregoing *Exclamations*, which ſeem'd not only *paſſionate*, but *juſt*. He ſpoke thus:

Hold, hold, Nemeſis. *Let none be ſo angry in Gods behalf. It becomes him to be Merciful, and alſo to endure the Unthankful. Muſt he ſtrike juſt at thoſe Minutes which Sinners point to with the follies of diſobedience? Feeble Woman! he can bear with Fools more eaſily, it ſeems, than thou canſt conſider it. Thoſe Unrighteous people, of whom thou doſt complain, have abuſed Goodneſs: but that Goodneſs is not ſo impotent as to fly to immediate Revenge. He takes not the forfeitures of careleſs debtors, but will accept of payment, though it come after the day when it is firſt due. He will not ruine the Treſpaſſer as ſoon as he hath given him Cauſe; no, though he hath put Wilfulneſs into the offence; if he break his heart with the conſideration of his Unworthineſs, and ſeek Mercy with a chang'd Soul; It becomes him to forgive, who hath commanded others to do ſo: and what He remits, who ſhall require? He knows when it is fit to puniſh the Impenitent; and if they ſin longer, have they not ſuffered a great part of their Miſery? He will afflict this Wicked World: the Proſperity of the Ungodly hath its Period: Before He end all things, He will overcome the Evil Spirit which now-*

reigns.

reigns. All-powerful Goodneſs and invincible Charity ſhall caſt Force and Fraud into a bottomleſs pit: but becauſe He hath not a mind to do theſe things preſently, let us depart with ſilence.

Bentivolio diſcerning the Reaſonableneſs of this Anſwer to have taken off all thoſe Objections which diſquieted his mind, when he conſider'd the vile ſtate of *Argentora*, diſiniſt his troubleſome thoughts; and was now only ſollicitous how he might find the neareſt way to the *Metropolis* of *Vanaſembla*. *The State of Covetouſneſs. The Hypocritical State.*

G THE

THE SECOND BOOK.

OR,

PIACENZA.

The Voluptuous State.

All-Virtuous.

URANIA having diſmiſs'd *Bentivolio*, taking with her the moſt Vertuous * *Panaretus*, went the higher way which leads towards the pleaſant Hills of *Piacenza*. The freſh Breezes of healthful Air, joyn'd with the pleaſure of a moſt delectable Situation and the fertility of rich Fields, aſſured them that the Country was call'd by a moſt proper name. When they were come a few miles within the Borders, *Urania* began to be oppreſs'd with ſuch an extraordinary Drowſineſs, that ſhe could very hardly keep her eyes open. Whilſt they wondred what ſhould be the cauſe, they ſpied the Grounds before them all covered with Poppies which grew there in ſuch plenty that it was ſufficient to caſt all the VVorld into a dead ſleep. To keep themſelves awake they were forc'd to mend their pace, which ſoon brought them to the edg of a Plain, from whence they might behold a City, which was one of the moſt beautiful, as they could gueſs at that diſtance, that ever they beheld. That they might underſtand the Conditions of the People, and furniſh themſelves the better for a wary paſſage through the Country; *Urania* deſired *Panaretus* to go a little before, to try what diſcovery he could make. She repos'd her ſelf in the mean-while under the covert of ſome broad Sycamores, whither ſhe appointed him to return to her. Having ſate down upon the root of a Tree

that

that form'd it ſelf into a natural ſeat, either through wearineſs of her Journey, or that her Brains were affected with the ſent of ſoporiferous Herbs which grew hard by her, ſhe fell aſleep, and dream'd, That ſhe receiv'd deadly poyſon in a Cup of pleaſant Liquor, which one had given her to quench a violent thirſt which had ſeiz'd upon her; and as ſhe had drank part of it, *Panaretus* ſtruck the reſt out of her hand, and knowing well the Effects which would ſhortly follow, if not timely prevented, gave her an *Antidote* which preſerv'd her from all danger. The Dream was too real a repreſentation of her preſent Caſe: for, juſt as *Panaretus* return'd, a Serpent had crept out of the neighbouring Graſs, and was making towards her; which *Panaretus* eſpying, made what haſte he might after her, calling, *Urania, Urania*, ſafe your ſelf! By that time he had drawn his Sword, the Serpent well aware of her purſuer turn'd head, and contracting her long Neck into a ſhorter compaſs, bolted her ſelf at his Face. *Panaretus* defeated that Malice, and withal beſtowed ſuch a blow upon that part of the Neck where the Head is joyn'd immediately to it, that he divorc'd one from the other.

By this *Præludium* they gueſs'd to what Key the reſt of the Muſick was ſet, which they were to expect in *Piacenza*; of which they were more aſſured by what happen'd to *Panaretus*. Before he could reach the City, he came to a beautiful Walk where ſhady Trees were ſo decently plac'd, that his Eyes ſtay'd his Feet, that he might have more time to behold, in a moſt excellent inſtance, Nature made perfectly obedient to the Orders of Art, and both conſpiring to make one ſtand ſtill with the allurements of a VValk. As he was entertaining his Fancy with the lovely order, proportionable growth, and wonderful height of green Trees, he was ſurpriz'd with a doleful Voice, which ſeem'd to come from one whom Violence made to complain: and it was ſo exquiſitely form'd to ſhow extremity of Grief, that any which heard it would imagin that one not far off ſuffer'd ſomething worſe than death. The courteous *diſpoſition* of *Panaretus* drew him out of his way to relieve, as he intended, the *diſtreſs'd Wight*. The Buſhes thorow which he was to paſs were intricate as a *Labyrinth*; but the Voice ſerv'd for a *Clue*, and by that direction he arriv'd, where he ſaw a VVoman of more than ordinary Beauty, which diſplay'd it ſelf more openly, as ſhe ſeem'd deſpoiled of her Garments, which were torn off ſo artificially, that one might well perceive thoſe ſhreds that remain'd on, were not intended to hide her body. *Panaretus* was amaz'd at this uncouth Viſion, for ſhe had ſcarce ſo much uſe of Clothing as even Cruelty doth often leave in pity to Modeſty. She pretended by tearing her Hair, Weeping, and many paſſionate words, to continue the former Tragick Lamentation. Of which when *Panaretus* demanded the cauſe, ſhe ſaid, A Villain had ſurpriz'd her as ſhe was in a loneſome Walk, and after ſuch uſage as he might perceive beſtow'd upon her, hearing ſome body come through the Buſhes, he ran away: and ſince he had ſo happily arriv'd to her ſuccour, ſhe pray'd him, leſt her Enemy had only retreated to watch his advantage, that he would accompany her to a *Lodge* which belong'd to a Houſe of hers not far off. *Panaretus* believing all this to be real, conducts her to the *Lodge*, which he found more like a *Palace* than ſuch a mean Appurtenance as *Lodges* uſe to be to the principal *Manſion*. For it was ſituate in the midſt of a fair Garden, adorn'd with rich Statutes and watred with pleaſant Rivulets, which ſeem'd to have ſlid into it unawares, and went up and down winding to ſeek their way out again. Within, there were large Rooms ſo nobly furniſh'd, that he

Pleaſure.

All Virtuous.

he thought if this was a *Lodge*, he was utterly ignorant of proportions by which he might gueſs at the *Palace*.

He had been there but a little while before he was made to underſtand where he was, and to what end he was brought thither; which did ſo rectifie his apprehenſions, that he ſaw plainly now that he had more need to relieve himſelf than others. The Gentlewoman having brought him into her Bed-chamber, offered him ſuch uncivil Courteſies, that he was fain to tell her he ſhould much rather chuſe to die than to receive them. She replied, And one of the two you muſt chuſe. And, Is it poſſible, ſaid he, that any Woman can be ſo Ingrateful, as to threaten to take away life from one who was willing but a little before to have given it for her preſervation? Can any Woman be ſo Immodeſt, as to offer Violence to his Chaſtity who offer'd his ſervice with his own utmoſt peril, as he thought, in the defence of hers? It cannot be that you ſhould ſpeak theſe words as an unworthy demand, but with an intention of making a tryal of my Temper; and that I ſhall further aſſure you to be much averſe from all Unchaſtity by ſpeedy abandoning the danger of Tentation. With which words he haſtily turn'd about and went out of the room, not doubting but they are the moſt Wicked of Sinners which do alſo tempt other. Before he could reach the Stairs he was accoſted with two Arm'd men, whom ſhe had call'd up with the ſound of a ſhrill Whiſtle which was tyed at her wriſt: and then he was forc'd to produce Arguments of another ſort to defend himſelf. Having drawn his Sword, he retreated to one ſide of the Room, that he might have both his Enemies before him. They being very confident that they had to do with a young Souldier, his face bearing yet but very little ſhew of years, made more bold with him than was to their Comfort: for he guarded himſelf ſo well, and watch'd their ill-manag'd Fierceneſs ſo narrowly, that he had opportunity to ſtrike one of the Villains ſo full over the face, that he made both his Eyes uſeleſs; and though he could not ſee what he did, he had a great mind to do ſomething, and would needs run in upon his adverſary, who held his Sword ſo advantageouſly, that the Aſſaſſinate put his heart upon the point of it. His Companion ſeeing himſelf ſingly engaged, deſpair'd of ſafety any way but by his Feet, and therefore betook himſelf to them: but before he got the ſecond ſtaire, *Panaretus* ſtruck off his Head, which was ſoon at the bottom of the ſteps, and the Body, keeping its former pace, made what haſte it could after it. The Gentlewoman ſomething angry that her men were ſo long about a ſhort work, as ſhe eſteem'd this, came forth to chide them: but finding her expectations utterly undone, ſhe began to ſink with fear, leſt in a rage *Panaretus* ſhould ſend her to Hell after them. Though ſhe had little ſtrength by reaſon of fear, and no Goodneſs, ſhe made a ſhift to light upon her knees; and as ſhe was going to beg her life, * *Panaretus* deſiring to be free from her wicked language, in what form ſoever ſhe ſhould expreſs her impure Soul, interrupted her thus; No, deviliſh Woman, who haſt married ſhameleſs Luſt and barbarous Cruelty in a crafty Soul, do not think that I will be thy Executioner: The ground will not receive thy filthy Blood, though it were not diſhonourable for me to kill a VVoman; and Death is too eaſie a puniſhment for thee. I abandon thee to be tormented alive with thy own wicked Conſcience; when the time ſhall come that Death muſt tranſmit thee to other Tormenters, being weary of thy intolerable ſelf, I doubt not but thou wilt cut off thy own loathed life.

* *All Virtuous.*

So returning to ſeek the way out of this curſed place, and having found the former path, he utterly gave over all thoughts of going any further at preſent, having too much news already to report to *Urania* of his dangerous Journey.

The conſideration of theſe unhappy Prognoſticks made her demur a little concerning their progreſs. VVhere Danger is manifeſt, it is the greateſt folly in the VVorld to ruſh upon it. And where the conſequence of being worſted is moſt extreamly important, it is good to examine ones ſtrength. It is no piece of Valour to court Tentations. Sometimes they began to bethink themſelves of the grounds of their journey; and though they found them correſpondent to true VViſdom, yet they doubted whether their way lay through *Piacenza*: then caſting in their minds what Hazards they ſhould run of being overcome where invitations were ſo Potent, and what Outrages they might ſuffer where the reſiſtance would be violent, they began to take counſel how to avoid this Country, and go ſome other way to *Vanaſembla*; eſpecially when they remembred how many had miſcarried in this unfortunate Country. But being gone ſo far that they knew not well how to turn out of the way, being incompaſs'd on one ſide with a high Rock call'd * *Hylotes*, and on the other ſide with a deep River call'd a *Piraſmus*, and knowing the way was paſſable, though it required care, having been us'd to dangers with good ſucceſs, and reflecting upon the Purity of their Intentions, their ſpotleſs Innocence and fix'd Reſolutions, truſting in the aſſiſtance of the God of pure Love, unto whom they had devoted their Souls, after hearty prayers for his happy guidance, they reſolv'd to venture forward. So leaving the beaten Rode, they came to a place where ſteep Rocks, dark Shades, and perfect Silence ſtruck them with a ſacred horror. As they wandred up and down to pleaſe themſelves with the ſimplicity of that neglected place, near to a ſilver Brook which crept along by the feet of the Rocks they ſpied a little Cottage, where one *Pancrates* had retired to make his ſolitary dwelling, and to enjoy the freedom of that peaceful life which is not to be found in tumultuous Towns. He was at firſt ſomething in doubt of the meaning of this unexpected Viſit, becauſe he thought himſelf diſcover'd in the ſecure privacy of his loneſomneſs by ſome of *Piacenza*, who hated him and his way of life. VVhilſt they ſtood as much wondring at the ſober countenance of a poor man, and the chearful looks of one that ſeem'd very meanly accommodated, he demanded of them the reaſon of their acceſs into that Solitude, to which no common Path gave them direction; or what they could expect in a place, which all others ſhun'd, becauſe it ſeem'd utterly barren of Delight. *Urania* made anſwer, We came not hither, Father, either becauſe we loſt our way, or that we deſire our preſence ſhould give you any Interruption. We have never met with any great ſatisfaction in common paths, nor are altogether unacquainted with thoſe Contentments that are moſt eaſily had where the Multitude doth leaſt think. We know that the pleaſures of Retirement are cover'd with the rough ſurface of Auſterity and outward appearances of ſad Melancholly, from ſuch as have choſen Senſuality for their Portion: but the Joyes which are conceal'd under thoſe unlikely appearances are eaſily found out by the Lovers of God, for whom they are reſerv'd, and who know that they are the Subſtance of that Felicity of which all other things, which the eaſie part of the world admire, are ſcarce a ſhadow. *Pancrates* hearing them ſpeak after that faſhion, was no otherwiſe affected with their words than a Muſical

A vain-ſhew.

** Simpathy with bodily Things.*

a Tentation.

One who hath overcome his paſſions.

Pleaſure.

Muſical ear is with ſome ſelect Harmony; and perceiving they had another preſence than the vain ſlightneſs of *Piacenza* doth produce, he had as great a deſire to entertain diſcourſe with them, as they had to underſtand how he paſs'd his time in that ſilent deſart. He invited them into his Cell, which was homely, but clean; and beſides the Rooms which ſerv'd him from all ordinary occaſions of life, he had another where he perform'd his Religious Affairs. He gave them bread, Herbs, and Water; a great repaſt to ſuch who never cared for dainties, and were at preſent very hungry and thirſty. Having learn'd of them their purpoſe, at their requeſt he told them where they were, the conditions of the People amongſt whom they were to travail, and ſaid, If they would not deſpiſe the humble Counſel of a poor man, he would direct them to eſcape ſome dangers which they muſt expect: and with a Modeſt but Erect Countenance, he began after this manner.

Pleaſure. This Country is call'd * *Piacenza*; and moſt juſtly, for the Inhabitants count *Pleaſure the chief Good*. They make account, that the *Body* is much better than the *Soul*, whoſe Seat they eſteem to be the *Belly*, having no great ſenſe or regard of any of its operations, but what they perceive there: they ſuppoſe it was put into the *Body* only to keep it ſweet, and to make it capable of enjoying *Pleaſure*, for which they would not think it beholden to the *Soul* neither, but that they judg the dead deprived of Joy. They acknowledg no other *definition* of the *Soul* but *A ſprightly Temper of body.* They judg that there are but two chief Affections in the *Soul*, which they call *Joy* and *Grief*; and that the firſt is *Vertue*, and the ſecond *Vice*. They believe all things which have *Joy*, *Love*, and *Delight* in them, and where the *Objects* are *ſenſual*, to be *Good*; and that whatſoever hath *Care*, *Fear* or *Labour* in it, is *Naught*, and that it was made by the *Devil*, if there be any; of which ſometimes they will expreſs themſelves very doubtfully. They affirm confidently that all *Pleaſant* things were made only to allure us, and that we ought not to think any think *Unlawful* which *pleaſeth* us. They aſſert the *Soul* to be *Mortal*; which they do with the more earneſtneſs, becauſe they would have it ſo; and deny that there is any happy ſtate to come after this life, becauſe they know they ſhall have no ſhare in it. They are ſo immers'd in *Fleſh*, that they underſtand not what they ſhould do out of the *Body*, and therefore deny that there are any *Spirits*. It is a received Opinion with them all, that what is not *Body* is *Nothing*. They ſtick not to ſay openly, that the name of *God* was invented by Fear, and made uſe of by *Polititians* to keep ſuperſtitious people in awe: the Reaſon of which is, they are ſo ſtupified by a brutiſh life, that they neither mind the ſoft voice of God, which ſpeaks concerning Him in the bottom of their own Souls, nor hear the loud teſtimony of his Goodneſs, Wiſdom, and Power which his moſt Excellent Creation, the well-ordered World, doth conſtantly give. There are two things which they cannot endure to think of, *Old Age*, and *Death*; but when they do, it is to improve their Luxury by a more greedy fruition of that which will not laſt alwayes. *Pleaſure* being the End of their hopes, they take ſome pains to accompliſh it; all the reſt of their life being ſpent in Idleneſs: and they are ſo in love with it, that they count it a great pleaſure to do nothing; and indeed it is but little that they are good for. They ſpend their time in laſcivious Dances, and amorous dalliance, and talk frequently of ſuch things as Nature, where it is not perverted, bluſheth at. They drink ſo far beyond all reaſonable meaſures, as if Temperance were a thing capable of being drown'd: and they do

do ſo perfectly abhor all moderate allowances in eating, that they deſpiſe that Health for which they muſt be beholden to reſtrained Appetite. They ſin in defiance of the Creator's Liberality; for he hath forbidden nothing but that which hurts us. VVith theſe and other Inſtances of *furious Luſt* they do ſo oppreſs the Body, that it is wearied out with their Exceſſes. They ſleep away the reſt of their time, that they may be fitter to ſin; and it ſerves ſome of them for a diverſion, becauſe it draws a thin Curtain between them and the remembrance of their daily Exorbitancies. They vex that part of the morning that they are awake, with making it a tedious attendant upon their dreſſing themſelves; which they perform in a manner ſo ridiculouſly gaudy, as if they fear'd their vanity would not be known but for the ſuperfluity of ſlight Ornaments. They know no abſurdity but a want of outward behaviour, which they, not contenting themſelves with the natural decencies of prudent carriage, do vary many times according to the contemptible humour of their phantaſtical dancing-Maſters. They are much given to the emptineſs of Complement, and Flattery is a Cardinal Vertue. Luſt is the Root of their ſlight Loves, for they acknowledg no Friendſhip but Concupiſcence. They are ignorant of Choice, being affraid that Knowledg would torment them. In ſhort, they live to no purpoſe, but to kill that Remainder of life which is in them; and their Sins are their own puniſhments.

For your ſafe paſſage it will be requiſite that you keep a ſtrict guard upon your *Eyes* and *Ears*: for they will attempt by wicked Arts to make them Inſtruments of your harm. Drink nothing preſented to you in a golden Cup; for they give their deadly Poiſon in the form of Delicious VVine. VVhen your Senſes begin to be ſeiz'd upon with delectable Objects, hearken preſently to a ſoft Voice, which, from within your boſomes, will tell you what you ſhould do. Be ſure you never retire into any of their privacies; for there they have ſuch a ſort of Nets, made of inviſible VVires, as *Vulcan* us'd to entangle *Mars* and *Venus* when he made a ſport of them to the Gods. If you accept of any entertainment, or taſte the Fruits of the Country, be as quick and wary as the Dogs of *Ægypt* when they drink of the River *Nilus*. In the cloſe of his talk he ſaid, There is one thing that I might further remember, though I need not inform ſuch as are inſtructed by their own Prudence, That the thoughts of the Country whither you are going are of ſuch rare Vertue, that if you repeat them often, you will never endure to ſtay long in *Piacenza*, much leſs be taken with the muddy delights of it.

Thus * *Pancrates* ended his talk. *Urania* and *Panaretus* having ſtay'd here two dayes, being much pleas'd with the VViſdom of *Pancrates* his Diſcourſes, and the ſincerity of his plain Love; as they were taking their leave and expreſſing their Reſentments of the Civility which they had received, *Pancrates* not knowing to what lodgings they might unawares betake themſelves to their great prejudice, commended them to a Friend of his call'd * *Eupathes*, and gave them directions concerning the way to his houſe which is not eaſily found in that Country.

One who hath ſubdued his paſſions.

One of a good diſpoſition.

Here the Travailers had a clear Demonſtration of the Imperfection of this VVorld, where Joyes are ſhown to us and then ſnatch'd away. For they began to be afflicted with the conſideration of thoſe things which but a little before did much content them, and they found that the Pleaſures which were beſtow'd upon them in * *Pancrates* his company, attended them only to prepare their Spirits for a greater Grief which they were to

** One who hath ſubdued his paſſions.*

ſuſtain

ſuſtain in the loſs of it. *Pancrates* gueſſing at their Thoughts by their Deportment, which was more Melancholick than ordinarily it us'd to be, and being himſelf as willing to go with them as they were unwilling to leave him behind, he attempted to give them that Comfort which he wanted for himſelf; We muſt go on, quoth he, and not be ſtartled when we meet one Diſſatisfaction, where we look for many: and ſince the general Rendezvous of good friends is only there to be expected where our Journey ends, let us comfort our ſelves all the way with the hope of what we ſhall enjoy when we come Home. Thus the good Man diſmiſs'd his Gueſts, having accompanied them part of their way, and return'd to his holy Solitude. They came in a few hours to the chief City of *Piacenza*, which was ſo plac'd, that it was manifeſt they had no regard to any thing elſe but *Pleaſure* in the ſituation. Upon the South-ſide, which they ſaw firſt, in the midſt of a Grove planted thick with Laurels and Myrtils, ſtood a *Magnificent Temple* which was dedicated to * *Alypia*, a jocund Goddeſs, whom all the *Pjacenzians* devoutly worſhip: in the middle ſtood a large *Altar*, from which aſcended great clouds, being the continual ſmoke of delicious Odors. Upon the Eaſt-Wall was plac'd the Picture of * *Aphrodite*, ſitting wantonly in a Chariot, drawn, not as ſhe us'd to be, with Doves and Sparrows, but with an He-goat, and a Boar; which at firſt they judg'd very ill-favour'd, but conſidering the reaſon of the Device, they thought it would ſerve well enough. The reſt of the Walls on all ſides were cover'd with the pictures of Naked Women and Boyes, *Cupid* playing many apiſh Tricks among them. A multitude of *Prieſts* attended, all clad in *Venus* Liveries; their work was to make Orations in the praiſe of Beauty, or to write ſtories of Idle Lovers. The chief of them cloath'd with a *ſilken Veſt*, and an *Aſian Mytre* upon his head, was call'd *Trimalchio*; and whilſt he ſung their Amorous Songs, which it was his Office to compoſe, the reſt accorded to him with an effeminate ſort of *Lydian* Muſick.

* *Carelesneſs.*

* *Venus.*

A ſoft effeminate Perſon.

Pleaſure.

The *Queen* of the Country, call'd *Hedonia*, went every day to the Temple to preſent Oblations to the Goddeſs. *Urania* and *Panaretus* happen'd to arrive at the time as ſhe was juſt come forth of her Palace, and ſo had opportunity to behold the form of their Solemnities. The Van of this wanton company was led by the Maſter of Ceremonies with a ſlow pace, which fitted their Voluptuous March. He was call'd *Pigerrimo*, and was of ſuch a ſluggiſh Temper, that he would never riſe till ſome body pull'd him out of his Bed: he was ſuch a lover of Reſt, that he would complain many times becauſe he could not go without Motion: he was unwilling to be at the trouble of feeding himſelf, and therefore would wiſh that men might live the life of Trees, and being invers'd have their Mouths alwayes faſtned to their Meat. There was hung upon his arm a ſlight Bow, and a Quiver of golden-headed Arrows; which he would not have carried, but that he would not be at the pains of throwing them down. He was followed by a great company of *Gallants*, who had ſo attired themſelves, that one would think they had made themſelves a perfect Outſide: and they attended upon divers Ladies, which were *Hedonia*'s Maids of Honour, who had attempted by immodeſt habit to pervert the Primitive inſtitution of Clothes; for they affected only tranſparent Garments tinctured with variety of light colours; and yet they found fault with them ſtill, becauſe they did too much hide their Bodies. Only their Faces they did deſire to be a little more conceal'd from common view, and therefore had covered them almoſt quite over with ſpots, and ſignified that they would not be known by the features

A ſlothful Perſon.

that they would not be known by the features of their Faces, but by the curious Figures of their Patches. In this, as in all other things, they did but follow the humorous example of *Hedonia*; for ſhe ſeem'd to have woven the Rainbow into a looſe Robe, which being ſo rarified that ſhe might be ſeen through it, and alſo ſpatter'd with radiant Jewells in the form of Starrs, one might well ſay that ſhe was un Emblemiſh'd Cloud. The names of the Gentlemen were [a] *Aſotus*, [b] *Narciſſus*, [c] *Acolaſtus*, [d] *Aphron*, [e] *Anæſcynthus*, [f] *Pangelus*, and many others who had left the ſtudy of Wiſdom and the practice of Vertue, and were now ſo corrupted that they pleas'd themſelves only in that which was a reproach to them; and had ſo far advanc'd their diſtempers beyond *puny* Wickedneſses, that they deſpiſ'd Pleaſure unleſs it was mix'd with *Theft* and *Adulteries*. The *Gentlewomen* were nam'd [g] *Belleza* and [h] *Luſingha* who went foremoſt; and they were followed by [i] *Aſpaſia*, [k] *Carezza* and [l] *Amaſia*, with many more which made up that light Retinue. After theſe at ſome diſtance came in a diſguiſe [m] *Perilypia* and [n] *Atimia*: but we knew them well though they cover'd their faces, for they were aſham'd to be ſeen, and would not be known to belong to that company. [o] *Hedonia* her ſelf was led between two Brothers call'd [p] *Eros* and [q] *Anteros*: their looks were ſo diſcontended when they ey'd one an other, that they were a lively Image of the Jealouſie of Rivalls. Their Geſture, beſides all other defects, made a plain ſignification that they eſteem'd themſelves the Glories of the World; and the Ladies made no doubt but that the whole Splendor was but the reflection of their unparallell'd Beauties: and theſe they meaſur'd by ſuch a vaſt ſize of eſtimation, that they believ'd if the Sun ſhould have fallen they could ſupply his place and make day; and in the Night, they did not think it poſſible that any Stars could appear but themſelves and *Venus*. But *Panaretus*, who had obſerv'd them judiciouſly, thought them the moſt deform'd of all that he had ſeen. The defects of their Beauty were as good as confeſs'd by the Artificial correction of the faſhion of their Eyes, the addition of falſe Hair, the borrowed colour of their Lips and Cheeks, their ingrafted Teeth and painted Breaſts. If they had not been poor, they would not have borrow'd ſuch Vanities, as they were not very virtuous, becauſe they could not be content without them. The Simplicity of excellent Beauty is witneſs'd by a careleſs neglect of adventitious Ornament; and Worthy lovers deſpiſe Beauty when it ſtoops to ſuch mean Condeſcenſions as, it may be, they would think proper to a *Thais*.

[a] *A Prodigal.* [b] *One in Love with his own ſhadow.* [c] *An intemperate perſon.* [d] *A Fool.* [e] *An impudent man.* [f] *One wholly given to vain mirth.* [g] *Beauty.* [h] *Flattery.* [i] *Salutation.* [k] *Careſſes.* [l] *A Lover.* [m] *Grief.* [n] *Diſgrace.* [o] *Peaſure.* [p] *Love &* [q] *Rivalry in love.*

As they were in the middle of their vain *Oriſons* (for they pray for ſuch things as Holy Souls abhor to think of) *Belleza* pull'd out a Song which * *Trimalchio* had ſet the day before to a Treeble Voice, and one of the Ladies ſung it in the Honour of *Hedonia*. It is not worth recording, but only to give notice of what poor things they make Hymns.

* *An effeminate perſon.* *Pleaſure.*

Fair Queen, the Sun for Thee takes pains to riſe,
But ſhines with Beams he borrows of Thy Eyes.
The Air both warm'd and ſweetned in thy Breaſt
Goes ſtill to come, and doth in Motion reſt.
The Springs, wer't not for Thee would ceaſe to flow.
Wer't not thy Walk, Earth would a Deſart grow;
Which whilſt Dame Nature paints with gaudy Flowers,
Th' obſequious Trees grow of themſelves in Bowers.

H And

And whil'ſt thou ſmil'ſt upon her Fruits , her gain
Is, then to know , ſhe hath not toil'd in vain.

Anteros ſeeing them well pleas'd , deſired that they would have the patience to hear him ſing a few verſes which he had ſet to a Baſe, in which he did magnifie the Happineſs of *Hedonia's* Courtiers. *Hedonia* giving her conſent with a ſtately nod, he began.

Whilſt greedy Merchants plow the boiſtrous Seas,
We laugh aſhore, they venture for our Eaſe.
Our Boors , yoak'd in like labour with their beaſts,
Shall make the fields pay Tribute to our Feaſts.
Whilſt Bookiſh men for Wiſdom ſweat, that thence
They may fetch Reaſons to diſparage ſenſe,
We ſit above , and by Experience know
What's only talk'd of in the World below.

Trimalchio having fitted their fine Songs with a ſuitable *Chorus*, gave them their parts ; and ſo they ended that dayes Muſick with theſe words,

Since Envious Time , to ſpite us, poſts away,
Let us improve each Minute of our day.

After the Muſick they entred upon another manner of converſe, which was ſo impertinent that I ſhall not trouble my ſelf to give any account of it. *Urania* taking the advantage of their abſence from the Palace, and their buſie attendance upon theſe moſt irreligious Rites , went with more ſecurity to view the Gardens , ſo great in report, that the Fabulous Paradiſe of the *Heſperides* ſeem'd to have been but an imperfect Deſcription of theſe incomparable Delights.

Behind the Temple they perceived fair walks fill'd with great companies of proud Peacocks with their Trains ſpread, and the boughs of the Trees loaden with ſalacious Sparrows. Upon one ſide was planted a large Vineyard , and in the midſt was ſet a *Priapus* , which , by the Manners of the owners ; they gueſs'd to be the *Guardian* of the Vines. Upon the other was a ſpacious Garden adorn'd with all varieties of Flowers , and thoſe put into ſuch orderly plots divided with ſmooth Walks , that they gave and receiv'd mutual Ornament from each other. In convenient ſhades they had pleaſant Bathes , whether to cool or heat , they knew not ; but from what they heard , they underſtood that they defil'd the Soul more than they waſh'd the Body. Amongſt other Rarities they obſerv'd a Grott, which had many Caverns furniſh'd with rare water-works ; where the ſtreams did not only ſhow themſelves in all variety of delectable forms , but convey'd melodious Tunes through ſeveral Pipes , and making a Combate of pleaſure between the Eye and the Ear , put the Soul in a ſuſpence to determine which had the ſuperiority , which being not able to ſee and hear at once with due intention to both , gave judgment from each by turns. The chief imperfection of which they took notice was in the Flowers and Fruits : For they had no ſooner gather'd a Roſe or a Gilly-Flower, but by a ſudden withering in their hand they confeſs'd the Infidelity of their Vigour ; and the Fruits, which grew both upon the walls and in other places, though they look'd moſt lovely to the ſight , yet upon the leaſt touch of their

their fingers they fell into Aſhes; as it is reported of thoſe Apples which grow upon that Lake by which *Sodom* hath but a diſhonourable remembrance in Hiſtory.

In the midſt of the Garden, as they were led by the windings of an intricate Wilderneſs, they came to a fair banqueting houſe, which was ſo rais'd upon an Artificial Mount, that beſides all the delights of the Garden it receiv'd the pleaſure of a gallant proſpect. Here ſate an overgrown Woman reading the loves of *Venus* and *Adonis*; which by her exceſſive bulk, ſwollen out of all meaſure with intemperance, they gueſs'd to be *Acraſia*. *Intemperance.*
She was attended by a drowſie fat Boy call'd *Morpheolus*, cloath'd with a *Sleep.*
particolour'd mantle, where black and white were ſo interchangeably plac'd, that one might ſee the Workman had a mind to beſtow upon it the colours of Day and Night in equal diviſions, She call'd up her ſervants by the names of * *Bevanda* and *Mangibella*. It ſeems *Bevanda* was drunk in *A Drinker.*
the Cellar; but *Mangibella* came up with a basket of moſt delicate Fruits, *A Glutton.*
which *Urania* putting by with her hand, *Morpheolus* went out of the room, and call'd **Veneriola*. *Urania* and *Panaretus* ſuſpecting the worſt, where they had no reaſon to hope for any good, made haſte out of the Room *A Wanton.*
and ſhutting the door after them, with the benefit of a ſpring lock, they freed themſelves from two great lumps of Fleſh; and *Veneriola* declaring by her carriage, that ſhe had learn'd more ſorts of Intemperance than what conſiſted meerly in eating and drinking, *Panaretus* threw her into a Fiſh-pond which was hard by, to cool her Luſt. As *Morpheolus* was ſeizing upon *Urania*, he gave him ſuch a blow on the right Ear, that left him in dead ſleep.

Having eſcaped this troubleſome Foolery, for fear of worſe they made haſte from this neſt of Dangers. Before they could get out of that Garden, * *Hedonia* return'd from the Temple, and was come into it, and, as it *Pleaſure.*
happen'd, was enter'd into a private Walk, accompanied only with * *Carezza*. *Urania* eſpied a door which open'd towards a River, out of *Careſſes.*
which ſhe thought they might make an eſcape: and though they made ſuch haſte as people do when prudent Fear gives them wings, *Hedonia* met them before they could reach the door, and perceiving nothing in their firſt looks but what gave her hopes of moſt excellent Company, ſhe courteouſly ſaluting *Urania*, deſired her to anſwer the civility which her preſence made ſhow of, by a gentle acceptance of ſuch Welcome as ſhe could preſent. Then whiſpering in *Carezza's* Ear, and having diſmiſs'd her to perfume her Chamber, ſhe took a Garland of Roſes which was in her hand, deeply poiſon'd with venemous Herbs, and offered it to *Urania*; which ſhe waved, and made anſwer, That they were upon a journey, which they had not only hindred already by the entertainments of her Gardens, but doubted alſo that they had been uncivilly bold that they had need to ask pardon for faults already committed, rather then to add more to them. *Hedonia* preſſing her Civilities with ſuch words as ſelf-Intereſt taught her to multiply, they were come to the door; which being but gently ſhut, *Panaretus* ſtruck it open with his foot, and ſeeing a boat faſtned to the bank of the River; he deſired *Urania* to haſten into it, whilſt he guarded her from the pernicious embraces of *Hedonia*: who ſeeing her ſelf half diſappointed, to prevent *Panaretus* from imbarking, flung her ſelf into his Arms; who knowing what little time he had to diſintangle himſelf aſhore, before any might come to put more fetters upon him, threw ** A merciful man, Urania's Ferry-man.*
himſelf with theſe into the Boat. * *Oectirmon*, who attended them, having

looſ'd the rope, let the Boat go with the ſwift ſtream. *Panaretus* commanded *Hedonia* to hold her peace; vowing to her that if ſhe did make any noiſe, he would immediately throw her into the River. *Hedonia* partly aſtoniſh'd with this ſudden ſurprize, but more ſtruck to the heart with the pain of being reſiſted, (for ſhe knew no life but the licentious joys of an unbridled Will and uncontroul'd Luxuries) fell into a ſwoon; in which ſhe continued till they had paſs'd her houſe, not daring to bring her to life to effect their own death. So they paſs'd, as the Stream and the Boat agreed to carry them: and as they were hindred from minding their way by the trouble which *Hedonia* (come to her ſelf) did now put them to, they fell amongſt moſt dangerous Rocks, ſome of which lay undiſcerned under water, and the reſt were ſcatter'd with the ribs of broken Veſſels. But *Urania* taking hold of the Rudder, and *Oectirmon* rowing according to his own skill and *Panaretus*'s directions, they came into more ſafe water; and the ſtream being but ſlow, and *Hedonia* a little more compos'd in her carriage, the Heavenly *Urania* thought ſhe had an opportunity to adminiſter ſuch councel which one loſt in Sin did extreamly need, and thereupon with Prudence, ſet off with an admirable Courteſie, began thus to accoſt her.

Fair Lady, the reports I have heard of your Condition, joyn'd with that knowledg which I have my ſelf receiv'd of your Perſon, make me ſorry that you ſhould enſlave your youthful life to diſhonourable pleaſures. Though I know how unacceptable a ſervice it is to reprove, and am not ignorant that you think it ſtrange in me to undertake it; yet I hope you will pardon me when you perceive that Charity occaſions your trouble, I underſtand that your miſcarriage ariſeth from a falſe opinion which you have entertain'd of the Happineſs of Bodily pleaſure, and know no motives of Love but Fleſhly Beauty. Alas Madam! How ſmall a matter is the ornament of a well-colour'd Skin, and the due proportions of Bones and Fleſh handſomely joyn'd; eſpecially when by the neglect of Vertue it becomes a fine priſon to the depreſs'd Soul; Beauty is but Mortality painted by Nature, that the Soul coming into a well-favour'd Receptacle, might be provoked to anſwer the outward Decency with correſpondent realities of ſpiritual Lovelineſs: never intending the external Comelineſs for a lying ſignification of what is really abſent within, or for an handſome lodging for a deformed Gueſt. *Hedonia*, never knowing what belong'd to Reproof, permitted her to go no further, and being utterly ignorant but in the cuſtoms of *Piacenza*, at firſt reproach'd her for talking impertinently to her of the fooleries of Vertue and ſcornfully told her; Lady, you may preach this Doctrine to one that thinks ſhe hath a Soul of that ſort which you pretend to, but I have not; and I proteſt that I deſire not to have any ſuch, leſt it ſhould trouble me with theſe Vertuous Fancies of yours. However at preſent, if you will hold your peace as to theſe matters, I ſhall more willingly ſtay with you till I ſhall know what you mean to do with me. We intend, anſwer'd *Panaretus*, to take you along with us into **Theoprepia*, if you will accept of our Company, and there to diſpoſe of you with the ſame regard that we have to our ſelves: or if you be not ſo content, we will diſmiſs you when you ſhall come ſo near the borders of your Juriſdiction that we may eſcape ſafe out of your Territories, being well aſſured that when you have left us, you will find Conduct enough to bring you back again. *Hedonia* making no anſwer but diſdainful ſilence, *Urania* minding *Pancrates* his directions, ſpied a cliffe, which by all marks was

* The Divine State

Roc-

[a] *Roccabella* which the *Hedonians* call [b] *Aſpremont*; which though it was ſteep and craggy, was not unpaſſable to couragious Travellers; and up that, they were directed to climb; as being the only way by which they might go to [c] *Eupathes* his Houſe. [d] *Pancrates* had told them of pleaſant Meadows which lay upon the Waters-ſide: but as they croſs'd the River which ran by *Hedonia*'s Palace, he charg'd them not to land there, both becauſe it was much about, the way difficult to find, and full of Serpents which lay in the Graſs; and that the other, though it had a diſcouraging appearance, yet was but ſhort, and eaſie to be aſcended after they had paſs'd a few ſteps, which would be a little troubleſome at firſt. Here they put aſhore, and as they were juſt landed upon the foot of the Rock, *Hedonia* watch'd her opportunity, intending with a ſudden puſh of her arm againſt the bank to put off the Boat: which *Panaretus* eſpying, and willing that ſhe ſhould ſtay till they could part more handſomly, got hold of her hand and pull'd her aſhore; by which means the Boat was ſent a-drift.

[a] *The fair rock.* [b] *A rough hill* [c] *One of a good diſpoſition.* [d] *One who hath ſubdued his paſſions.*

Having ſcaped over the water they began their Land-journey. *Panaretus* was fain to put *Hedonia* before him, and lending *Urania* his hand as the neceſſity of the way required, they paſs'd ſome of the worſt ſteps. But *Hedonia*, having no joy in them or the way, pretended extream wearineſs, and ſitting down upon the ſide of the Rock where ſhe eſpied it to hang very much over the River, before they were aware of her deſperate purpoſe, having alſo repos'd themſelves merely in reſpect of her, ſhe lept into the Water. *Urania* frighted with the forlorn temper of an Impenitent, O God, ſaith ſhe, *Panaretus*, what a ſad period hath this wicked Woman put to the bad progreſs of a voluptuous life! I cannot but think of the Fatal Stone *Leucas*, from which, they ſay, impotent Lovers were wont of old to throw themſelves, hoping by their fall to cure their brutiſh affections.

The Stream being quick, they had ſoon loſt the ſight of the now irrecoverable *Hedonia*; and being freed from the hinderance with which unſutable company doth uſually afflict their fellow-travellers, they held on their courſe up the Hill. The ſteepneſs of the Aſcent and roughneſs of the craggy Rocks, together with the uncouthneſs of an untrodden Path, oft-times perplex'd with Thorns and Briars, put them to a good tryal of their Conſtancy: But as it held firm, and ſhow'd the fixedneſs of their Reſolutions, ſo it brought them into a way which gave them opportunity to reflect with Comfort upon their paſt endeavours, and by reaſon of its plainneſs made the remainder of the Aſcent very facile. They were no ſooner come to the Top, but the Sun having ſeen them paſs the difficulties of the Hill, went down to perform what was neceſſary for the occaſions of the other World; ſo that for want of light they were fain to commit themſelves to ſuch a Booth as *Panaretus* could make of the Boughs of Green Trees; where being accompanied with God and Vertue, they found no want of a better Lodging, and Feaſted themſelves with a Bottle of Water and ſome ſmall Viands that their faithful attendant *Oectirmon* carryed in a Basket.

The Sun had no ſooner peep'd over the Tops of the Mountains, but they were ready to begin their journey, having a great deſire to be at a further diſtance from *Hedonia*'s Court, as alſo to ſee *Pancrates* his Friend, the good *Eupathes*, of whom they had no ordinary Opinion. A good while before night they arriv'd at the Houſe, which was placed under the Guard of a great Oake toward the North, and upon the South had a little Garden

with a Rivulet running through one end of it. His Garb and Manner of life was much the ſame with that of *Pancrates*. He received them with Joy, not doubting but they were his true Friends that would come through ſuch troubleſome paths to ſee him. After they had acquainted him with *Pancrates* his recommendations, they gave him ſome account of the Accidents which had happen'd in their Journey, and in particular of the miſerable end of *Hedonia*. Do not wonder at that, Dear Gueſts, replied *Eupathes*; for on the further ſide of theſe Woods I have a private Walk upon the brow of a Hill, from whence I have beheld many ſuch Accidents to have befallen her chief Courtiers; and I thought in time ſome great Calamity would light upon her ſelf. Hereupon *Urania* deſir'd him to report ſome of them; for though they are ſad in themſelves, yet they are uſeful to others, who may learn Prudence from the unfortunate inſtances of voluptuous Witchcraft, which, though it makes very promiſing Beginnings to weak judgments, is ever attended with the experience of contrary Concluſions.

Eupathes conſented to their demand, and began after this manner. A young man having loſt himſelf in theſe Woods, ſtumbled upon my Houſe: he was clad in a moſt pitiful form of Beggery; his looks were ſo dejected, that I ſhall never diſlodge them out of my fancy whilſt I live. He told me that he was a Gentleman's Son, brought up with the greateſt care that is poſſible to a Father, who well knew the principles of Education, and beleived nothing more than that the foundations of all happineſs in after-life muſt be layed in the firſt years of Children; and therefore after the incapableneſs of his infancy, engaged his firſt abilities with early inſtruction; and to make him acceptable to VViſe and Good men, endeavour'd to poſſeſs him with Vertuous Principles, and the Rules of Wiſdom, according to which he might alſo accompliſh his own happineſs as to any meaſure that is attainable in this life, and make himſelf fit to ſerve the World in ſome worthy undertaking. He inform'd him accurately in the Moral part of Philoſophy, accounting it a foul defect in Education to leave him imperfect in the main point of ingenuous Diſcipline, which is to make one Good. He would often tell him that if he ſecured not this Intereſt, all other endeavours were as much in vain as the diligence which is beſtowed in fraughting of a leaking Ship. His father had life beſtowed upon him to ſee the Harveſt, which he had labour'd for, in the hopeful bud, and then died; having charg'd him as he would hope to endure his ſight when they ſhould meet in the other World, to perfect what he had begun, and that he ſhould think of ſetting up no Monument for the preſervation of his memory but the Imitation of his Vertuous Example; for that he ſhould live whilſt his Son compos'd his Converſation according to that, and that it would be an immortal Grief to him in the other world (if they have any Cognizance of the affairs of ſuch as they leave behind them) if he prov'd an Apoſtate from his young beginnings. Adding, that if it were lawful for him to appear after ſeparation from this Body, in ſome other which would be viſible, as it hath been for ſome others, that he would not fail to come and upbraid him in ſuch a manner, that his Degeneracy ſhould be but uncomfortable. Theſe and many more affectionate expreſſions of a Father's deſire, kept freſh in his memory, and improv'd by the faithful skill of a wiſe and honeſt Tutor, unto whoſe Truſt his Father had committed him, kept him in the way for a time; and having made a good Progreſs which fill'd all his Relations with joyful hope, at laſt he met a Gentleman that uſed to

frequent

frequent ***Hedonia***'s Palace, (I would the death of either of them had hindred ſuch an unlucky acquaintance) and by his perſwaſions he went thither where none can be with ſafety (Abſence being the beſt Antidote againſt the poiſon of infected places.) There he grew into friendſhip with [a] *Amaſia*, then [b] *Aſpaſia*, and then the reſt; and was at laſt ſo intoxicated with Voluptuouſneſs, that he wholly abandoned his good beginnings of a Virtuous life. After he had been there ſome time, his Father's Ghoſt appear'd to him, which was more dreadful than any Devil could have been: It frown'd upon him and vaniſh'd. As ſoon as he was gone, one call'd * ***Eknephon*** came to him, and opening his Chamber dore, call'd him out. He followed ***Eknephon***, who would fain have reſcued his companions alſo; but ſome would not awake, others were amaz'd, and all unwilling: however he conducted the young man to the water-ſide, and bad him ſwim over; and ſo vaniſh'd. He threw him ſelf in, and made way to the other ſhore: and though he knew not whither to go at that time, yet he knew it was better to go any whither than ſtay where he was. As he was come near the adverſe bank, the ſtream ran ſomething ſtrong; and being weakned with his vitious life, he permitted the Stream to carry him down as it liſted: upon which ***Eknephon*** with ſtern looks ſhowed himſelf again upon the ſurface of the water; and then reſuming Courage, and employing his arms a freſh, he ſoon got aſhore at the bottom of * ***Roccabella.*** Seeing the Rock ſteep, he ſate down; but ***Eknephon*** call'd him to riſe, and having help'd him up a few difficult ſteps, bad him go on: after which, he never appear'd to him more. Fear made him advance a little way, but his Feet being tender were very much hurt with ſharp ſtones; and whilſt he endeavour'd to creep upon his hands and feet, he was ſcratch'd with the briars which grew upon the Hill-ſide. Having gone half-way to his great pain, he lift up his eyes towards the Top, to ſee how much he wanted yet; and there he ſpied, as he thought, a great company of people, and they threw ſtones at him, which gave him ſuch blows upon the Head, that he tumbled down again to the bottom of the Hill: and as he lay there all torn and ſcratch'd, and ſenſeleſs, a ***Gondola*** came by, which was full of ***Hedonia***'s Courtiers; and they were going to make a Day of it in Sports and Muſick upon the Water. They ſeeing one lie in that unuſual manner, put towards the ſhore, and perceiving who it was, they took him into the *Gondola*, and having brought him to the uſe of his ſenſes, they ask'd him how he came there, and what had brought him into that woful plight. He durſt not tell them: but they, imputing his ſilence to his preſent aſtoniſhment, went on in their deſign for a while; but finding him extraordinary uncheerful, frequently ſighing, and perpetually ſilent, they receiv'd ſome diſguſt of their Jollities from his company, and therefore agreed to carry him home; and ſeeing his head diſturb'd, they lay'd him upon a bed, and went to conſummate thoſe Delights to which he had given an unpleaſant interruption.

[a] *A ſhe-lover.*
[b] *Salutation.*
* *One that awakes from ſleep.*
* *The fair rock.*

When they were gone, he was tormented with infinite repreſentations of his miſery which he receiv'd from reſtleſs thoughts: and though he fell into a ſleep, it oppreſs'd him rather than adminiſtred any eaſe, being but like thoſe troubleſome ſlumbers which unhealthful fumes do force into the heads of feaveriſh people. But his diſtempers were the greater, becauſe of an unquiet Fancy, a diſeaſe that in him took not its riſe from his Body. Amongſt other afflictive Phantaſms, he dream'd that his Father's Ghoſt appear'd to him again, and with a ſharp blow of an *Ax* cut open his Breaſt, upon which a *Vultur* preſently flew in and gnaw'd his Heart, in ſuch

cruel

cruel manner, that he could not imagine himſelf to be any thing but *Titius*. Sometimes he endeavoured to recollect himſelf, and to lift theſe thoughts out of his mind; but they recoil'd upon him with a burdenſome weight, like the Stone of *Syſiphus*.

In the midſt of theſe troubleſome ſtruglings he awaked, and leaping off from his bed, he ſtole privately to the River again, to attempt an eſcape: and as he was throwing himſelf into the ſtream the ſecond time, they were aware of his Deſign, and threatned to ſend after him. He got away; but with the conſideration of his ruin'd Eſtate, (for he had ſpent it all, partly by paying the debts of his hateful Friend, and partly with buying Trifles and making Treatments for the wanton *Hedonians*) and with the ſtinging remorſes of his Conſcience, as alſo with the fearful expectation of Diſgrace, he trembled like the leaf of an Aſp that is mov'd with the Wind. After he had given me this account of his forlorn Condition, he went away, and what became of him afterwards I know not.

One of a good Diſpoſition. As *Eupathes* ſpake theſe words, the Tears ran down his Cheeks ſo faſt that they were a lively expreſſion of that affectionate pity with which he related the miſerable caſe of a fooliſh young man.

Eupathes having ended his Story, and perceiving his Auditors rather deſirous of more than weary of one, continued his diſcourſe. I need not, quoth he, have gone further than the experience of this day, to have given you full ſatisfaction of the miſerable ſtate of *Piacenza*: for as I was meditating in my accuſtom'd Walk, I ſaw a young Gentlewoman, for the moſt part of her body naked, driven through the Meadows which are on this ſide of *Hedonia*'s Houſe by two devilliſh Women; one was call'd *Repentance.* * *Metameluſa*, her Eyes were ſwell'd with weeping, her Looks ſad and ever caſt down, her Carriage averſe to all Complacency; the other was nam'd *Dyſelpis*, *Deſpair.* and ſhe look'd more gaſtly, tore her hair, and cried out like one that is ſurpriz'd with a ſudden fright: they both lay'd unmerciful blows ſo thick upon the young Gentlewoman, that my heart is affected with the ſight to this hour.

Having left her not far from the Hill for dead, as they thought, they return'd towards *Hedonia*'s Palace, where they give conſtant attendance. She came to her ſelf in a little ſpace of time, but had ſuch ſmall content in her life, that with a Knife which they had left behind, ſhe reſolv'd to kill her ſelf, and to cut off thoſe few minutes which were yet unravel'd. But ſhe accompliſh'd not her purpoſe ſo haſtily as to hinder me from knowing ſome part of her Condition, which ſhe diſcover'd in this manner; Sir, ſaid ſhe, I gueſs by your looks that you are not made to deſpiſe Adverſity: and though the relation of my Misfortunes will adminiſter no Comfort to you and reflect much Diſhonour upon my ſelf; yet if you can ſuffer the exerciſe of your patience, it may be the recounting of my ill may further others Good, as the Maſts of Ships appearing upon the Quick-ſands where they were ſunk do many times ſave others from being caſt away.

a Void of Natural Affection. b Fooliſh Love. I am the unhappy Child of [a] *Aſtorgus* and [b] *Morophilia*; and though I deſire not to reproach my Parents, being ſo conſcious to my ſelf of the connexion which my Miſery hath with my own voluntary Wickedneſs, yet I may ſay too truly that thoſe who were the Cauſes of my Beeing, were alſo in a great part acceſſary to my Ruin: for if they had to my Nativity, which they further'd not knowing whom they ſhould help to bring into the World, added alſo of choice, knowing upon whom they beſtowed it, a voluntary care of my Education, and made ſuch expreſſions of parental love

love as they might eaſily ſee my Condition needed, (for it was the ſame with all Children,)they might, through Gods bleſſing, which is never wanting to ſuch as do their duties, have prevented my Miſery; which is ſo great, that I eſteem it Perfect *Damnation.* But they not only neglected to give me Rules of good Manners,but alſo adminiſtred ſuch Examples as were a Contradiction to them, not ſo much in their own practice, leſt I ſhould ſeem to accuſe my parents; but what was wanting in them was too abundantly ſupplied by ſuch Company as were frequent Gueſts at our houſe, and they being Perſons of Quality and eſteem'd as the principal Friends of our Family, their Converſation was ey'd by us as a Rule, and I being but young and of ſmall Experience in the World, though I ſaw many things which grated unpleaſantly upon ſomething which I felt in my Soul, yet durſt I not preſume to be a Cenſurer of others Actions,thinking the diſlike in me might proceed not from innate principles of Vertue,which God hath beſtowed upon us that we might be inabled to examine what we meet withal, But rather from Ignorance and Childiſhneſs. And as we are moſt apt to be hurt by the bad we ſee, though the Uglineſs of Sin is manifeſt enough in moſt actions that it produces, and ſo is a ſufficient invitation to loathing and hatred; yet being palliated from Examination by the alleviations of ſeveral fooliſh Conveniences, I among other fools became partaker of ill Diſpoſitions, which in length of time became Habitual: for, whilſt they licenc'd Intemperance in their Diet, Diſcourſes and Carriage, and brought us books ſo deſtructive of Vertue that they prophan'd the Invention of Letters, and continually entertain'd the company with filthy Tales, looſe Songs, obſcene Jeſts and impure Proverbs, I began to ſuffer dammage in my Modeſty,which I had heard,but forgot it,that it is the faithful Guardian of pure Chaſtity, which is the neceſſary ſupport of a Womans Honour.

Amongſt others I was invited by ſome young Gentlemen to ſee *Hedonia*'s Court, where they talk'd of a *Beauty* ſo far beyond all that former times durſt ever boaſt of, that *Venus* would be content to be drawn by her picture: they affirm'd her *Wit* to be no whit inferior, and that her *Courteſie* equall'd them both; they prais'd her *Muſick* for ſuch, that one could not endure to hear any other after it; they talk'd of her *Houſe*, *Gardens* and *Entertainments*, as patterns for all the World to imitate. Their diſcourſes made me willing to ſee ſuch things as by them were not to be expected any where elſe. Having been there ſometimes, I was at laſt ſo bewitch'd with their cunning inchantments, eſpecially by means of a Lady that excell'd in Complement, call'd *Luſingha*, that I had no mind to return home any more, utterly diſreliſhing thoſe ſmall portions of Soberneſs that were not baniſh'd out of my Fathers houſe. And then my Parents, vex'd with my diſobedience to their orders, (for they ſent divers times to me to return) began too late to reſent the effects of their Negligence, in my Ruine and their Diſhonour. My Mother eſpecially took to heart my miſcarriage, which ſhe could not but lay to her own charge, both becauſe ſhe had us'd me to an unwiſe indulgence, and had been a means of my corruption by vicious Servants; who notwithſtanding ſhe knew them to be void of excellent qualities, and ſo unfit to teach us the good which they knew not themſelves, yet they gave her ſufficient content, if they dreſt us handſomly.

Voluptuouſneſs.

Flattery.

But to be ſhort (for my time is not long) the Company being this morning in the midſt of a laſcivious Dance, one brought in word that* *Hedonia* had, through wearineſs of her wicked life, caſt her ſelf into the River, where

A Voluptuous Lady.

where ſhe ſpent a great part of her Voluptuous time, and was taken up dead. Which unexpected News gave me ſuch a ſmart Reproof for my own Follies, that it took away all ſenſe of Joy in thoſe things which I thought before to be the only Heaven. Deſtitute of Comfort and Hope, I endeavour'd to run away from my ſelf. As ſoon as I had ſet my foot without the Threſhold of the Houſe, thoſe cruel Women hurried me over the River in a Boat, and then perſecuted me in that unmerciful manner, which I ſuppoſe you ſaw from the Hill. I, being not able to endure the laſhes which I receiv'd from them, which were anſwer'd alſo with worſe from within my own Conſcience; have reſolv'd to do that by which I ſhall procure a Reſcue from my preſent torments, although I fear I ſhall but make way for thoſe which are far more unſufferable. However the Effects of my Wickedneſs begin to draw this miſerable life to an uncomfortable Period.

Having gone ſo far, ſhe ſeem'd to be aſſaulted with a freſh ſtorm of Paſſion, which vented it ſelf in theſe words. *And, O Lord, muſt I now be thruſt into the other World when I am ſo ill prepared for it? Alas! I have been aſleep all my life, and now I find my ſelf to awake when it is leaſt to my Comfort. How fooliſh have I been? what Harveſt could I expect but late Repentance and Helliſh Deſpair, when I knew that all the World doth reap as it ſows? O God, my ſullied Soul is no ſacrifice for thee: thy Holy Kingdom receives not the daughters of* Sodom. *No, no; I muſt go into the Lake of fire, where Luſt is burnt out with brimſtone, and the Sinner tormented with the eternal remembrance of diſhonourable miſdeeds. I am ſo far in Hell already, that I deſpair of Pardon? and ſince I cannot Hope, I will Deſpair and Die.*

As ſhe pronounc'd that word, with a ſudden blow ſhe perform'd what ſhe ſaid, and fell a moſt miſerable Spectacle of the ſad Cataſtrophe of a Wicked life. Lord! what a Viſion of Hell did then diſplay it ſelf before mine Eyes! There I ſaw the cruelty of careleſs Parents, the Folly of indulgent Mothers, the effects of ill Example, the Miſeries which attend bad Company, the dregs of bitter Pleaſure, the diſcomfort of an ungovern'd life, and the difficulties of late Repentance. But I have forgot my ſelf; it is no reaſon that I ſhould longer trouble you with relating what was an extream greif to my ſelf to ſee.

Urania, fearing that he might think them weary of his diſcourſe, becauſe they had now attended a good while to hear the relations of ſtrange Afflictions, aſſured him that though it was impoſſible for Humanity not to be griev'd for examples of ſuch extream Calamities, yet they perceiv'd the connexion with their particular Cauſes ſo punctually made known by his diſcourſe, to be of ſingular benefit, as they did give notice to all that could conſider them, That God is not to be blam'd for the Miſeries of Mankind, which they unjuſtly attribute, in their furious reſentments of pain, to the imperfection of the World, and thoſe conditions unto which he hath particularly conſign'd them? when as they pull upon themſelves innumerable Sorrows which he was ſo willing they ſhould not have known, that if they had kept the directions of his Wiſdom, they would not have met with them. It is not the Divine Goodneſs, but we that envy our ſelves our own happineſs. And though ſometimes we meet with ſuch inſtances of tryal, as we muſt think God had a particular deſign in the bringing of them upon us; yet what a vaſt content do Vertuous perſons find in the unreproachable entrance into their Sufferings; and how infinitely more eaſie are they to be endured, than thoſe Helliſh Torments of wilful

ſinners

ſinners that you have mention'd, which beſides their notorious diſgraceſulneſs are alſo for the moſt part uncurable?

But, Good *Eupathes*, if it be not afflictive to you that we ſhould ſet you ſo many tasks, and confine you to talk of ſuch things which you never think of but with grief, we ſhall deſire you but once more to touch a ſtring that ſounds ſo harſh. If you be not diſpleas'd with ſuch entertainment, replied *Eupathes*, I ſhall be willing to gratifie your requeſt, having little elſe to divert you in this loneſome place. I ſhall acquaint you with the caſe of a Gentleman whom I had the fortune to meet under the Wood-ſide not long ſince, and he rode upon a quick-pac'd Horſe, and I perceiv'd that he made him run at the utmoſt extent of his ſpeed. Having eſpied me, he made ſuch a ſtop that gave me notice he had a mind to ſpeak with me. As I came towards him, I might eaſily diſcern the Grief which was in his Heart, if his Looks bore true witneſs to his Mind. But it ſeems he did not deſire to conceal his Grief: for complaining bitterly of his Misfortunes, he ask'd me, if I had not ſeen a young Gentleman, and a Gentlewoman that ſeem'd to reckon more years in her age, whom he had loſt ſight of but a little before. Yes, ſaid I, they lately gallop'd by as faſt as they could with whip and ſpur, and are juſt now alighted, and entring in *Hedonia*'s Barge, which it ſeems attended to waft them over. Well aſſur'd it could be none but thoſe whom he had hitherto followed in vain; he continued his purſuit to the Rivers-ſide; and the Barge being not ſo far gone but that they were within hearing, he call'd to the Gentlewoman to return: but ſhe not only refus'd that, but told him, ſhe had abandon'd him for ever. Whereupon he came back to me, and began to tell me the particulars of his Condition, which I thought before to be ſufficiently unfortunate. That Gentlewoman, quoth he, which you ſaw is my Wife, whom I married after the death of a former, and I have lived with her for a long time ſo happily, that ever till now I thought it one of the moſt true ſigns of an inexperienc'd mind to put a ſingle life in any competition with Marriage; and I thought my ſelf ſo well inform'd in the advantages of the ſtate which I did enjoy, that I could defend the cauſe of the Married againſt any arguments. They ſeem'd to me ſo weakly founded, that they could put no ſtreſs upon any ſtrength of their own, but took confidence only from hopes of the inequality of the Antagoniſt. I was wholly of his opinion, and thought it ſuch an evident truth, that it was plac'd utterly beyond the Juriſdictions of Diſpute: and though I perceiv'd he had other things to ſay, yet I could not but interrupt him with the defence of the poſition, what exceptions ſoever he was going to make from a croſs-experience; and ſo added, That Nature had made us incomplete on purpoſe that we ſhould conſummate our Imperfection with the Conjugal Union, and that no ſingle perſon with all advantages ever arrives at a perfection which is any way comparable to Two ſo made One. I did not think that he had well conſider'd that he was born that ever diſapprov'd ſuch an excellent means of his Being; or that he was worthy to be, who did refuſe in ſuch a lawful way to be a means of leaving others after him. How juſtly ſhall poſterity forget him quite, or remember him with diſgrace, who would have had it impoſſible to have been remembred at all? This way a man becomes immortal in his very Body, and hath an opportunity to people the World with ſuch inhabitants as an affectionate love, which none but Parents are capable of, will conſtrain all his life to make as good or better than himſelf. I eſteem'd all my portion of Worldly happineſs which I had in other inſtances doubled,

One of a good Diſpoſition

when I perceiv'd they were enjoyed alſo by one whom I accounted a part of my ſelf; and I could bear but one half of any croſs accident, becauſe ſhe would bear the other. And though it is true, that ſince nothing is unmixedly pure in this World, Marriage hath its domeſtical cares; beſides that they are more then counterpoys'd with Comforts to alleviate them, which no other condition can boaſt of, Nature hath ſecur'd that ſtate againſt the oppreſſion of ſuch inconveniences, having appointed two at leaſt to bear one light Burden. Vertuous Husbands muſt needs be truly pleas'd with ſuch a Companion as having help'd to prevent the diſhonours of licentious Youth, doth as willingly afterward ſuſtain a great part of the infirmities of Oldage. And although ſome tender minds fancy it is an inſupportable miſery to die one before the other, that is to ſay, to be torn in pieces; yet that ſeparation is capable of the ſame and better arguments of Conſolation than thoſe with which wiſe men comfort themſelves againſt the parting of their Souls and Bodies, *They ſhall meet again*: But the reaſon hath more force here, becauſe they meet ſooner. And becauſe they have made account that ſuch an indiſſoluble Union ties them together, they endeavour as the main care of their life to make themſelves ſuch as that they may not have reaſon to deſire a Divorce.

At that Word the Gentleman ſtopt me; ſaying, Good Sir, go no further; you have made my wounds bleed afreſh, and quicken'd the ſenſe of my inſupportable miſery by drawing a lively picture of that Happineſs which I once thought my ſelf Maſter of: and this I believ'd with no ſmall meaſure of Faith, for I had ſuch an experience of the greater part of your diſcourſe, and ſuch a firm confidence in my VVife's Integrity, and ſuch a deep ſenſe of my own entire affections, that I thought it was impoſſible for a true Lover to be Jealous: and when I heard of any that troubled themſelves with that fooliſh impertinency, I could not but judg that they had either made a careleſs choice, of which they now indiſcreetly repented, or that through ſcrupulous nicety they were willing to make inſtruments of their own affliction; but withal, I applauded my own Felicity, which ſeem'd to me ſo void of any flaw, that I never entertain'd the leaſt ſurmize of the mutability of my preſent condition.

But I percieve now that we are not to paſs a final ſentence upon any Worldly ſtate too ſoon, for my *Sun* is for ever *ſet*, which I thought impoſſible to have been for the leaſt while *eclips'd*. Having replied ſo far, the deep ſighs with which he accompanied theſe words, interrupted the courſe of his ſpeech; which gave me opportunity to enquire into the particular Original of his Adverſity. I knew well that diſcontented Women find ſeveral occaſions to ground their diſlikes upon againſt their Husbands. Sometimes he is not Rich enough, now they think on't; or he is not the Wiſeſt man in the world, and yet they themſelves will publiſh his Follies: it may be he keeps a Servant, not for unworthy regards, whom they cannot fancy, and for that they will make the Houſe too hot for him, or they want one for whom they have no uſe, only they will not be without one no more then their Neighbours: at other times they are ſick for ſuch vain ſuperfluities of Clothes or Houſhold-ſtuffe which his eſtate cannot provide, or which would but be unſuitable to his degree, and are ſuch things as wiſe Matrons do ſcorn; or being of a peeviſh humour they will be gone to their Friends: and ſometimes they have no content, though without all reaſon, becauſe, forſooth, they may not govern a little more; which is a humour contrary to the firſt intention of a Wife, and by which they do ridiculouſly

louſly offer to put their *Head under their Feet.* How matters ſtand between You two, I know not: but however, I think that theſe or any ſuch like reaſons are but pitiful grounds for a Womans departing from her Husband, to his extream diſcomfort, the ruin of her Family, and her own eternal Infamy. I think ſo too, ſaid the Gentleman: neither indeed were the fore-mentioned inſtances the roots of this diſaſter. As ſhe wanted not any accommodation that my Fortune could allow, ſo beſides all other Comforts we had divers pledges of Marriage-Love, *Children*, in whom we ſaw our ſelves multiplyed and united; and our deſire was ſeconded with mutual endeavours to make them meet, not only to ſupply our places, but to deſerve better after our departure. But *Deviliſh Luſt* hath ſpoil'd us all. Till of late I did think her ſo free from that unreaſonableneſs, that I never ſuſpected deſtruction from ſo great an unlikelihood. But as a healthful conſtitution by the Contagion of diſeas'd Bodies doth many times receive mortal ſickneſs; ſo did ſhe contract a Viciouſneſs of Soul by the converſe of an unlucky Companion. There was a young Gentleman, whoſe Father being dead, had by an ill-govern'd life ſpent a great part of his means; and for the love which had been for a long time intimate between his Father and my ſelf, I gave him counſel to leave ſuch Courſes as muſt neceſſarily, if he perſiſted in them, bring him to all thoſe Miſeries which attend the contempt of an unpitied Beggery. At firſt he took no heed to my Words; but in a while finding his Eſtate ſo intangled through the profuſeneſs of his Expences, that he could not have the uſe of that which was not yet waſted, he hearkned ſo far to my advice, as to ſell part to clear the debts which lay upon the whole, and made great promiſes of future Frugality; and for a while diſſembling the love of his former practices, he was a frequent Gueſt at my Houſe, and would needs ſtay ſometimes longer than I deſir'd; by which means, under pretence of reſpects to me, as his *Guardian* and *Benefactor*, he cloak'd the unworthy affections which he had to my Wife, and made my courteſie a mask for his ingrateful Treachery. I cannot but have ſo much Charity as to think that ſhe never imagin'd his firſt Viſits deſign'd ſo unchaſtly, or that ſhe was ſo prone to ſin, that it was needleſs for him to uſe divers tentations: but I perceive, to my unſpeakable grief, that ſhe was not rivetted in ſuch a deep love of Vertue as to preſerve her Innocence. Though a Caſtle have ſtrong Walls, yet if thoſe which keep it want ſtore of Proviſion, or neglect their Watch when diligent Enemies beſiege it, they will either be forc'd to yield, or be ſurpriz'd through their own careleſneſs. So I ſuppoſe it fell out with her, who, I doubt not, calling to mind what ſhe had been, was much ſatisfied in the worthineſs of Chaſtity, and, being convinc'd of the unchangeableneſs of Vertuous reaſons, could not but believe that ſhe ought to perſevere; and ſo held out a good while, but at laſt was betrayed, by keeping an undue Guard upon *Importunity* and *Place* too fit for his purpoſes: and thoſe which do not ſecure ſuch advantages, are ever in danger of being delivered up to their Enemy by the traiterous diſpoſitions which are in their own breaſts; which though they might lurk more undiſcernedly before, will then be ſure to ſhew what they are. He had not neglected ſeveral devices to enſnare her affections; and ſhe, fooliſh Woman, not minding the pernicious Hook, was catch'd with the *ſplendid baits of Jewels*, and ſuch *toyes*, which to a Woman that eſteems it infinite diſhonour to be unvertuous, ſignifie no more than Fiſh-hooks made of crooked pins, with which little Children angle in puddles to catch nothing. I having taken notice of more than was to my comfort, and much

much diſtruſting what might follow adviſ'd her to beware, and told her that the converſe of this Gentleman boded more then civil Courteſies, & that his frequenting my houſe was not only in regard to that Friendſhip which had been betwixt me and his Father: for I perceiv'd in him towards my Wife more then ordinary obſervance, amorous glances; and that he ſung wanton Songs, which carried ſuch a ſence as he could not ſo well inſinuate in proſe: and I knew he would not have ſtayed ſo long where he had very little to do, or come ſo often upon very ſlender Errands, but for ſome diſhonourable reſpects. As my fears encreas'd, I often told her of ſuch things as might have prevented miſchief, if ſhe had minded them; as of the treacherous *Violation* of her *Faith*, which would be as the *ſting* of *death* in her *Conſcience*: the *diſcomfort* of thoſe few years which were yet to come of my life; her own *unavoidable Diſgrace*; beſides the *cruel* and *unmotherly abandoning* of her own *Children* by moſt *unnatural Falſhood*: to all which I added thoſe *particular miſeries* which did attend her when ſhe ſhould be deſerted by that Villain; which ſhe might well expect, ſince baſe Luſt doth uſe to go out, when a little time hath withdrawn the fewel of its violent flames; and that ſhe muſt think he would not ſtick to neglect her, who had before abus'd both her and me. She diſſembled her own purpoſe till the revealing of it would not hinder its Execution, ſealing the vain proteſtations of her falſe Faith with many Curſes, which I am afraid ſhe will meet too ſoon in that place where no bleſſing will arrive.

And thus have I told you a Story of a poor man that took into his houſe a Serpent out of the Snow half dead with Cold, which being reviv'd with the warmth of his Fire, bit him and his Children to death. Here * *Eupathes* broke off his Diſcourſes, and having entertain'd the Travellers with a ſhort Supper, when the time of the night requir'd it, he diſpoſed them in ſuch Lodgings as his ſmall houſe afforded. The next day conſidering the place to which they were going, he gave them notice of ſome things which he thought ſerviceable to their Deſign. He begun after this manner; You have heard, Noble Travellers, and ſeen enough of *Piacenza*, which hath not verified its name with ſuch pleaſures as you care for; and *Vanaſembla*. through which you are to travel, will alſo make a great ſhow of many gaudy things of another ſort, which when you examin them, will be found to contain but a ſmall matter of ſubſtance: And there are many perſons that will make you believe their Countrey is the Kingdom of Heaven, which will not prove Angels if you look into their manners. As ſoon as you are within the Borders, which you will eaſily percieve, for they love to have great marks of diviſion between themſelves and their Neighbours, I would have you turn out of the Common rode upon the right hand; and then keeping ſtraight forward, you will come to a little Houſe ſtanding in an unſuſpected place: it makes no great ſhow, but is ſituate in a very healthful air, where dwells an honeſt plain man call'd *Apiſton*, who hath retir'd thither for his ſafety. He is humble, and thinks very meanly of himſelf; but having been often abus'd by ſuch as he believed, according to report of others, far better than himſelf, he is of late grown wary, and doth not now think all thoſe good, who, though they do not affirm themſelves to be ſo, yet give ſhrewd ſigns of ambitious deſires to be eſteemed ſo; and whilſt they think themſelves ſingularly good, he examining the grounds of their indulgencies toward themſelves, finds them to be but ſuch things which are common to good and bad; and when he puts them to the tryal concerning any ſingular thing indeed, they are pitifully deficient. Having taken notice that Religious

* *One of a good Diſpoſition.*

Pleaſure.

Vain Shew.

One that doth not believe eaſily.

ligious pretences are applicable to worldly Intereſt, and having ſeen many ſo ſordid as to uſe them accordingly, he doth not at all wonder at thoſe actions which men zealouſly perform ſometimes to the amazement of ſimple beholders, who count him very Stoical becauſe he doth not joyn in ſuch a common applauſe. He is not much taken with *Zelots*, becauſe they have put Uncharitableneſs into their Religion, and branded Divine Moderation with the odious title of Lukewarmneſs. They often ſtrike at the Holineſs of Morality with illiterate Invectives; but have ſo much more ſlighted thoſe lovely vertues of which it doth conſiſt by their Immortal practices, that they have made themſelves ridiculous to wiſe men, by the oſtentation of thoſe great pretences by which they priviledge their exalted ſtate from the neceſſity of ſuch low matters. But the truth is, their eſtate is not ſo rais'd as they would have men believe? neither are the things which they depreſs of mean worth, for they are too hard and too good to be perform'd by wordy Hyppocrites. He is one that doth not ſwallow careleſly all Opinions which thoſe which take up every thing upon truſt applaud for great Myſteries, having found many of them upon examination to be contradictions to all true Religion. When he perceives bold Notions thrown abroad, he carries ſome of them home, but never lodgeth any of them in his heart till he hath tryed them, and found them right, by two excellent Touch-ſtones, which he hath ever by him; I have heard him call them [a] *Empſychon* [b] *Grapton*: when they hold not good by this proof, he rejects them for Droſs. And becauſe they are many times wrapt up in odd embelliſhments of Fancy, and ſometimes cruſted over with a ſhow of Antiquity, he hath an excellent File, call'd* *Exetazon*, by which he doth pare off the outſides, and ſuch things as are faſtn'd to them to ſet them off, that ſo he may the more ingeniouſly and nakedly take a view of them. He is alwaies very ſuſpicious of ſuch as he diſcovers to be ſtamp'd with ſome ſecret characters of Worldly Intereſt; which though it makes them currant with the Multitude, among whom Error goeth cover'd, yet they will not paſs with him. There are divers ſelect Factions amongſt them, and they are all as confident as if Infallibility were ſhared among them, and yet ſome of them muſt needs be in an Error, for they all contradict one another. They ſollicited *Apiſton* a great while to adhere to their ſeveral parties; but he was unwilling to divide himſelf from good men to ſerve any Humor, being well aſſured that when they have made their petty incloſures, the Divine Spirit will flie over all their Hedges, and converſe with good men whether they will or no. *Apiſton* ſaw ſo much of plain Truth among moſt of them, that he knew would ſerve them to their moſt important concernments, but that they ſpoil'd the uſefulneſs of it with Contention, Intricaces and doubtful Controverſies. He was the likelieſt to have been beguiled with ſome that extreamly reproved the want of Charity, and exhorted Men to Brotherly Love; but having oportunity put into their hands to expreſs it towards others which needed it ſufficiently, they being alſo entreated to do it, confeſs'd that the principle was excellent in it ſelf, but that their difference from them in judgment had made it hurtful for them. By this he perciev'd that their Charity was but Self-love, and the extent of their Kindneſs bounded with the circuits of their own Faction. This was a pitiful diſpoſition, and infinitely below the true height of his generous Temper: for he is ſo clearly illuminated with the Divine Light, and hath his Paſſions ſo regulated and ſweetned with true Love, that he hath an excellent ſympathy with God and and all Good men; and ſetting before him the univerſal

[a] *Natural Light.*
[b] *The written Word.*
* *Examination and enquiry.*

ſal Charity of the Father of the World, he hath a moſt affectionate Regard to the concernments of All, and never thinks himſelf more honour'd than when he can procure their good. But as he engag'd himſelf in action to bring to paſs the intentions of Good-will, he was ſo puſh'd with ſevere Falſhood, and ſo thruſt with bitter Envy, that he could not quietly paſs the ſtreets; and therefore to prevent miſchief he retir'd into a corner, there to expect better times.

He will be ſhie of you at your firſt arrival: but you muſt be content with that, for he is no trivial perſon, and will recompence theſe appearances of Incivility with the advantages of a moſt deſirable Friendſhip; and in particular, he will give you a full notice of * *Vanaſembla*.

** The State of Hypocriſie.*

When *Eupathes* had proceeded ſo far, he took a ſmall Tablet out of his pocket, whereupon was written in *Greek* characters Μέμνησο ἀπιστεῖν. (The meaning of the words was a prohibition of raſh beleif, which [a] *Eupathes* and [b] *Apiſton* counted a great ſign of folly.) And, quoth he, if you find my Friend make ſcruples of giving you reception, preſent to him this Tablet.

[a] One of a good Diſpoſition. [b] One that doth not believe eaſily.

Here was a rare Encounter of Mutual Affection: for, as *Eupathes* by their Converſe had diſcover'd the Travellers to be excellent perſons, and was very unwilling to loſe their Company, yet by reaſon of the Love which he had for them was careful to tell them whatſoever might make for their Happineſs when they were gone; ſo they receiv'd ſo much pleaſure from his Diſcourſes, that they found themſelves moſt willing to ſtay when they were going. But as the Deſign which they had undertaken requir'd their Departure, ſo it made *Eupathes* to neglect the conſideration of his own loſs, and to diſmiſs them to accompliſh their intended Journey. It was not long before they came to the borders of *Vanaſembla*: but by reaſon of ſome intricate turnings they had gone a little out of their way, which they ſoon perceiv'd; for having once miſs'd their directions, they knew not whither to go. As they wandred up and down, they ſtumbl'd upon the company of a great fellow call'd [a] *Megabronchus*, who was a [b] *Vanaſemblian*, but had been taking his pleaſure among his Neighbours of *Piacenza*. He was quite of a different temper from that of *Apiſton*, for he could ſwallow any thing that was ſweetned with profitable conſiderations, and expreſs'd a great indignation upon their naming *Apiſton* by way of enquiry to know where he dwelt. No body can tell, quoth he, for he hath forſaken us in *Vanaſembla*, and retir'd to a private life. He pretended a great offence taken againſt our Cuſtoms and Opinions, which are ſo excellent that they are grown the very Rule of Perfection, from which nothing can be taken, to which nothing can be added. It's true there are ſome different Sects amongſt us, but I mean that which I am of. *Apiſton* is of a ſquemiſh ſtomack, he will believe nothing unleſs he have reaſon for it. He doth give all honour to the book call'd * *Hierographon*, but he will be his own Interpreter: and though fourſcore or a hundred of our way reſolve concerning the determination of a Controverſie, he doth not think himſelf bound to believe our definition, becauſe we have not an infallible Spirit. I confeſs he is of a peaceable Temper; I could never fall out with him, becauſe he would never give me leave: though I had a great mind to have quarrell'd with him by way of Reproof. His Converſation is holy, as far as I could diſcern; but ſome of my acquaintants have declared great ſuſpicions concerning him, but they would not tell me the particulars. It may be, they had received ſome informations againſt him, and at preſent do diſtruſt the truth of them, or are guilty of ſome infirmities themſelves,

[a] One that hath a great Throat. [b] An Hypocrite.

** Holy Writ.*

ſelves, that make them a little more ſparing in their ſpeech. However I do not like him, neither do I deſire to be ſeen in the company of any that frequent his houſe; for that may turn to my prejudice.

Urania and *Panaretus* were willing to liſten to *Megabronchus* his talk; the rather, becauſe he gave them a taſte of *Vanaſembla*: and they were willing to detain him a while longer in their Company, that they might take off his moſt groundleſs diſaffection to *Apiſton*; not only having the engagement of good information concerning his Worth, but perceiving the Allegations againſt him to be pitifully inſignificant. *Panaretus* therefore as they went along between two Banks, where he could not well part from them, told him that they were as unwilling that he ſhould receive damage in their preſence, as that an abſent man ſhould be wrong'd in his Good name whilſt they were able to help it; and that they hoped they might eaſily prevent, if he would but particularly bear their talk, as long as they had willingly given ear to his diſcourſe. *Megabronchus* conſented: whereupon *Panaretus* having minded upon what particulars he had grounded his Accuſation, and taking notice that he had unawares ſaid many things in his defence, made a ſhort anſwer to what he had ſo highly applauded in his own party and accus'd in *Apiſton* as bad, or leſſen'd as good. It's true, quoth *Panaretus*, that you think very well of your own Sect: I cannot blame you; no doubt, your Adverſaries do ſo of theirs. But you have acknowledged your ſelf fallible, and therfore you cannot give any infallible aſſurance of your being in the right in every thing. You are men, and ſo may give ſo much to your Idiopathies that may biaſſe you out of the way of Truth: you cannot but acknowledg this to be true; and if it be, you ought not to be angry that *Apiſton* doth beleive it. And ſince you are fallible, as you confeſs you are, you ought not to be ſo much offended with a good man that thinks you are deceived in ſomething, where your ſelves do not deny but that you may. If he diſſent from your determinations, no doubt but he thinks all neceſſary Truths are determin'd long ago both for you and him infallibly; and he is not ſo much to blame for refuſing aſſent to your fallible definitions, as you are for making new additions, being neither divinely warranted nor infallibly guided to do it. You know you differ from many others in the world, that think themſelves highly wrong'd in the neglect: therefore, good Sir, for the future be perſwaded to ſuffer it patiently that others do not in all things agree with you.

One who doth not eaſily believe.

That *Apiſton* is very tolerable in other reſpects, appears from that Character which you have given of the Temper of his ſpirit, and the Excellency of his Converſation, by which it may be perceiv'd he is one of Wiſdom and Modeſty in his Carriage towards others, and highly Valuable in regard of his proper Accompliſhments: and though you may have receiv'd miſreport concerning him, you ought not much to value that, if you conſider the general inclination which is in men to diſparage ſuch as differ from them, thinking that a worth will accrue to their own Opinion from a creditable diſrepute caſt upon the perſons of the Diſſenters: and you may commonly obſerve it, that they can eaſily wink at groſs Faults in themſelves, though they are always quick-ſighted as to the leaſt of others.

Whilſt *Panaretus* was ſpeaking theſe words they came to a place where two wayes met, and * *Megabronchus* being weary of the diſcourſe eſpecially becauſe he could not anſwer it, he told them his way was to the left hand; and having reſolved which way ſoever they went, he would go no further

Great Throat.

with them, he made a rude haſte from their Company. They took the right hand, as they were directed by *Eupathes*, and came in a ſhort ſpace of time to *Apiſton*'s houſe. He was walking up and down in a ſerious Meditation concerning ſome Diſcourſes which he had lately heard in * *Vanaſembla*, wherein he thought the Goodneſs of God to be greatly miſreported, and his Creatures taught to put very little confidence in him, to wit, that he cared but for a few of his Creatures, but did eternally hate the reſt. As he was giving thanks to God for making him partaker of a better knowledg of him, by which he was ſaved from blaſphemous hatred and Helliſh deſpair; his Meditations were broke off by the arrival of *Urania* and *Panaretus*. He accoſted them ſo, as they might eaſily diſcern he had ſome doubts concerning them by his Countenance; but that they might not impute his ſtrangeneſs to Incivility, he told them that he made no queſtion but they knew the times to be ſuch, that they required a great warineſs in thoſe that would not be abus'd. Though he had no particular cauſes of Suſpicion, but that they made their viſit with a Courteous Intention; yet he deſired to know whence they came. They anſwer'd, from [a] *Eupathes*. He is my Friend indeed, replied [b] *Apiſton*; and ſome that have underſtood of our intimate Acquaintance, have made uſe of his name to deceive me in ſome things, wherein I had not been abus'd but for the credit I gave to that pretended Recommendation; and therefore I muſt deſire ſome further aſſurance beſides your bare words, that you came from thence. Upon that, *Urania* pull'd out of her boſom, where ſhe had kept it all that day, the Tablet which *Eupathes* gave them. *Apiſton* having read the *Symbol*, immediately ſaluted them in moſt friendly manner, brought them into his houſe, and gave them ſuch entertainment as men uſually beſtow upon thoſe whom they love unfeignedly.

Hypocriſie.

[a] *One of a good Diſpoſition.*
[b] *One who doth not eaſily believe.*

Panaretus and *Urania*, abundantly ſatisfied concerning the reality of their Welcome, deſired him to give them ſome account of the reaſons of that change which they manifeſtly perceiv'd in his Countenance and deportment to them after the receiving of the Tablet. *Apiſton* told them, that there were in that Country and in divers parts of the world a certain company of plain honeſt men that deſired nothing ſo much as to revive true Charity, and to maintain thoſe few ſparks of it which are yet unquench'd by Covetuouſneſs, Malice, and Hypocriſie; and that though they did abhor to divide themſelves from mankind by a ſort of Conſpiracy, combining againſt their frienſhip, yet they found it neceſſary to have ſome private ſign, by which they might be known in forein parts to ſuch as having never ſeen their faces before, might by this token be aſſured that they were their Friends, and ſo ſupply them with advice or money, or ſuch aſſiſtances as the buſineſſes which they were imployed in might require. The reaſon of this neceſſity is, ſaid he, becauſe many that are incomparibly good are ſometimes very poor, and being in ſtrange Countries might be in danger of periſhing, by reaſon of that Uncharitableneſs which prevails in the world, and hath ſo hardned the hearts of the Rich, that they will not releive even thoſe whom they beleive to be in want, and might know to be ſuch as do well deſerve ſupplies. Beſides, ſome of our Friends are ſometimes engaged in ſuch undertakings that require more aſſiſtance than one or two or twenty can contribute, and we want conveniency of tranſmitting ſuch things into other places as are of neceſſary uſe: but by this means theſe defects are made up, none refuſing either to give credit to him that carries it, or to beſtow their help in ſuch ways as they find to be beſt to

accompliſh

accompliſh theſe Vertuous deſigns, which are undertaken for the Univerſal good of Mankind.

Panaretus much pleas'd with the device, demanded of him, Who was the firſt Author of it. *Pythagoras*, ſaid *Apiſton*; and in Imitation of the Vertuous example of thoſe excellent Philoſophers, which by obedience to his Precepts reviv'd Charity to the Admiration and envy of the World, we have, amongſt ſome more of their laudable Cuſtoms, embrac'd this. We have had ſome Experience, quoth *Urania*, that it is not unuſeful; but do you think, *Apiſton*, that the *Pythagoreans* did accompliſh ſuch effects as you mention by it? There is no doubt of that, ſaid *Apiſton*: and, if you will have the patience to hear it, I will relate you a Story out of an Authentick Author, which will give you plentiful aſſurance of what I ſaid.

There was a *poor Pythagorean*, who having travelled a great way on foot, by reaſon of the heat of the weather and the length of his Journey fell into a violent Feaver. He lay at a publick Inne where no body knew him, and having not provided money ſufficient for ſuch Accidents, he began to be deſtitute of Neceſſaries; which the Hoſt underſtanding, ſupplyed him out of meer Compaſſion to his ſad Caſe. When the Diſeaſe had gone ſo far that Death was now at hand, the ſick man call'd for a Writing-Table, which means was only left to requite ſo great love, though the effect of his deſire would not come to paſs till after his death. Having written a certain *Symbol*, that is, One of thoſe Sentences which was part of the myſtical Doctrine of *Pythagoras*, he ſent the Table to his Hoſt, praying him to hang it up, on that ſide of his houſe which was next to the Highway, and to obſerve if any that went by took notice of it; aſſuring him that if any ſhould chance to read it which underſtood the writing, he would not only repay his coſt, but alſo reward the great care which he had taken of a Stranger. As ſoon as he had ſaid theſe words, he died. The Hoſt buried him, and though he expected no return of his Expences, yet omitted nothing that belong'd to a decent Funeral. He had ſo little truſt in the Table, that if he had not been mov'd with the laſt words of a dying man, he would not have hung it forth. A good while after he had plac'd it according to his directions, a *Pythagorean* travelling through that Town eſpyed the Table hanging upon the wall, and having eſpyed one of their *Symbols* upon it, he went into the Houſe to know who had put it there: and having underſtood in what manner the charitable Hoſt had uſed his poor Gueſt, he requited him not only with many thanks and great praiſes of his Vertue, but with much more money than he had disburs'd; leaving not only the Hoſt, but all the Neighbourhood, wondring at ſuch a rare inſtance of extraordinary Friendſhip, and concluding that it was an excellent doctrine which made the mutual love of thoſe which profeſs'd it to be ſo great.

Apiſton having ended his Story, though he could perceive no viſible ſign of wearineſs in *Urania* or *Panaretus*, which indeed was put off with that true delight which they found in many pleaſant Conferences; yet remembring their Journey, and to declare his Civility, he perſwaded them to retire to their Reſt, which the night alſo being far ſpent made very ſeaſonable and welcome to them all.

THE THIRD BOOK: OR VANASEMBLA.

The hypocritical State.

W Hen the gray-ey'd Morn with her roſie fingers had drawn the Curtains of the Eaſt, and the glimmering light began to peep upon the World, *Urania* and *Panaretus*, now weary of their Reſt, left their Beds, being loath to ſleep away a minute of that day by whoſe light they hoped to ſee the much-deſired *Bentivolio*. Had they known his preſent Condition, their ſleep would have been ſhorter and much more diſturb'd: but meaſuring the Truth of their Hopes by the Extent of their Wiſhes, they ſuppoſed him well, with whom they knew it could not be ill, if Equity had the diſpoſal of things in the place where he was. So Lovers pleaſe themſelves in ſympathies with their own deſires, and take no ſmall delight in propheſying all Happineſs to ſuch as they do entirely affect.

Apiſton's thoughtful Soul had call'd him up a good while before; for being uſed to the pleaſant entertainment of wakeful Meditations, he was content with a ſmaller portion of Sleep than thoſe allot to themſelves who have no better uſe of dark time, and know no other Day but what is made by viſible Light. To begin the day with him who is the Beginning and End of all our lives, he took a Theorbo, and ſung this holy ſong to it with a good Tenor Voice.

Good God! how dull a thing am I, to make
Nights of this tedious length; when ſuch awake
Who need more ſleep then I, and riſe by Night,
Whoſe work will ſcarce pay for their Candle-light?
Is Death ſo lovely grown, that I ſhould court
His drowſie Image in this ſleepy ſort?
What pleaſure is't for half my time to be
In cloudy miſts loſt to my ſelf and Thee?
The chearful Birds with early Notes begun
To ſing their Mattens to the riſing Sun.
And all the Flowers lift up their nodding heads,
And ſpread their leaves upon their fragrant beds;
and deck themſelves with all their pride to give
Welcome to thoſe bright Fires which make them live.
But I lie ſtill detain'd in ſluggiſh Dreams,
Though thou art up, and with the active Beams
Upbraid'ſt my Sloth: Nay, thou doſt never ſet,
But upon Sinners and ſuch as forget
Why they have Eyes. Great Sun, thy out-ſpread Ray,
Chaſing the Shades, doth make a conſtant Day;
And with it's Vigour all dark powers Controuls,
And ſhines at midnight upon watchful Souls.
Lord, ſince thy luſtres by this Earthen Ball
Are intercepted, and I in a wall
Of Mud ſhut up, and thoſe groſs Fumes that riſe
From this foul Dungeon cloud my feeble Eyes;
Tear this thick Curtain and reſtore my ſight;
Tranſport me to the Regions of Light,
Where nothing comes from whence a Cloud may grow,
Where bleſſed Viſions Light and Eyes beſtow;
Where Holy Souls Eternal Watches keep
Advanc'd above Earth, Sin, dark Night, and Sleep.

* *Apiſton* had juſt finiſh'd his Song, when his ſervant knock'd at his door to acquaint him that *Urania* and *Panaretus* deſired his company below. After he was come down, and had given them the uſual ſalutations of the Morning, they declared to him their willingneſs to perfect their journey. He readily anſwer'd their deſires, both with the civility of a ſpeedy diſmiſſion, and alſo accompanied them on the way, till they came to a Hill from whence they had a full view of *Vanaſembla*.

One who doth not eaſily believe.

Hypocriſie.

The Sun having now attained that Height which makes Noon, the heat made them willing to reſt a while under the covert of ſome Trees that grew near the foot of the Hill, they being alſo pretty well wearied with their Travel through barren Grounds, which for the moſt part were over-run with a ſhrubby ſort of low Briars, fill'd with ſuch ſharp and tenacious Prickles, that if they chanc'd at any time to ſtep out of the beaten Path, they could never get clear off them without moſt hurtful ſcratches. As they took notice of the proſpect, *Urania* ſpied on each ſide of them divers Ruines, which by their greatneſs ſignified the Magnitude of thoſe Edifices which lay buried under them; and thereupon demanded of *Apiſton* what they were. They are the Remains, quoth he, of as goodly Fabricks as ever the Earth ſupported: but their Uſefulneſs far exceeded their Magnificence, built by the incomparable Twins [a] *Theophilus* and [b] *Philanthropus*;

[a] *A lover of God.*
[b] *A lover of Men.*

Two

Two ſo loved by the people in former times, that they call'd them the Sun and Moon, whom they reſembled in glorious Splendour and benign Influences. They having with no leſs Diſcretion than hearty Zeal devoted themſelves to God, and knowing no ſuch way to improve their worldly eſtate as by imploying it to further ſuch Deſigns as God doth moſt delight in, they built and endowed theſe Houſes, partly to relieve the poor, judging themſelves their Stewards, and making account that by the receipt of Riches they were put to the tryal of their Charity and Humility; partly to entertain men of Excellent minds, to this end that there they might have an opportunity to improve Knowledg, the glory of Humanity, and to preſerve it by a prudent Comunication to others, and ſo to keep out that barbarous Ignorance that invades Mankind, and draws it down into the ſame level with Beaſts: with this great aim alſo, that men being made partakers of true acquaintance with the Divine Wiſdom and Goodneſs which are diſplayed in the Works of God, might be raiſed into wiſe and juſt Adorations of the Creator, which they expreſs'd frequently in Holy Hymns; and being inamoured with the Goodneſs of God truly known, might expreſs a worthy imitation thereof, in relieving the imperfections of Youth by Knowledg and Vertue, and extending the Benefits of the ſame Charity to all others that ſtood in need of that better ſort of Alms. But alas! not long ſince they became a prey to deſtruction, which was brought to paſs by the Covetouſneſs and Ambition of two wicked brothers, [a] *Timantus* and [b] *Pleonecton*; who envying the Charity of former times, which they could not imitate, and grudging thoſe which needed it the Comfort of Ancient Liberality, eſpecially having an eager thirſt after their Revenues, diſpoſſeſs'd them by Violence, and leſt future Ages ſhould repent of their Anceſtors ſins, and reſtore the true owners to that which God and Man had made their Right, they pull'd down the Houſes and ſo made the miſchief irreparable.

a *One who honours himſelf.*
b *A Covetous perſon.*

Apiſton perceiving the time of parting from his Company to draw near, broke off the diſcourſes which were between them, and began to ſpeak of the Countrey which was now their proſpect after this manner; This Country of [a] *Vanaſembla* had its name given to it by the [b] *Theoprepians*, who thought it fitted them but too well, becauſe they made an Apiſh imitation of the *Theoprepians*. But the *Vanaſemblians*, who thought highly of themſelves, did not like it by any means, as judging it both inferiour to their worth, and diſgraceful in the ſignification; and thereupon made an order to puniſh ſuch, as ſhould repeat the Name, though but in jeſt, with their ſore diſpleaſure.

a *Hypocriſie.*
b *True Chriſtians.*

The Country was formerly divided into two equal Parts, one call'd [a] *Polyglottus*, the other [b] *Microcheires*: but becauſe of the likeneſs of their Tempers and affinity of Manners, they united themſelves into One Juriſdiction; and to keep the old Names, they call'd the Metropolis *Polyglottus*, and the Country *Microcheires*. The Inhabitanrs of *Polyglottus* are all guided by one Rule, yet for diſtinction ſake they parted themſelves, according to their diſcretion, into five little Diviſions, which are now call'd [a] *Pammelana*, [b] *Iconium*, [c] *Pſeudenthea*, [d] *Kenopiſtis* and [e] *Agazelus*.

a *Much tongue.*
b *Little hands.*

There, *Apiſton* took his leave of the Noble Travellers, who keeping a quick pace to redeem this ſtay, within a few hours arrived at [f] *Polyglottus*. Where they firſt endeavour'd to know what was become of *Bentivolio*: But this work was not ſo ſoon diſpatch'd as they thought; for after much enquiry they could by no means find him. This was an extraordinary trouble to them all that Night, which they were fain to bear in a Common

a *All dark.*
b *Imagery.*
c *False inſpiration*
d *Vain faith.*
e *Great zeale.*
f *All tongue.*

mon Inne, reſolving as ſoon as the light of the Morning gave them leave, to renew their purſuit; which they performed accordingly: For having learned of a Stranger, who lay in the ſame Inne, that ſuch a one as they deſcribed came to Town, (though he could not tell where he was;) they made their firſt enquiry among ſuch as attended the Higher Powers, (now the Government was of ſuch a ſort as very few could tell what it was;) only it was formerly *Monarchical*:) but they ſoon underſtood, that he deſired entrance at Court, and had been admitted but that Flattery and Falſhood, Jealouſie and Faction kept him out. The next ſearch they made among the Gallants, which were ſcatter'd up and down the *Metropolis*; but moſt of them proteſted that they never ſaw him: only one ſaid, he had been with them formerly, but had received ſuch offence from Pride and Luſt who kept them Company, that he would ſtay no longer among them. They went next to certain Houſes built for Pleaſure in fertile grounds not far from the City, where thoſe which might live where they pleas'd us'd to ſpend the Summer; and having enquir'd of the Peaſants for *Bentivolio*, they anſwer'd that none of that name had come into their Landlords houſes ſince they left off the old Charitable Hoſpitality. Being ſo far diſappointed, and doubting where to ſeek next, it is likely, ſaith *Panaretus*, that he hath taken ſanctuary in ſome of the Churches: and having enter'd into one of the moſt famous for outward beauty, they had great hopes of finding their loſt Friend; for they heard his name often mention'd. But after a ſhort ſtay one inform'd them that he was not there; for that a furious Debate, which was held there a few dayes before, had ſo inflam'd the parties with wrath againſt each other, that they did many ſtrange things, and, amongſt the reſt, at the inſtigation of an Ignorant Zelot, he was ordered to leave the place. This put them to ſo great a loſs in their thoughts, that they reſolv'd to ſeek him any where, ſuppoſing they might meet him where it was not very likely he ſhould be, ſince they miſs'd him where they had good reaſon to expect his preſence; and ſo they went towards the Merchants-Walks: but when they were come thither, one told them, that Covetouſneſs had forbidden him their Company. As they paſt by the Schools of Diſputation, they thought to ſtep in: but hearing a tumultuous noiſe about impertinent Queſtions, they knew if he had been there he would have come forth preſently. It may be, ſaid *Urania*, according to his Cuſtom, he is gone to viſit ſome Hoſpital: but when they came thither, the Poor people told them ſad news, that they had ſeen ſuch a one in former times, but of late he never came near them. They had yet ſome ſmall hope to meet him amongſt the Common people as they walk'd up and down the ſtreets: but it ſoon vaniſh'd; for they knew he could not converſe with ſuch as had reſign'd themſelves to Murmuring, Sloth, Fraud, and Hatred.

At laſt they met with a good man call'd * *Philoxenus*, who perceiving them to be Strangers, was loath to paſs them by, eſpecially becauſe he gueſs'd by their Countenances, that either through unacquaintedneſs with the place, or ſome other occaſion, they were under a preſent diſſatisfaction. Having demanded whether his ſervice might be of any uſe to them; Yes, ſaith *Urania*, if you could give us notice of a Friend, from whom we parted not long ſince, having agreed to make this City the place of our meeting; where, though we have hitherto ſought him in vain, we know he muſt needs be, except ſome diſaſter have befallen him. Withal, ſhe gave a deſcription of his perſon: which *Philoxenus* having well conſidered

* *A lover of Strangers.*

dered

dered, he knew whom they ſought, and pray'd them to go with him to his houſe, where they ſhould have tidings of their Friend. They went along with no ſmall joy, hoping to find *Bentivolio* at his houſe. This they quickly ſaw to be a miſtake; for *Philoxenus*, perceiving the Error of their Expectations, told them plainly that he was not there. Where is he then? quoth *Urania*, with a quick reply. I am loath to tell you, ſaith *Philoxenus*, becauſe he is where you little think, and where he doth leſs deſerve to be: He is in Priſon, under the Cuſtody of a cruel fellow call'd * *Achreſtus*; and becauſe I know, you long to underſtand how he came there, I will briefly accquaint you. Your Friend being preſent at a Religious Conference, it happen'd that ſome with a great deal of blind Zeal did ſpeak very unworthily of God: upon which he pray'd them to conſider better of God, before they ſpoke of him after that manner; for that in his apprehenſion the things ſpoken were very much to God's diſhonour. Hereupon ill words were return'd, and one call'd him Heretick; and in fine the Diſputation ended, as moſt uſe to do, to little purpoſe. But the next day an Accuſation was preferred againſt your Friend before the Magiſtrates, who carried a very great reſpect to the Accuſers, becauſe they were perſons that made a great ſhow of Gravity and much Zeal for Truth. They accus'd him at random, and lay'd ſo many horrid things to his charge, that an Order was granted to commit him to Priſon. I underſtand that Articles are fram'd againſt him by one * *Orgilus*, and that he and another call'd * *Dyſcolus* will witneſs them, though *Dyſcolus* never ſaw *Bentivolio* in all his life. The Articles are the ſtrangeſt things to quote againſt a man by way of accuſation that ever you heard, '*viz.* That *Bentivolio* ſhould ſay, That the * *Vanaſemblians* made Religion 'a maſque; That their Laws were fine Cobwebs; That he had been in 'many Countries where he heard not ſo much talk of Goodneſs, but was 'never, in any where he ſaw leſs perform'd; That the people were wholly 'Atheiſts; That they ſet the Profeſſion of Vertue and the Practice thereof 'in oppoſition to each other; That little things were in high eſteem with them, and greater matters ſlighted; and ſuch like. But the anger conceived againſt him was blown up by the Malice of one of the Judges, who had a great ſpleen at *Bentivolio*, becauſe he had written a letter to reprove him, for taking away by a moſt wicked fraud a poor mans eſtate, whom two or three Sycophants had made obnoxious to a ſlight Law.

An unmerciful man.

An angry man.

A moroſe perſon.

Hypocrites.

Philoxenus knew well enough that this was but ill news to his Gueſts? and therefore to correct the unacceptableneſs of his Story, he told them that he made no doubt but that he could put them in a way to accompliſh his ſpeedy deliverance: which is quoth he, to make application to one of the chief judges, whoſe name I have forgotten, who is a moſt juſt Magiſtrate, a lover of Right, not ſmutted with Covetouſneſs, nor byaſs'd with Partiality, and that knows well enough, that Goodneſs doth not conſiſt in ſuch Niceties as moſt underſtand not, and few agree in. *Urania* greatly pleas'd with this Relation, deſired *Philoxenus* to bring her and *Panaretus* to the Judge's Houſe; which he willingly perform'd: and having ſent in a ſignification of their deſires by one * *Eumenes*, a ſervant that alwaies gave much reſpect to *Philoxenus*, and was willing to aſſiſt any that came to his Maſter upon worthy errands, the Judg ſent them word that they ſhould attend him in a fair room, which by reaſon of the liberty of acceſs and freedom of ſpeech, which he allowed there to all wrong'd perſons was call'd * *Parrheſia*; where he accordingly met them, without ſuch delaies as proud perſons deſign to State, but prove the reproachful ſignifications of their vain minds.

A lover of Strangers.

A benign perſon.

Freedom of ſpeech.

minds. He being much taken with the graceful preſence and Vertuous Carriage of *Urania* and *Panaretus*, which were not only correſpondent to all perfect Rules, but ſeem'd to be expreſſive of ſomething which is beyond the attainment of the moſt rais'd Hypocriſie, he civilly demanded the cauſe of their Addreſs: which when they had declared, he gave order immediately to ſend for *Bentivolio*, aſſuring them that they ſhould have all fair reparation, if it ſhould appear that he was wrongfully impriſon'd. Before he was come, his accuſers, who had timely notice of his being ſent for, appear'd and made many general accuſations againſt *Bentivolio*. *Urania*, taking the opportunity of their ſilence, to which at laſt they were forc'd, having ſaid all they could, not weighing the unjuſt reproaches of one whom ſhe knew to be innocent, prayed the Judg to examine the Witneſſes apart concerning the Articles, which by the firſt reading appear'd to be fram'd with much indiſcretion, or elſe upon great malice. Her requeſt was granted, and * *Orgilus* being brought forth, ſaid, he received the Articles in a letter from a friend of his, whom he deſired to be nameleſs, and that he had prefer'd them, he confeſs'd, not without a grudge againſt the perſon of *Bentivolio*, becauſe he did not aſſent to him one day whilſt he was aſſerting with no ſmall vehemence, That Moderation of Temper towards men of different Opinions was worſe then Atheiſm; and becauſe he had heard him ſay, That it was one of the greateſt calamities that ever befel Chriſtian Religion, that *Chriſts* Diſciples, ſo call'd by themſelves, were ſo unlike their Maſter; and that he thought the moſt Ignorant were always the moſt fierce; which he took as a particular affront to himſelf: And this was the Summ of his Teſtimony.

* An angry man.

* *Dyſcolus* being call'd forth, affirm'd, That *Orgilus* wrote the Articles, and that he himſelf did not hear the words ſpoken, but that he ſign'd the Charge, becauſe he had heard ſuch words and worſe related concerning him in ſeveral places; and particularly that he affirm'd, he was able to bear with Honeſt men though they differ'd from his Apprehenſion of things, and thought that others ought to do ſo with a mutual regard to each other; eſpecially ſince he knew no *Church* which was Infallible, and therefore ought not to force men of peaceable ſpirits and Innocent lives to an acknowledgment of Divine Authority in their private determinations when the matters are dubious and of ſmaller Importance: and the rather becauſe they refuſe to ſubmit to the Impoſitions of others, and have declar'd the Uſurpation of one that hath dignified himſelf with the Title of *Infallible Interpreter*, as a mark of *Antichriſt*. He added ſome other words of diſlike of *Bentivolio*'s Perſon, becauſe his Temper was ſo contrary to his own, proteſting that he did not love lukewarm Concord; that he knew ſcarce any thing indifferent; and that there was no diſtemper in Heat, and that the Torrid Zone is the middle Region where Vertue inhabits———. Peace, Peace, ſaid the Judg, your brain is too hot. If this be all the buſineſs, you are a couple of Unworthy perſons, and you ſhall have the reward of your Malice. He told *Bentivolio*, that he was ſorry that any perſon of Wiſdom, and Vertue, but much more that *Bentivolio* ſhould ſuffer Impriſonment in that City upon ſuch frivolous pretences; That he might go whither he pleas'd, and that he ſhould improve his utmoſt endeavours to procure the free abode of himſelf and his friends in thoſe parts.

* One apt to take offence.

Having diſmiſs'd *Bentivolio*, he applyed himſelf to ſome that had too paſſionately abetted his Accuſers, and perceiving that they were not very well pleas'd with what he had done, he accoſted them thus; Are not you

'aſhamed to appear in ſuch a diſhonourable buſineſs? Could you ſtoop to 'ſuch lowneſs of ſpirit, as upon ſuch poor grounds ſo pitifully witneſſed to, 'to diſquiet ſuch a worthy Gentleman? Will you make this place diſin-'habitable to ingenuity? When you judge concerning your duty, lay aſide 'the hindrances of Intereſt, which muſt needs prejudice your diſcerning 'Faculty. Enjoy your own thoughts, in Gods name, but do as you would 'be done unto; and what you would not have done unto you, do not. 'Where ſin manifeſtly cleaves to an Opinion, you may juſtly ſhun the 'aſſertor, becauſe he hath diſcovered his wicked Temper by owning fal-'ſhood: but when any thing is ſo darkly reveal'd that we cannot aſſure 'our ſelves that he which holds the part contrary to us is condemn'd of 'himſelf, I dare not give the odious name of Heretick. You allow ſuch as 'diſſent from you to be Learned and Good, when you ſpeak out of paſſion; 'and becauſe the Diſſenters are ſo conſiderable, you ſhould not be too per-'emptory in your determinations. Why ſhould you conclude that for 'neceſſary, which your diſſenting from many Wiſe and Good men doth 'prove to be doubtfully declared? What you pretend concerning the ne-'ceſſity of your Conſequences is leſs valuable, becauſe you are not ſure 'you do deduce them right; and your Explications are not of themſelves 'Faith-worthy, ſince you do not pretend to be Infallible Interpreters: and 'if you ſhould challenge a Right to all mens Faith, you do little leſs then 'uſurp Divine Authority, ſince both Scripture and Reaſon deſert you in 'the claim of Infallibility. In ſtead of this odd zeal, for God's ſake pro-'mote ſuch things as are unqueſtionably good; and there is no doubt but 'as that ſhall kindle the flame of Divine love more perfectly, we ſhall clear-'ly ſee the way towards our preſent and Everlaſting Reſt. With ſuch words he diſmiſs'd them, but very little ſatisfied, becauſe he did not declare himſelf for their Opinion; contrary to which they could believe nothing true.

Urania and *Panaretus* having thus regain'd their deareſt *Bentivolio*, they retir'd altogether to the houſe of [a] *Philoxenus*, who had no ſmall ſhare in their joyes; where when they had diſpatch'd ſuch Civilities as were due to great Love and long Abſence, they renewed their deſires of ſeeing [b] *Polyglottus*; and that they might make a full diſcovery of it, they reſolv'd to begin at one end, and ſo proceed quite through it.

a *A lover of Strangers.*

b *Much Tongue.*

Their firſt ſtage was [a] *Pammelæna*, which was plac'd in an obſcure part of the Suburbs; for the *Pammelænians* were of no great eſteem in *Polyglottus*. They were the leſs reſpected becauſe of their black ſwarthy Complection; which was not caus'd by the heat of the Sun (for they were remov'd far enough from light) but rather by ſome infernal ſmoak, which had tann'd them. they were conſign'd to a place which fitted them: for the ground was low, and continually ſent forth a ſteam, which did ſo darken the Air, that it was impoſſible to perceive any thing diſtinctly among them. At a good diſtance they took the People for Trees walking up and down; but when they came nearer to them, and heard them make a brutiſh noiſe, they thought they had been Beaſts: but the ſhape of their bodies refell'd that error, for they went upright, and ſo they concluded them to be Men; though it's true that Apes and Monkies, with that poſture in ſuch dark air, might have put tricks upon them. They were much troubled with a diſeaſe call'd [b] *Hylotes*: which though it permitted to them an indifferent good uſe of their more Bodily powers, by which means they could eat and drink, taſt and feel; yet it did extreamly dull their Wits, and ſent ſuch a thick

a *all Dark*

b *Dull Simpathy with the Body.*

rheum

rheum into their Eyes, that they could ſcarce ſee that which lay juſt before them; and made them ſo hard of hearing, that it was a difficult matter to make them underſtand any thing that was ſaid to them. It produced one eminent quality, which was very obſervable in them all, which was call'd *Dyſpithia*: by reaſon of this, though they held many ridiculous Opinions, yet no Reaſons whatſoever could move them to an alteration of their mind. They were all troubled with a great weakneſs of memory, which was perceiv'd quickly; for *Bentivolio* and *Urania* having at their deſire told them their Names, they ask'd them again ſo often, that they were aſhamed to anſwer: and at firſt, doubting whether it was not an Abuſe, they tried whether they had not forgotten their own; and when they could not remember them, their Wonder fell into Pity.

Unperſwadeableneſs.

No great matters were expected to be ſhown, where one could ſcarce ſee any thing: but as the noble Travellers were upon their return, paſſing through a dirty narrow ſtreet they ſtumbled unexpectedly upon an old Temple dedicated to * *Agnœa*; which was unſpeakably dark, both becauſe it had no windows, and by reaſon of the natural fogginess of the Air, which was ſo thick that it might be felt. They, not dreaming of a Church in ſuch a diſmal place, thought it was the womb of Night, the Cave where Darkneſs ſleeps, a Charnel-houſe for empty Skulls, or indeed the very Region of Death. But miſtakes are eaſie in ſuch a place; it was the *Pammelænians* Chappel. It was built ſo capacious, that it would hold all the inhabitants of * *Polyglottus*, and there was a report that they extended the building to that greatneſs by a general Contribution: neither was their money laid out wholly in behalf of the *Pammelænians*, for the richeſt perſons and men of great quality throughout the whole City did often repair thither to Worſhip; nay ſometimes perſons fam'd for knowledg were obſerv'd to ſteal in among the reſt.

* *Ignorance.*

* *Much Tongue.*

It happen'd to be the hour of their Devotions, by which means the entrance was more eaſie, though to ſay true it is difficult at no time, for the Doors are very wide, and are never lockt. When they came in, they ſaw the ill-favoured Statue of *Agnæa* ſlovenly caſt in Lead, on the one ſide ſupported with an old Woman call'd [a] *Hypnotica*, who lean'd drowſily upon the wall, with her Eyes ſhut, as if ſhe had been dead. Upon the other ſide was the Statue of a man call'd [b] *Typhloſarthes*, which was carv'd in Wood, but with a brazen face, with ſtaring looks full of impudent Confidence; the Eyes were open, but did not reſemble ſuch as have ſight, for the Tunicles ſeem'd to be all of Horn.

a *A ſleepy Woman.*
b *One blindly Confident.*

They expected no myſtical Ceremonies in the Chappel of *Ignorance*; however upon the Wall above the Altar they ſaw ſomething written in odd Characters, which could hardly be read, becauſe he which put them could hardly write; only *Bentivolio* pick'd ſo much ſenſe out of the ugly ſcrawls, as to underſtand that they had a mind to have inſcrib'd this ſentence.

TO KNOW NOTHING IS THE SWEETEST LIFE.

After a long ſtupid ſilence, a purblind fellow call'd * *Moroſophus*, began to make a Speech: and what ſhould it be, but a Declamation (forſooth) againſt *Knowledg*, which he had ſtuff'd with a great company of impertinent words in the praiſe of *Agnea*? He extoll'd her Beauty ridiculouſly, but that fools know no difference between Praiſe and Diſpraiſe;

* *A half-witted Man.*

and in commendation of her Colour, he ſaid, ſhe was not unworthy to be call'd the Queen of darkneſs. He prais'd her Blindneſs, becauſe it was perfect; her Immovableneſs, becauſe it was ſuch as might vie with that of Rocks; and ſaid, for Contentedneſs ſhe excell'd the dead: with much more ſtuffe of the ſame ſort, which did not a little pleaſe the *Pammelanians*, who had hired this half-witted fellow with good ſtore of Victuals, and a ſmall ſumm of Money (which things he only aim'd at) to make a Speech now and then as a defiance againſt the reſt of *Polyglottus*, who had ſpoken ſomething by way of ſcorn againſt Ignorance, and *Moroſophus* had reported it to the *Pammelanians* in hopes to get the forementioned employment; and it ſucceeded according to his expectation. For the *Pammelanians* were ſo mad that any body ſhould offer to underſtand better then themſelves, that they entertain'd him on purpoſe to confute and reproach the pride of ſuch vain boaſters. By this means he was engaged to uſe that little wit he had, to prate fooliſhly againſt Knowledg. His words were Oracles among the *Pammelanians*, whom by ſeveral odd devices he had ſo enamour'd with Ignorance, that they abhorr'd Wiſdom as a kind of Devilliſh thing.

The Ignorant

Having ended his laviſh Praiſes of *Agnea*, he continued his Oration made in Diſpraiſe of Knowledg, after this manner. 'And what is Knowledg but the Opinion of the Proud? What are Books but the ſhells of that 'Opinion? What are Tongues but Nut-crackers by which the kernel is taken 'out? What are the Sciences but Ignorance call'd by a wrong name? What 'are the Arts but tricks invented by Wit to inſnare the ſimple? What is 'Reaſon it ſelf but a meer Trap to catch the Ignorant? Memory is an unlucky Table, good for nothing but to record injuries and ſuch things as 'are better forgotten. Fancy is but a Spider's wheel, made to ſpin Cobwebs; Learning is the vain Jingle of Curioſity; Academies the fooliſh 'effects of miſtaken Zeal; Scholars a lazy ſort of unuſeful people; and 'the Schools the Nurſeries of their Idleneſs, where the ſpawn of cunning 'Knavery is brought to maturity. What is Skill in any Myſtery but an unprofitable device got with much trouble and expence of time and money? 'Thoſe which they call Wiſe Diſcourſes are only a Rhapſody of affected 'Words put together to amuſe and gull the Vulgar. O thou moſt hateful 'Learning! thou art an Arch-enemy of Levelling, and the all-deſired 'Equality! which cannot be had whilſt men of greater Abilities will pretend greater Merits, and are choſen into higher places, becauſe they are 'fitter to manage them. But if men would believe it, able parts are good 'for nothing but to diſturb the reſt of Mankind; Greater Underſtandings 'plague the World with Diviſion and Controverſies; the uſe of Diſputation is to unravel the peace of Mankind, and to root up the beſt ſetled 'Governments. Then he fell into Exclamations brutiſhly loud; But O '*profound Ignorance!* the Neſt of Peace! Thou art the quiet ſleep of the 'Soul, in which all harmful thoughts ceaſe. Thou art the Nurſe of 'Self-love. Were it not for thee, Fools would never admire themſelves 'and others who are fooliſhly like them. Thou art the wholſome Root 'of Obedience. Princes and States do juſtly extoll thy worth, and are 'unſpeakably beholding to thy incomparable uſefulneſs: neither do they 'more advance thy Honour, than ſecure their own Good, when they baniſh Learned men out of their dominions, or force men from Books by 'taking away the Eſtates of Students. They are the Obedient Ignorant 'who not underſtanding their own Intereſts, are content only to think of 'ſmall matters. They never raiſe any bluſtring winds to mount themſelves

'higher, becauſe they judg nothing ſo ſafe or eaſie as to lie upon the ground. 'Theſe are content to ſee with other mens eyes, becauſe they have none of 'their own. Since they cannot contradict the unreaſonable appointments 'of their Governors with better things offered in their room, their blind-'neſs makes their Obedience chearful: and though ſometimes a peeviſh fit 'happens to take them, yet it bodes no great hurt, becauſe they do but 'imperfectly underſtand the deſigns of their Superiors, nor can eaſily find 'out any ways to oppoſe them, but ſuch as the foreſight of wiſe counſel-'lors hath ſtop'd before hand.

'Then he applauded the *Pammelænian Valour*, that is, the *Boldneſs* of the '*Blind*; and affirm'd all *Demoſthenes*'s kindred to be *Rhipſaſpides* (by which 'word the people underſtood Conjurers.) then he laught at *Plato* for foo-'liſhly wiſhing, That all Kings were Philoſophers. Then fetching his breath 'he renewed his mode of Exclaiming; But O brave *Turks*, the proof of my ob-'ſervations: where Knowledg is Treaſon, and Books Rebellion! O wiſe *Rome*, 'which knoweſt no ſupport like that of an implicit Faith, and acknowledg-'eſt no Mother of Devotion ſo fruitful as Ignorance, and haſt wiſely put 'the ſweet babe to Nurſe to blind Obedience! O the rare Myſteries of true 'Knowledg, whoſe methods are then moſt applauded, when they introduce 'the moſt perfect Ignorance! O *unſpakeable Ignorance*, who doſt put ſo much 'beholdingneſs upon Knowledg! Juſtly have we made thee our laſt End, 'when Wiſdom doth confeſs thee to be ſo great a Means, that ſhe can do 'nothing without thee.

There he ſtopt, being hindred from going further with a brutiſh Hum from the *Pammelanians*, which did ſo raviſh the Aſs, that *Urania* and *Benti-volio* could not but think, that if he ſhould go a few ſteps further, he would paſs from a fool into a Mad-man, and therefore becken'd to *Panaretus* to in-terrupt him; which he did in theſe words: 'Peace, peace, vain Talker, who 'knoweſt no uſe of thy Tongue but to make a Beaſt ſpeak. Thou haſt bray'd 'a great while after ſuch a manner as would have put thy ſelf and thy Cli-'ents to ſufficient ſhame, but that thou art guarded with Impudence, and 'they with Ignorance. Thou doſt not know what thou doſt prophane, nor 'doſt care whom thou doſt abuſe. Are not theſe *Pammelenians* blind enough 'unleſs thou make them ſuch incurably? Doſt thou inſult over the miſeries of 'Fools, and under pretence of Aſſiſtance plunge them deeper into the pit of 'darkneſs? Vain Sophiſter! the clouds of falſe cavils rais'd in thy foul brain, 'are not able to eclipſe the glory of true Wiſdom; neither will thy counter-'feit reaſons go currant for an excuſe of reproachful Ignorance. I will diſpel 'the miſt which thou haſt caſt before the Eyes of theſe abus'd people. Doſt 'not thou know that Ignorance is the Blindneſs of the Soul, which for want 'of Knowledg is but a Lanthorn without a Candle? Is the want of Eye-ſight 'a thing to be applauded? nay, is not an Ignorant perſon one buried alive? 'or at the beſt but a breathing Carcaſe? Is he not confin'd to a Dungeon dark 'as Hell? and when he chanceth to appear abroad, doth he not affright peo-'ple with the ruſty chains of black darkneſs that rattle about him? Is not he 'the common ſcoffe of all beholders, becauſe he wears openly the diſgrace-'ful badge by which Beaſts are known from Men? What is Youth if it 'miſs the help of right Education? Its Imperfection appears in the uſefulneſs 'of all after-life. It is an eminent piece of thy Folly, which I muſt needs 'take notice of, that thou haſt quoted ſeveral things in diſpraiſe of Know-'ledg, which are its moſt proper Commendations. Amongſt thy other foole-'ries thou wouldſt needs uſe thy Tongue to ſpeak againſt Languages, and

'fall

'fall out with Books, becauſe they are but the Shells of Knowledg. Who ever 'ſaid they were more? But is it a diſpraiſe to a golden Cabbinet that it is 'not the Jewel? What if they be but Shells? do they not include a kernel, 'which is the food of the moſt worthy part of the World? Are not thoſe 'Tongues againſt which thou ſpeakeſt, thoſe honourable Interpreters by 'which we enjoy the Experience and Friendſhip of foreign Nations? Are 'not thoſe Books which thou undervalueſt the ſacred Repoſitories where 'the Riches of Wiſdom are ſecured againſt Oblivion? I am afraid it is but 'loſt labour to mention to Thee the Pleaſures of heavenly Contemplation. 'Doth not this lengthen the brevity of our ſhort life with the Knowledg of 'many Ages? Doth not this help the Reader confin'd at home to travail a-'broad and to enlarge his Mind with the view of other Countries? Is not the 'huge Maſs of Divine Knowledg divided into many Books, by that means 'brought unto us from the many parts of the World in cloven Tongues? To 'this I might add, That ſuch as enjoy this Felicity are not more accompliſh'd 'in their own capacity, than made uſeful to an Univerſal good: ſo that all the 'Joyes of their private Meditation are not only allowable becauſe they are 'moſt pure in themſelves, and moſt perfective of Human Nature where they 'are poſſeſs'd; but becauſe they terminate themſelves in ſuch products as are 'the beſt Welfare of Mankind, if they knew their own Concernments.

'It is ſcarce worth the while to take notice of thy ſilly Politicks. What 'is a Common wealth but an Union of men ſo fram'd as may moſt promote 'the good of all? A prudent Aſſociation, by which they may more eaſily 'enjoy what is communicated to each, and ſecure their happineſs againſt 'ſuch as growing irregular in their Principles, may offer diſturbance 'from among themſelves, or endeavour by a Foreign Power to ſhake their 'well-founded Proſperity? But who ſhall lay the Foundations upon which 'it is to be built? Shall Fools Compoſe the Rules of their Government? 'Shall mad-men make Laws? or will you truſt them with the Execution of 'ſuch as are made? Doth not every one acknowledg that beſides other In-'capacities, there is nothing more Injuſt then a Fool? Shall ſuch as under-'ſtand not their own Intereſt appoint what is fit to be done as to the con-'cernments of many thouſands? A Fool knows not how to behave himſelf 'towards the variety of humors and mutability of tempers in thoſe which 'are to be govern'd; and he muſt needs be at an horrible loſs by reaſon 'of extraordinary accidents which happen frequently in Humane Affairs. 'Alas! ſilly men are ſo far from being Eligible themſelves that they are 'not capable of chuſing others for good Magiſtrates: for though ſome 'among them are not unfit by a Truſt of the Legiſlative power to perfect 'the Laws, or to execute ſuch as are well conſtituted; yet it is a wonder if 'the brutiſh Multitude find them out; or if they do ſtumble upon them, 'yet it is a thouſand to one but by reaſon of ſome ſlight fancy they will 'neglect the moſt apt perſon for an inconſiderable fellow.

'God hath taken ſuch care of the World, that he hath put it in the power 'of Rational Nature to find out ſeveral Arts which do relieve it in many 'neceſſities: but weak-headed men, though it may be they will allow 'ſome Mechanical Arts as tolerable things, becauſe after ſeven years 'Apprentiſhip, with much ado, they have learn'd ſomething of them, 'or find by Experience they cannot be well without them; yet did they 'ever Invent any, or add conſiderable Improvement to that which was 'found out by others?

'But ſince thou didſt greatly long to make an odious repreſentation of

Learn'd

'Learn'd men, it is ſtrange thy dark Fancy did not fall upon ſome hand-'ſomer accuſations then Cowardiſe and Sedition, which thou haſt pinn'd 'upon them with very ſlight Arguments. True Valour refuſeth not to ex-'poſe it ſelf to hazards in the defence of the common Welfare; and who 'will ſo boldly ſtep between that Jewel and Danger, when it preſents it 'ſelf, as the Wiſe, who know the incomparable Worth of that for which 'they venture themſelves, and have made it an eſpecial Article of their 'Creed, That they were born to live and die for the publick Good? *But 'the World cannot be quiet for them.* The Falſhood of this Crimination is 'evident to thoſe which will but conſider that Ignorance is the true ſpring 'of all Diſorder. Dark minds fill'd with Error are like Clouds big with 'Thunder; and when they are Maſters of ſo much Power as to give vent 'to their fiery Paſſions, they aſtoniſh the World with the Effects of Rage 'and Cruelty. The truth of this might be inſtanc'd in many deplorable 'Actions of the mad Multitude. Ignorance is ſo naturally harmful, that if 'ſuch as are ſtrangers to Wiſdom ſhould do any good, it were only a great 'Chance; for they do with the ſame eager endeavours overthrow Right 'with which they ſometimes blindly oppoſe Wrong. They are altogether 'unapt to acquieſce in the determination of the beſt Governours, becauſe 'they underſtand not their own Good when it is propounded, and do often 'greedily catch at the worſt Shadow for the beſt Subſtance, and with a ſuf-'ficient dotage beleive things to be true which are moſt falſe, having not 'ability to diſtinguiſh Truth from falſhood, if it be but a little mask'd with 'ſpecious pretences. How ſhould they prove otherwiſe than unruly, 'fierce and diſobedient, whoſe Obſtinacy is not leſſen'd by force of Argu-'ment, which they feel no more then a Stone? Shall they abſtain from Ir-'regular actions whom a low Condition doth continually prompt to rob 'others, where furious Self-will raigns, and the many-headed Beaſt doubts 'not to Indempnifie it ſelf for what it doth, by a multitude of Swords? But 'prudent Subjects make no ſcruple of giving Obedience, becauſe they know 'the ſafety of the World is ſupported with the defence of Laws, and that 'all particular good Intereſts are wrapp'd up in the publick weal, which 'cannot conſiſt with Mutiny and Rebellion. Wiſe Princes, who know that 'their own and the Peoples Happineſs ſtand upon the ſame Bottom, and 'that they are preſerved or deſtroyed together, ſeeing that the weak Mul-'titude is not able to guide it ſelf, and that they are not able to 'extend their ſhort hands to the vaſt compaſs of Affairs; have neceſſarily 'ſought aſſiſtance from the abilities of prudent Miniſters. And as they 'find their People improv'd in their Underſtandings, (which is a principal 'perfection) they rejoyce both in the Peoples Good, and their own Glory, 'when they ſee that their Subjects are men. He is rather a Herdſman than a 'Prince who deſires to raign over Beaſts. Its true, when a King abandons the 'Royal Diadem of Righteouſneſs, and puts on the inglorious Crown of a 'Tyrant, becauſe he means to do that which is diſhonourable to 'be known, he will endeavour to make his Subjects ignorant; of which 'imperfection he makes the ſame uſe that a Thief doth of a Miſt: and if 'his deſigns take, the people, bereav'd of their Liberties and Rights, have 'the ſame Conſolation from their Ignorance that the Traveller hath in the 'loſs of his Money, when he conſiders that he had not been ſo eaſily robb'd 'but that it was dark.

'That fine inſtance of the *Turk* is but too great a witneſs to this Truth, 'miſtaken by thee, Dull Soul, who canſt ſee no difference betwixt things

directly

'directly contrary, that is, the Confirmation of an abſolute Monarchy in 'a Tyrant, and the Eſtabliſhing of the Peoples welfare under a Juſt Prince, 'O bleſſed *Turks!* thrice and four times happy in ſuch an Emperour! 'He hath delivered you from Knowledg, and beſtowed upon you ſtupid 'Ignorance, beſtial Luſt, and perfect Slavery, and by your own help hath 'made you utterly at a loſs as to the means of Deliverance, and ſo in a 'worſe Condition then his Captives, for theſe are capable of Redemption. 'And you, heavenly *Romans*, have done well, (have you not?) to build 'the Heights of Faith upon the ruins of Knowledg. O ſhameful abuſe of 'Truth, where men moſt piouſly believe they know not what, and ſome-'times profeſs that which they know to be Falſe! O ſtupid Obedience, 'which knoweſt no reaſon but Slavery for that which thou doſt eagerly 'perform! Thou, Holy Tyrant, who from thy high Throne lookeſt 'down ſo diſdainfully upon all petty Robbers, take to thy ſelf the glorious 'Title of *Supream Uſurper*, ſince thou haſt invaded and deſtroyed the 'Liberty of Souls.

Here *Panaretus* made a pauſe, having gone ſo far, not that what *Moroſophus* had ſaid deſerv'd ſo much anſwer, but to correſpond with his own deſires to undeceive the *Pammelænians*, who not only periſh'd themſelves for want of Knowledg, but were very forward to deſtroy ſuch as had the imputation of it. *Moroſophus* gnaw'd with the guilt of his wicked undertaking, went to *Panaretus*, and whiſpering in his ear, ſaid, he confeſs'd the truth of what *Panaretus* had diſcours'd, and the wickedneſs of his own Speech which he made againſt his Conſcience, and deſired *Panaretus* to appoint him any method of Repentance for his Folly, except the diſgraceful recanting of his words before the *Pammelænians*, whom he was fain to pleaſe, being compell'd for want of bread to ſpeak abſurdly: he beg'd leave alſo to paſs from that forlorn place under the guard of their Company. *Panaretus* having obſerv'd with what Hypocriſie his ſin was compounded, and being not yet aſſured of his change, rejected his motion with this Reply; No, baſe Fellow, remain in Darkneſs ſince thou hateſt the Light, let thy portion be with ſuch as love Falſhood, who couldſt ſell Truth for a piece of bread. As *Panaretus* had ended his words, an Officer, that had attended to what had paſt, arreſted * *Moroſophus*, and carried him away to anſwer ſeveral things laid to his charge by one call'd * *Autocatacritus*, in the great Court of *Polyglottus*. It was reported afterwards that his puniſhment was, that he ſhould never be truſted with the keeping of any *Publick Library*, leſt, when he wanted money, he ſhould be brib'd to burn the Books.

* *A half-Witted Man.*
* *Self-condemn'd.*

The noble Travellers not intreated ſo much as by way of Ceremony to ſtay any longer, haſten'd towards *Iconium*: and they were no ſooner enter'd within the firſt borders of their Precinct, but they perceived a diſcontented fellow, whoſe name was * *Cataſarkus*, to come forth of a dark Hole, which he had made his Lodging in the Rubbiſh of an old Temple, formerly call'd * *Skiamelluſes*, which by report in ancient times was the moſt magnificent Edifice in the World. His Habit was ſomething ſtrange: he had a great piece of a broken Yoke about his Neck, which was guilded, but extreamly heavy; yet the old Fool did ſo dote upon it, that he would often turn about his neck and kiſs it as he went along. He was cloth'd with a long Garment, and about the Borders of it he had faſtned great Fringes with blew Ribbands; upon his Forehead and the wriſt of his left Arm he had tied broad Scrolls of Parchment which were fill'd with Hebrew Sentences

Imagery.
* *Carnal.*
* *The ſhadow of a future State.*

Sentences: he intending a ſignification of no ſmall Sanctity by theſe Myſtical Ornaments. He made a daily Lamentation for the deſtruction of *Skiamelluſes*, though it happened above a thouſand years before he was born; but having heard great Stories of it, among other things he was made to believe that it ſhould be reſtor'd again to its ancient Glory: and as he was going to pay one of his ordinary Viſits to the Sea-Coaſt, he was met by a Gentleman which ſeem'd to be made up of Gravity and Sweetneſs, his name was * *Euprepes*, and he accoſted *Cataſarkus* after this manner; Sir, I have obſerv'd trouble in your face, and have often taken notice of thoſe walks which you have made upon the Sea-ſhore with ſuch expectation as one may perceive in thoſe who have friends abroad, when they think that the time of their return approacheth. It is ſo, ſaid *Cataſarkus*; for I earneſtly expect the coming of a great Prince, who, as I am inform'd, will ere long land here to rebuild the now deſolate *Skiamelluſes*.

* *A decent perſon, one who obſerves a decorum.*

Alas, poor man! ſaid *Euprepes*; you are fed with vain hopes: It ſeems you have but few Correſpondents abroad, or at leaſt they furniſh you with very imperfect Intelligence. The Ship which you look-for was caſt away long ſince upon a Rock which is in the borders of the Eaſt-ſea, call'd * *Staurus*: but the Prince whom you mention'd, a good while before that Accident happen'd, foretold (for he was a prophet too) that *Skiamelluſes* ſhould never be built again, and gave his Friends the Model of another ſort of Temple in ſome few things reſembling that, but contriv'd with far greater Skill; not ſo gliſtering outwardly, but much more rich, a great deal larger, and of better and more laſting Materials, of which this was but a Shadow; and charg'd them never to attempt the reparation of this waſte Structure. At theſe words *Cataſarkus* went away in a very great diſcontent without replying the leaſt word.

* *The Croſs of our Saviour.*

Urania, who with her Companions heard the diſcourſe, demanded of *Euprepes* further information concerning *Cataſarkus*, and in particular whether he was not one of extraordinary Piety, ſince he had ſo much Devotion towards the remembrance of a ruin'd Temple. No, ſaid *Euprepes*; for though he ſeem wonderful Religious by his garb which you have ſeen, and though he never look'd-up all the while he talk'd with me, as you could not but take notice, and wears that Mortar-hat upon his head, pretending by that means to keep his eyes from being polluted with the ſight of this wicked World; yet I have enquir'd into him among his neighbours, and do underſtand by them that he is no ſuch holy perſon as he would be eſteem'd; and that he doth more dote upon that old Temple, than love the God who once dwelt in it: and that he doth more talk of ancient times, than do any preſent ſervice to his God, though he lives for ever. He loves none of his Neighbours, though he is beholden to them all. He hath lived a great while in many places where he hath no right; only the Natives of mere humanity, do not turn him out of the Country, becauſe he hath none of his own to retire to: and yet the chiefeſt uſe which the ingrateful fellow makes of their courteſie is to cheat them; which he can more eaſily do, being of a ſingular Craft. He hath in his Cell an Iron Cheſt full of Money, which he attends day and night as watchfully as ever the Dragon did the Golden Fleece. They ſay, his Heart is as hard as the metal of which his Coffer is made; and that he ever ſhows his cruelty, when he hath any opportunity to make an advantage of it.

Euprepes being loath to trouble them with any longer diſcovery of ſuch an auſtere piece of Wickedneſs, left off his talk: and as they went along,

they came to the Ruins of an other Temple, but leſs famous than the former; and having [a] *Euprepes* for an Interpreter, *Bentivolio* ask'd him what it was. This Temple, ſaith *Euprepes* call'd [b] *Pantheon*, was formerly the Seat of an old fooliſh King call'd [c] *Polytheus*, who took upon him a ſtrange power of making as many Gods as he pleas'd; and ſuch as he fancied moſt he worſhipp'd, and conſign'd the reſt to his neighbours. Though this Temple was not equal to the former; yet it was of great note in times paſt for brave Images (which ſome ſaid were abſurd pictures of things that cannot be reſembled) for ſplendid Altars, crown'd Sacrifices, Bulls with guilt Horns, and ſuch like things. But the worſhip being ſtupid Idolatry, and the Worſhippers as very Beaſts as thoſe which they offer'd, having ſtood too long to evil purpoſes, at laſt a young Child appear'd f.om Heaven, and ſtruck it down with his hand. The ruin'd parts were ſuddenly diſſipated with a dreadful Thunder, which ſtruck ſuch amazement and horror upon the beholders, that no body durſt ever ſince attempt to put them together again.

a *One who obſerves what is decent.*
b *All the Gods.*
c *One who worſhipt many Gods.*

They made no long ſtay here; and as they paſs'd on, a few ſteps brought them in view of a pile of magnificent buildings, whoſe chief Glory was a ſtately Church call'd * *Exoſemnon*, rais'd high with lofty Towers, which gliſter'd with that ſort of Braſs of which they make tinkling Cymbals: but it ſeem'd to ſtand totteringly upon a pitiful Foundation; for it was built upon Sand, and ſupported on each ſide with worm-eaten poſts. It was adorn'd with fair Windows; but when they were within, they perceiv'd the Light was much obſtructed by a difficult paſſage through thick glaſs. This was much help'd by the conſtant flames of great Tapers which were ſuppoſed to be lighted for that end, or elſe to burn day-light, for the Sun had been up many hours, and ſhone with that vigorous brightneſs that no Cloud had power to appear. The Walls were cloth'd with rich Arras, wherein Gold and Silver, of ſmall value notwithſtanding the worth of their Matter, were fain to ſtrive with Silk for the pre-eminence of curious Workmanſhip. The ſides of the Church were ſo thick ſet with Pictures, that it ſeem'd to be made in imitation of *Plato*'s Den, where one could ſee nothing but ſhadows. But they were proper Ornaments in ſuch a place, where Religion conſiſted ſo much in paint, that many took the Church for a handſome Tomb where Piety lay gloriouſly interr'd.

* *Outwardly-venerable.*

Their covetous neighbours of * *Kenopiſtis* deſired not to have Religion dreſs'd, becauſe they would not be at the coſt of Garments; only ſome who were loath to let her go quite naked, had got ſome ſluttiſh clothes and put them on ſo ill-favouredly, that her friends were aſham'd to ſee her appear publickly in ſuch an ugly diſguiſe. As ſhe ſtept into this Temple one day to give them a Viſit, the *Exoſemnians* beſtowed a more becoming dreſs upon her, by which ſhe was known a good while after: but when ſome of her diſcreeter friends were dead, others out of a fooliſh diſlike of what was well appointed, would needs undertake to adorn her after a new faſhion; but they put on ſo many odd pieces of gaudy attire, that the people after a little time began to think that ſhe was nothing but Clothes.

* *Vain-faith.*

As they took notice of divers Fancies, their Eyes were call'd off by the ſtately entrance of a great Perſon, whoſe head was invelloped with three Crowns, which were put on partly as Enſigns of Power, partly of Ambition: Two Circles of the Triple Ornament ſignified what he had

gotten, and the Third what he deſired to add to the other two; for having no juſt Right to the Ecleſiaſtical or Civil Powers which he had uſurped, he was attempting a new-found Authority over them both. His Officers had their names from the four quarters of the World, where they were to execute the commands of his unlimited Soveraignty. His Veſtment was adorn'd with variety of rich Colours, and look'd as Gold doth when it is mix'd with Snow. His Gate was majeſtick; his attendants ſuch as follow the triumphant Chariots of Conquerors. He was no ſooner ſate down in a Princely Chair which was ready for him, but the prieſt began to murmur over ſome Prayers, which for ought the people knew were made to him, for they were in an unknown tongue. Afterward ſome ſhrill-throated fellows began to ſing; and though many of them blended their voices together, yet the matter was ſo order'd, that if Religion had conſiſted in Sounds, this had been perfectly acceptable; for it was impoſſible to find any fault with the noiſe, it was ſo harmonious.

It was ſome trouble to *Bentivolio* and his friends that they could not underſtand the meaning of their Devotions; however, they comforted themſelves, becauſe they gueſs'd at it as near as the dull multitude of ſtaring people, who gap'd as if they hearkn'd with their mouths, whilſt a waggiſh fellow that went up and down with a Spunge flung water into them.

After a while they began a Collation; and having given the people ſome Bread, it was expected that they ſhould have Drunk too: and there was Wine good ſtore, but it ſeems the Officers drank it all up themſelves. Sure, quoth *Urania*, they are very uncivil to make a Feaſt, and give their Gueſts no drink. No, ſaid *Euprepes*; for, for half of this old Sacrament which they take from them, they have given them Five more new ones. As they were talking, a tall man which ſtood by the Altar took up a great bundle of little papers, which the Ignorant call'd *Indulgences*; and whilſt they threw them among the people, it ſeem'd to be juſt like the imployment of idle boyes, who cut their paper into uſeleſs ſhreds, and throw them out of their Windows, that they may ſee them blown up and down by the Wind. *Urania* ſeeing ſome words written upon them, took one of them up, and read the Inſcription, which was, *LEAVE TO SIN.* Good Lord, quoth *Panaretus*, how ſmall a Beniſon contents theſe people! They think themſelves happy becauſe they have licence to undo themſelves. In their Devotions they made uſe of ſtrange Ceremonies which they had invented to the great diſturbance of Divine Worſhip, and multiplyed to an exceſſive number, not being content with a few decent Rites which were us'd of old, and are alwayes profitable, becauſe they naturally expreſs an humble Religion.

As they were going away, being ſufficiently tired with beholding ſo many impertinent Follies, they ſaw a Woman kneeling very devoutly before an old Shrine, and there making a prayer to one dead man for an other. I wonder, quoth *Bentivolio*, at the ſtupidity of her Faith: however ſhe keeps ſome *decorum* in her ſenſleſs addreſs, in that ſhe implores aſſiſtance from one that cannot hear her, for an other that is paſt help.

As they were come without the Church-dore, and had agreed to retire home, they were invited to ſee ſome private Receſſes which belonged to the Church, by divers orders of Ghoſtly people, whoſe holineſs

conſiſts, in the name of their Founder-Saint, and who excell one another in goodneſs by reaſon of a different Habit, or in that it is tied about them with a Girdle of a more mortified colour, their chief office is to licenciate Hypocriſie, and to make void the danger of a ſinful life: for they have agreed upon a way that permits none to go to Hell but Poor ſinners, or the covetous Rich who would ſin for nothing; the firſt muſt go becauſe they cannot, and the other becauſe they will not pay others to ſuffer for them. The reſt are out of danger; let their life be what it will, they will inſure their ſalvation after they are dead, by burying them in a Monks Habit, which without doubt is utterly incapable of Damnation. They have concluded alſo, That thoſe deſire to be damned who will not be ſo eaſily ſaved. Theſe do never ſcruple their own Holineſs, by which they ſave others alſo that are wicked, becauſe they are like the *Apoſtles*, whom they do ſufficiently reſemble, though they be never ſo Ignorant and Wicked, becauſe they are Poor: and they are wonderfully poor, and free from Covetouſneſs too, becauſe they receive no money except it be privately.

They have hallowed the Luſts of the fleſh; for by their lawful enjoyment of Sin, they have altered holy Marriage into a ſanctified ſort of Fornication; the very Stews having ceas'd to be prophane, ſince his *Holineſs* hath condeſcended to receive the wages of Uncleanneſs. They have invented a comfortable ſort of Faſting; it goes for Abſtinence with them, to eat an other ſort of meat then they do ordinarily, though that be as pleaſant and more nouriſhing. And when they are pinch'd with this new kind of Hunger, they ſay their prayers by dozens; and if they run over their Beads the ſecond time, they do ſo over-rate the foolery, that they make no doubt but they have merited Heaven, not only for themſelves, as Wicked as they are, but for others too which are lazy, or which cannot be at ſo much leiſure as to do any thing for their own Salvation.

There were inſinite heaps of ſacred Reliques; but after they had ſhew'd the Box wherein *Judas* his Kiſs was incloſ'd, and the Coffins of *Ananias* and *Sapphira*, with ſome other diſgraceful Remains, *Urania* would ſee no more.

They were no ſooner come into the Church-yard, but they were accoſted with a moſt lamentable Spectacle; for they ſaw the fair Lady [a] *Euſebia* with her truſty Companion [b] *Akeraa*, driven violently out of the Church. One might well perceive how miſerably they had been us'd: for their Hair was torn, and the blows which they had received left ſufficient marks upon their skin to witneſs the cruelty of thoſe which gave them. Alas! Madam, ſaid *Urania*, how came this miſhap? By the malice of the *Exoſemnians*, replied *Euſebia*, who have ſeiz'd my houſe, and made the holy Sanctuary a den of theeves. This beautiful Temple was once fill'd with holy Prayers and thankful Hymns, which men free from guile ſung continually in praiſe of the Redeemer of the World. Then Religion flouriſhed, being rooted in ſincerity and watered conſtantly with heavenly dews of Divine Benediction: and though Godlineſs wanted thoſe ſplendid Accoutrements with which theſe Hypocrites have now endeavoured to adorn it, it was its own Glory, and commanded the love of all beholders with the power of its native Luſtres. But now, alas! how wan doth it look, notwithſtanding they have us'd all ſorts of paint to ſupply its defects? It is defac'd with Hypocriſie, which how hard a matter it is

a Piety.
b Pure ſimplicity.

is to conceal, is but too apparent, when all the colours which they have lay'd ſo thick upon it will not ſerve the turn. How many Fooleries and Lies muſt be put together to ſupply the want of Plain-heartedneſs, which when all is done cannot effect it? What ſcorns doth Truth ſuffer when ſhe ſees her ſelf baſely repreſented upon a ridiculous ſtage by theſe Wicked Hypocrites? Ah poor *Simplicity!* what Wounds have I received for thy ſake? But I take them with Joy, when I conſider how oft thou haſt ſaved my life: and I know my life doth ſo depend upon thy welfare, that I cannot out-live thy death for the ſpace of a Minute. Thou art the Joy of my life and the Comfort of my Sufferings; and though I am diſtreſſed, yet I will ever rejoyce, ſince I am not ſeparate from thy company, my dear * *Akeræa*. Let them pleaſe themſelves with the empty Cabinets of Truth which they have rob'd from me; I have enough in thee, my Jewel *Akeræa*. * *Sincerity.*

Madam, ſaid *Urania*, your Affliction is ſo unjuſt, that methinks it is eaſie to make thoſe which have impos'd it upon you ſenſible of the greatneſs of their Sin. Will you accept of my Brother's aſſiſtance to plead your cauſe, who, though he is not permitted to uſe his Sword in this place, may peradventure by worthy Argument make them relent? Never hope for that; Madam, ſaid * *Euſebia*, they are too much harden'd; nothing can make them relent but Thunderbolts. There is reaſon enough why they ſhould repent; but they will but loſe their labour who ſhall attempt their Converſion. They have ſtop'd up the way to Righteouſneſs with Worldly Intereſt, and have rendred a Reformation impoſſible by making it a damnable ſin but to talk of it. If they ſhould pretend to admit you to a liberty of diſcourſe, you will find but ſmall effect of your diſputation; for propound what Argument you will, they have an Univerſal Diſtinction, call'd * *Diſtomus Romphæa*, much akin to that ſharp tool with which *Alexander* diſſolv'd the *Gordian* Knot; and though they apply it barbarouſly, yet it will ſpoil the beſt argument. And it is to as little purpoſe to anſwer any Diſputants of theirs: for the laſt *Opponent* is ſtill a *Butcher*, who, inſtead of Syllogiſms is arm'd with an Ax. It is not ſafe for you to ſtay here, where Religion is propagated with Subtlety and Violence, becauſe they have no confidence of ſucceſs from Truth or Charity. Since they ſaw ſome diſlike in your faces at your departure, it is probable they will inquire after you, and if they once lay hold of you, they will force you to ſtay longer than you deſire in this wretched place. Upon this ſeaſonable advice they made haſte out of *Iconium*, and *Euſebia* underſtanding what was their purpoſe in * *Pſeudenthea*, went along with them: but *Euprepes* took his leave of them, for having been there formerly, he had obſerv'd ſuch unbeſeeming carriages among them, that he reſolv'd never to come there again.

* *Piety.*
* *A two-edged Sword.*
* *Falſe inſpiration.*

They were no ſooner entred into *Pſeudenthea*, but they ſaw all the inhabitants flocking together, like a company of Wild-Geeſe, towards a broad place in the middle of their Pariſh: and as they drew nearer, they perceiv'd a Stage rais'd pretty high, much after the manner of that which Mountebanks do uſe, and Three Men walk'd upon it in ſuch a ſort as if they had deſign'd a ſtrife which of them ſhould moſt expreſs to the life the poſtures of Mad-men. They acted their parts not unhandſomely: for beſides ſtaring eyes and mouths all foaming with froth, they had all the Antick geſtures of brain-ſick perſons. Their names, as the people ſaid, were a *Mantimanes*, b *Exorciſta*, and c *Panſtreblus*. They were all Mutes, till one d *Cacodemon* in the habit of an *old Prophet* commanded them to ſpeak.

a *A mad Prophet.*
b *An Exorciſt.*
c *One altogether perverted.*
d *An evil ſpirit.*

The

The firſt that began to act was *Mantimanes*, who was much diſturb'd with an extream heat of his Brains, and he pull'd out of his pocket an Almanack which was ſcribled over with divers Horoſcopes and other Aſtrological figures; ſome of them he pretended to be the fates of Kingdoms, others were ſo particular that by them he could make the people underſtand every thing that had or ſhould befal them from their Nativity to their Death: this they did confidently believe, though they knew not why. After this he ſhew'd them divers Looking-glaſſes, in which he ſaid, they might ſee what was become of their Friends in the moſt remote parts of the World; that young Women might plainly diſcern the Complection and Stature of the Husbands which they were to have, with many ſuch things. Then calling ſuddenly to his man * *Planaſter* to open the little Window of the Retiring-room upon the back of the Stage, a little Dove flew out, and ſitting upon his ſhoulder put her Bill in his Ear, whilſt he pretended to liſten to her with much Devotion. After the Dove return'd, *Planaſter* open'd the door and let out a white Doe, which * *Mantimanes* had kept tame a good while privately in his houſe, and affirm'd to the credulous vulgar, blinded with ſuperſtition, that it was a Meſſenger ſent from God. He receiv'd a Letter out of her mouth, which *Planaſter* put in, and having diſmiſs'd her, he open'd the Letter; and having read it to himſelf with all humble Reverence, he acquainted the people that he had obtain'd the favour of God to know many ſtrange things, which were to be kept ſecret at preſent, but which he would reveal in due time; and that in the mean while he was to propheſie deſtruction to the World, unleſs they did ſpeedily repent. *Exorciſta* had now been awake a pretty while, and ſuſpecting by the Prologue which he had heard that a long ſpeech was to follow, which would both take up his time, and for ought he knew either rob him of the Audience or indiſpoſe them to attend his pranks, to prevent the worſt, he began to quarrel with *Mantimanes*, and after ſome words mutter'd again, * *Exorciſta* commanded him ſilence with ſuch a thundring voice, that he durſt not but obey the force of his terrible Charm. *Exorciſta*, not doubting but he ſhould gain with the fickle Vulgar what reputation he could make the other loſe, accoſted *Mantimanes* in very rough language, beginning after this manner; Thou ſcorn of Inſpiration, Thou worm-eaten Vizard of Propheſie, Thou old rotten Tripos, Thou laughing-ſtock of wanton ſpirits who art more Fool than Prophet, but much more Knave then Fool. Thou baſe Jugler, doſt thou pretend to tell others their Fortunes, having no other way left to mend thy own? Thou Beggarly Cheater, who haſt not ſo much as the poſſeſſion of a Cottage on earth, doſt thou make theſe people believe that thou haſt the priviledg to know their concernments in the Fabulous houſes of thy Aſtrological Heavens, having no other deſign but to get a little money? Did not you propheſie that the World ſhould end five years agon, and made the frighted people forſake their Houſes and climb up into Trees, to ſee how all things would come to their fatal Period, juſt as the old World did, when the Deluge threatned them after an other manner? Was not it your Brother that a good while ſince us'd to foretel the deaths of ſuch great men as diſcover'd his knavery and obſtructed his deſigns, and when they had almoſt out-lived the prefixed time, was fain to kill them himſelf, with the help of ſome Aſſaſſinates, to make his word good? Did not you ſome years ſince to theſe very people which hearken to your follies affirm that you could diſcern between the Elect and Reprobate, as clearly as a Shepheard can know a black

* A wandring ſtar.

* A mad Prophet.

* Conjurer.

black ſheep from the white ones? and that you ſaw inviſible Characters of Predeſtination upon the heads of the Elect, and the Reprobates encompaſs'd with black marks of Damnation? Do you not ſtill condemn ſuch as you do not like for Sinners, that ſo they may be guilty of the miſeries with which you threaten them? Rather than your Propheſies ſhould fail, who muſt be the Executioners of your Wrath but your ſelves? Do not you make a wiſe improvement of doing Juſtice, to ſend thoſe to Hell whom you judg worthy to go thither, that you may quietly enjoy their Rooms on earth when they are gone? Go down, leaſt the People having heard of your madneſs ſend you to Bedlam. Hold your peace and be gone, leaſt I encompaſs you in a Circle of this Holy Wand, and conjure out of you that Enthuſiaſtical Spirit which makes you ſo prophetically mad.

Upon theſe words * *Mantimanes* tore off his clothes, lept off the Stage, and ran ſtark naked through the affrighted multitude, preaching damnation to all, good and bad, except ſuch as would follow him: which two or three ſilly Women, quaking for fear, were obſerv'd to do.

* *A mad Prophet.*

Mantimanes being hiſs'd off the Stage, they rais'd their expectations of ſome wonderful matters from *Exorciſta*; though they had little reaſon, for he did only counterfeit a Conjurer, and was ſomething more gravely mad than *Mantimanes*. He unwilling to loſe ſuch a fit opportunity, began his part thus; It is no wonder, Good people, that yon' Fellow carried himſelf ſo ridiculouſly; I have ſeen many enraged after the ſame manner with a Prophetical worm crept into their diſtemper'd Brains: and ſome have believed themſelves to be *Chriſt*, and ſome the *Holy Ghoſt*, and ſome the *Man in the Moon*, and ſome the *Buſh upon his back*, and that the *Man in the Moon* was going to ſet it on fire to burn the Earth; of which ſome, no fools neither, were much afraid. But leaving theſe idle Dreams, I will ſhow you a Rarity, which you will ſay is a ſtrange truth, a Woman poſſeſs'd with a *Devil* call'd [a] *Engaſtrimuthus*; the Womans name is [b] *Hyſterica*. Now the truth is, the Woman had poſſeſs'd her ſelf, if one might ſay ſo, and the Devil was only a *Mormo*, repreſented by a cunning quean, inſtructed how to act both the Devils part and her own; and having that diſeaſe which diſturbs women by reaſon of ſtrange ſuffocations, ſhe made uſe of the mad noiſe of Vapours and Wind in her body to perſwade people to think that the Devil was in her, and that ſhe had very great Conflicts all the while the Fit laſted with an Evil Spirit.

[a] *One that ſpeaks out of the belly.*
[b] *A Woman troubled with hyſterical fits.*

The diſeaſe with which ſhe was troubled, call'd the *Hyſterical Paſſion*, was very applicable to his deſign, both as having Periodical Fits, and becauſe the noble parts being affected with the diſtemper, it was accompanied with diſaſtrous ſymptoms dangerous to the ſick perſon and frightful to the Beholders: For the Heart being fill'd with too great a plenty of thin blood, which it cannot diſcharge by oft-repeated pulſes, and the Lungs overcharg'd with flatulent Spirits, by which they are diſabled as to their proper motion, and thereby deprived of the benefit of freſh air; there muſt needs follow a ſuffocation of the Vital Spirits, which will ſoon reveal it ſelf in dreadful effects throughout the whole body; as Difficulty of breathing, Palpitation of the Heart, Intermiſſion of the Pulſe, Invaſion of the Brain by turbulent ſpirits, Elevation of the Hypochondries, which are forc'd to riſe againſt the Diaphragma, which by endeavouring to make way for the ſtreightned Lungs doth uncivilly preſs upon its neighbours, and breeds an inward diſturbance, attended with a great noiſe of windy vapous in the

Bowels,

bowels, wild appearances of the whites of the eyes, deep groans, foaming at the mouth, and Convulſive fits appearing diſmally in ſeveral parts of the body by ſuch diſtorted contractions of the Fibres, that endanger'd-Nature ſeems to ſollicite all her powers to writhe her ſelf out of her Oppreſſor's hands.

Whilſt theſe things happen'd to *Hyſterica*, the Conjurer, knowing what would preſently follow, ſaid nothing; only ſeem'd to be amaz'd at the Devils Operations. The Ignorant people were amaz'd indeed, and concluding ***Engaſtrimuthus*** to be a cruel Spirit, moſt of them, eſpecially the Women, curs'd him in their hearts. But at laſt the flatulent ſpirits being diſſipated by the power of Natural heat, and the oppreſſive quantity of blood leſſen'd by the tranſpiration of the more ſubtile particles, the Woman return'd to her ſelf, and began to act her part, which ſhe had well learn'd, after this manner: 'I am, ſaid ſhe, by Profeſſion a Witch, and have at this time 'the Apocalyptical Beaſt in my belly, and I perceive by his ſuggeſtions that 'he is an Heretical ſpirit, for he ſaith, That the Pope is Antichriſt? and 'that Antichriſt was begot by an Incubus, and that the ſynagogue of 'Witches was his Mother; and that any may perceive him to be Antichriſt 'by his great Mouth, rough hair and crooked tallons; and that he is an 'Enemy to Chriſtian Religion and a blaſphemer of Chriſt, whom though 'he doth profeſſe in Publick, yet he adores ***Lucifer*** privately; and that he 'doth meet ſometimes in their Conventicles, and worſhip him in the form 'of a Goat, for which reaſon ***Beelzebub*** had lent him divers of his Imps to 'ſeduce the nations from true Piety, and to deſtroy Charity from amongſt 'men, intending by that means to pull up Chriſtian Religion by the 'Roots; and for this, he was immediately aſſiſted by the Spirit of ***Lucifer***. 'Theſe things, quoth ſhe, I know to be true, for I was often at that Conventicle of Devils, and have the marks of the Beaſt in my hand and forehead and other parts of my body. I my ſelf by the help of * *Aſmodeus* 'made a Powder of the aſhes of burnt Goats, which would tempt the very '*Nuns* to Luſt; and inflict ſuch a melancholick impatience upon the *Monks*, 'that they would repent of their Vows, and ſwear that they were ill made 'and worſe kept. It had a faculty to make ſuch as ſmelt it to deſpair, and 'to confeſſe their ſins by halves, and (which is worſe) to doubt that 'their Confeſſor had not authority to abſolve them. It forc'd them alſo 'to believe themſelves holy, though they committed all the ſins of the 'diabolical Synagogue; and made them deſpiſe the pleaſures of Paradiſe 'for a voluptuous life; and made them conceive Hell to be only ſuch 'meetings as ſhe had been at, which did ſo content her, that ſhe often 'wiſh'd herſelf tranſported into a She-Devil. She ſaid further, that to 'affront Antichriſt, they took his Triple Crown, and the Exorciſts 'Cowle, and put one upon the head of *Beelzebub*, and the other 'upon *Aſmodeus*, and ſaid, *You are worthy of this Honour*. She told them 'beſides this, that in their frolicks, *Aſmodeus* feign'd himſelf ſick, and *Leviathan* play'd the Phyſitian, and made an ointment which ſhe adminiſtred, that they might make a ſport of Extreem Unction. And one Night 'I remember. ———

But when ſhe was come ſo far, * *Exorciſta* began to be in a ſacred rage, and commanded her ſilence with ſuch a ſhrill voice that it frighted the Devil. Having a Baſon of water by him, he took out of his pocket a great paper of Salt, made up in the form of a Croſs, and baptiz'd it three times in the Water; which he affirm'd to be thenceforth of that ſoveraign virtue, that

* *One that ſpeaks out of the belly.*

* *A deſtroyer.*

* *A Conjurer.*

that it was an Univerſal medicine for Soul and Body, and had this particular quality, that it would caſt out any Devil, if he was adjured by it, in regard that it did cleanſe the Soul, ſo that the Devil could not abide the Body; and ſaid, it was mortal Poyſon to any Apoſtate ſpirit. Having beſprinkl'd her and the Company ſo plentifully that they were all pretty well pickl'd, he cryed out with an aſtoniſhing noiſe, *Come out, thou barking Dog; ceaſe this helliſh noiſe: In deſpight of* Lucifer, Beelzebub, Aſtaroth, Leviathan, *and all the combination of Devils, I command thee to leave this holy Manſion, which is conſecrated with the Benediction of baptiz'd Salt:* (and then he croſs'd himſelf) *come out* Cerberus, *leave grinning, thou falſe Curr; I conjure thee, O Dog of Hell, to come out and go to thy kennel; I command thee again, and charge thee to leave her Body and Soul for evermore.*

This ſign being given, with great ſhow of Unwillingneſs the Spirit went out obediently, that is to ſay, the Woman ceas'd to act the Devils part any longer, the Fit being ended which ſhe was loth to begin again. But ſome knowing perſons which were preſent were almoſt ſplit with laughing to ſee how gravely *Exorciſta* acted the Conjurer, and how pitifully the ſimple Vulgar reſented the *Mormo*'s caſe.

Exorciſta being gone, * *Panſtreblus* took his turn, and pretending to be awaken'd out of his ſleep with frights, he began after a ranting manner to diſcourſe of ſtrange Viſions which were brought to him by the Miniſtry of Heavenly Spirits, and related the names of divers *Angels* that talk'd with him in his ſleep; though his Viſions were only ſick Dreams which had deluded his Fancy. So Children led by the ſtrength of Imagination ſee the forms of all things in the Clouds, ſometimes Men, ſometimes Lions; and as the Vapours are differently modified by ſeveral circumrotations of the Air, ſeem to ſee ſtrange ſhapes of things and wonderful actions. So mad-men relate uncouth things, which had no Original but the Dyſcraſie of their own Brains; and ſick people in the heights of diſtemper, not without great ſelf-admiration, talk things which trouble their ſober attendants, and of which they are aſhamed when they come to themſelves.

* *All perverſe.*

This Diſtemper was not ſuch an unblameable Infirmity, nor accompanied with any plainneſs; for he accommodated all the extravagancies of his Fancy to ſuch Principles as he had entertain'd in his foul breaſt, which was polluted with the worſt of Crimes, Pride and Luſt.

The firſt thing of which he made mention was a Commiſſion from God, in which he was authoriz'd to be the Reformer of the degenerate world; (which really ſtood in as much need of Reformation as there was little hope that ſuch an Inſtrument ſhould ever effect it,) and that when it was made better according to thoſe excellent Laws which he had receiv'd to be the Pattern of its amendment, he was to rule over it as Univerſal King, and promis'd great felicities to thoſe humble fools which ſhould lend their help to place him in his Throne.

After this he began to declare ſome parts of his Viſion, which was wholly fram'd in a ſubſerviency to his forementioned deſign. It was reveal'd to him, as he ſaid, that all old things muſt paſs away, and amongſt the reſt the Kingdom of an ancient Prince call'd * *Anax-anacton*, which he confeſs'd to have been very glorious in all reſpects, except that it was Carnal; but that his own ſhould be Spiritual, and as far rais'd above the Light, Righteouſneſs and Love of that poor State, as the Sun excels the meaneſt

* *The King of Kings, our Lord and Saviour.*

Star. Then he cryed down the Prophets for old Fools, the Apoſtles for ſimple Fiſhermen. He exploded Reaſon as a meer Carnality, and the Scriptures as a Dead Letter; and ſtuck not to affirm, That the World for ſixteen hundred years and more, knew very little; and before that, nothing. That he was deſigned to undeceive the Nations; for which Work he was inabled by a Light, through which he ſaw the Trinity, and plainly diſcern'd the Three Perſons with his bodily Eyes, and that they appear'd unto him like a great Triangular Glaſs in which he ſaw All things. That now the World ſhould be happy, for he would ſhow them the deep Myſtery of thoſe things whereof before they had but the bare Hiſtory; and that by the power of this all-glorious Light, they ſhould be reſtor'd to a new Liberty of Soul and Body.

Then he magnified Two principal Beams of his Seraphick Light, which he commanded them to behold with the Eye of Superintellectual Faith. One was, That the time was come when the difference of Good and Evil was to be aboliſhed, and that it was occaſioned only by a fooliſh eating of Apples, and ſupported in the World ſo long by ignorant Conceit; there being no Evil but in Opinion, and every thing is good to ſuch as think it ſo. It's true, he ſaid, that puny underſtandings were not capable of the priviledge of ſuch ſublime knowledge; and that they muſt continue to make a ſcrupulous Conſcience of Right and Wrong, becauſe the weakneſs of their minds permitted them to underſtand no better, but that Morality is founded upon the bottom of Human Nature, and that the Reaſons of Good and Evil are Eternal and indiſpenſable, interwoven with the Eſſential Conſtitution of a Reaſonable Soul, that they are derived from above, and that God loveth Righteouſneſs and hateth Iniquity; and that they, poor worms, are in ſome meaſure like him by the participation of holy diſpoſitions: but becauſe of this incapacity, he ſaid, they muſt ſtill be kept clogg'd with their yokes about their necks; but that all which partake of his Spirit ſhould preſently be rais'd into more ſublime thoughts, which ſhould immediately deliver them into ſuch a freedom that they might do what they pleas'd without ſin, and bring down the Divine will to a correſpondence with their own even in the loweſt Appetites, in all thoſe motions which Scrupuloſity calls Irregular; it being, as he ſaid, a Foolery to think that they had received Appetites whoſe ſatisfaction was a ſin, let it be perform'd what way it can; and that the talk of Higher and Lower Faculties, was a Rag of old Ignorance; and that it was a jejune piece of Philoſophy, to imagin that one Faculty is to regulate the other in its ſatisfactions for the Meaſure, Manner, or any other Limitations, or to make preference of one ſort of ſatisfaction above another, foraſmuch as each Faculty, the Soul and Body, and all things elſe, were God in various forms.

His other Principle was, That all things move by the Laws of invincible Neceſſity, and that now they ought to underſtand the fooliſhneſs of the Doctrine of Choice, and wiſely to give way to the all-commanding force of Deſtiny, as to the irreſiſtableneſs of a mighty ſtream which would carry them along with it into the Ocean of Bleſſedneſs whether they would or no. He talk'd alſo of inviſible wires which draw men along in all the courſe of their Actions and Paſſions: He revil'd Exhortation as the greateſt cheat in the World; and ſaid, That nothing was ſo fabulous as thoſe Diſcourſes which make people believe that they have any Liberty of Will.

It ſeems *Panſtreblus* could not ſee that this ſtupid Philoſophy deſtroys the liberty which is rooted in the eſſence of the Will, and would have us take it for a ſpecial Excellency in the Soul that it is cheated into a falſe belief of innate freedom. But he car'd not though he made the vertuous compliance of holy Souls with the Divine will a meer Nullity, and caſt an univerſal blur upon the Doctrine of Obedience. He raſhly cut the nerves of Induſtry, by ſetting the moſt generous endeavour but in the ſame Rank of deſert with the moſt ſluggiſh Idleneſs; and by his ſordid Principles block'd up the way to all brave attempts, allowing ſuch as perform the moſt honourable Atchievement to be no more praiſe-worthy than if they had committed a foul Sin. He made the Promiſes of due Rewards of no more force than as if one ſhould ſing well in hope to pleaſe a Stone; and call'd the moſt diſcreet adminiſtration of Puniſhment, Miſtake and Cruelty. In ſhort, he made the whole World but a St. *Bartholomews Fair*, and Men and Women meer Puppets drawn through all their actions with Homerical Wires; and in fine denyed God power to make any other ſort of Creatures beſides * *Neuroſpaſts*. He talk'd his pleaſure of Religion, and ſaid it was an uſeful yoke made by Politicians, who had hew'd it into a fit ſhape with the Myſtical device of Promiſes and Threatnings, to hamper the Credulity of the ignorant Multitude; and that the Conditions upon which the Divine Grace was pretended to be obliged, that is, Obedience or Diſobedience to Holy Precepts, were only Tricks invented for the better ſecurity of their deſigns upon the tame World, which they might lead any whither, having the Hopes and Fears of ſilly people in a ſtring. But now, ſaid he, by order of the Adamantine Fates this ruſty chain is to be broken, you muſt entertain a new Spirit, and renounce all former Notions as the pretences of deceived Hypocrites; knowing that though you ſeemingly obeyed that Politick Religion by which the Grandees rul'd the World, yet you had your private deſigns intermix'd with your Obedience, which kept you true to the General Rule, which you alſo magnified no further than Hypocriſie and Self-intereſt permitted.

A corrupted perſon.

Puppets, things moved by unſeen Wires.

To waſh off all theſe ſtains, and to initiate them into his Diſcipline, he commanded them to be baptiz'd in his Name; upon which he promis'd that ſo many as would become his Diſciples, ſhould immediately feel themſelves poſſeſs'd of the foremention'd Glory.

When he had proceeded ſo far, he went down from the Stage, which was not a place ſo fit to act the following Parts, and beckon'd the people to follow him to the Lake call'd * *Borborus*, where he would make them partakers of his dirty Baptiſm. Such as were too much inclin'd by a wicked Temper to embrace fleſhly Doctrines, ſoon followed this Dreamer, though with as little diſcretion as the Ratts of *Halberſtade* danc'd after the Pyed Piper into the River, where they were all drown'd.

* *Mire.*

Bentivolio deſired *Urania* that they might go a little further, to ſee what end the Beaſt would make to ſuch ſcurvy beginnings: but when they came near the Lake, it did ſo ſmell of Brimſtone that they thought it might be *Aſphaltites*. *Panaretus* gueſs'd it rather to be the Bottomleſs pit, not only becauſe of a dark cloud of ill-ſented Smoke which aſcended continually from it; but becauſe, as he had heard before, thoſe which went into it, never came out again.

The Noble Travailers made great haſte from this place, where their abode gave them ſo ſmall content; and their arrival in † *Kenepiſtis*, which bordered upon * *Pſeudenthea*, promis'd them little more ſatisfaction. Upon

† *Vain Faith.*
* *Falſe Inſpiration.*

their entrance they were ſurpriz'd with an unexpected entertainment; for they perceiv'd an extraordinary Silence to have ſeiz'd upon the Inhabitants, and the great diſcontent of their Souls reveal'd it ſelf in the perplexity of their dejected Looks. It was a ſight much unlook'd for among the *Kenepiſtians*, who were reported for a jolly ſort of people, and full of talk.

Vain believers.

Whilſt they walk'd up and down muſing what might be the cauſe of ſo great an alteration, they met a man of ſober countenance, but ſuch chearful deportment, that he ſeem'd either to be unconcern'd in the general diſaſter, or elſe to have overcome ſuch paſſions as riſe from worldly accidents by a brave temper of Spirit: He was call'd * *Ontagathus*. It ſeems he had not put Civility out of his Religion; for he had no ſooner diſcern'd *Bentivolio* and his Companions to be Strangers, but he accoſted them in courteous manner, and demanded if in that place, with which, as he thought they were not much acquainted, his aſſiſtance might in any reſpect be acceptable unto them. Our deſign, ſaid *Bentivolio*, was only to have ſeen this place, and to receive ſome information concerning the manners of the *Kenepiſtians*; and ſince you have incouraged us by the civility of your offer to make uſe of your help, you will do us a great courteſie if you let us underſtand the reaſon of that univerſal grief which hath manifeſtly invaded this place. That I ſhall willingly perform, ſaid *Ontagathus*.

** One truly good.*

It is occaſioned by an accident which happen'd the laſt night, which was the death of † *Tuphlecon* the late Governour of *Kenepiſtis*; one much beloved of the people, and in whom they had blindly repoſed ſuch ſtrong confidence, that they wholly depended upon his conduct, and rul'd all their perſwaſions by ſuch reaſons as he ſuggeſted. He never fail'd of making his Propoſals acceptable, for he had a through inſight into the Temper of the people, and made his Dictates correſpond with their Humour.

† One wilfully blind.

As to himſelf he was thought to be of an incredible Faith, by which he was able to believe any thing, though ſome, which knew him very well, affirm'd that he did indeed believe nothing. He pretended one particular excellency in his Faith, which was an ability to believe againſt all Senſe and Reaſon; and he eſteem'd a power to give credit to ſuch things as contain'd the moſt apparent contradictions, to be the moſt acceptable reſignation of his Underſtanding to God. And though ſome told him that this was a kind of Brutiſh belief, and that our Mind is then Divine, and can no other way be made like unto God, but by ſubmitting it ſelf to all Truth, and rejecting of all Falſhood, which in its nature is a contradiction to Heavenly Verity; yet he perſiſted in his Opinion, and was very confident that ſuch a Sacrifice of fools was the moſt Reaſonable ſervice of Human Souls.

His main buſineſs was to make a fair ſhow of great Sanctity; and this he did by a punctual obſervation of all outward Rites. He never went abroad till he was well inſtructed concerning his carriage by one || *Euproſopon*, who was his intimate friend, and domeſtick Counſellor: but many quick-ſighted perſons were able to look through the exactneſs of his dreſs, and ſaw that the utmoſt extent of his deſign was but to ſeem good: which ſerved his turn well enough in reference to his main intention, which was to get and keep Authority among men, for he had wav'd the ſincere care of being acceptable to God. Though Hypocriſie was much more damnable in him, becauſe he was not of ſuch a weak Underſtanding but that he might eaſily have known

|| One that ſets a fair face upon things.

known, That God doth not regard ſuperſtitious devices, nor was ever ſo cheaply pleas'd as to be content with a vain Faith or the ſhow of Holineſs.

The chief Humor manifeſtly predominate in the *Kenepiſtians* was Love of Eaſe; which did ſo far command them, that though they deſired to ſeem Religious, yet they would have all difficulty removed from what they ſhould be order'd to perform, though it were never ſo neceſſary or excellent.

Tuphlecon had taken notice of this Temper, and fitted it with ſuch conformable Laws, that it was no hard matter to procure obedience to his Government; for he never commanded any thing but what he was ſure they were willing to do: they were unwilling to do nothing at all; perfect Idleneſs did not agree with their Fancy; but they would have the inſtances of their obedience eaſie, and the Materials of which they made their Oblations ſuch as ſhould not coſt them much. *One wilfully blind.*

Tuphlecon by a ſordid correſpondence had utterly perverted the ſtate of their Spirits; for by appointing them mean things, far below the excellency of true Perfective duties, he debas'd their Souls: and they took as much Joy in theſe worthleſs ſtraws, as if they had been the ſervices of juſt Spirits made perfect; and they judg'd themſelves worthy of no leſs acceptation than *Cherubims*, and took all thoſe for Fools which ventur'd to reprove the vanity of their minds, or endeavoured to ſhow them that they were governed by falſe meaſures of Religion, and that they had indiſcreetly left out of their Obedience ſuch Rules as were moſt neceſſary to ſecure the Intereſt of their Souls, either by improving them in that Goodneſs of which this preſent ſtate is capable, or by aſcertaining their Eternal Welfare. But whatſoever was ſaid was of no value with thoſe who had determin'd it to be enough for them that their Inſtructions pleas'd them, whether they would ſave them or no.

The *Kenepiſtians* having thus repos'd their hopes of Security upon falſe Principles, contented themſelves with a Form of Religion, and neglected the Indiſpenſableneſs of a Holy life. The Severities of Godlineſs were ridiculous among them, and the practiſe of Charity arbitrary: they reckon'd the Examples of the Primitive times inimitable, and concluded the Deſire of Goodneſs ſufficient to Salvation. In * *Theoprepia* they love what theſe do but profeſs, and do what theſe only ſay. But in *Kenepiſtis*, Fleſh is allowed its Dominion over the Spirit; Envy and Hatred have baniſh'd Love, and they have deviſ'd a new way to go to Heaven without peace of Conſcience, which they endeavour to quiet by neglect of Examination. Or if by chance they find they are not conformable in Diſpoſition or Practiſe to Holy Rules, yet they excuſe the buſineſs by alledging, That ſin is inconquerable in this mortal body; That Obedience is impoſſible; That the Beſt things which we do are Splendid Sins, and the worſt are but Sins. They repent as often as they pleaſe; nay they believe, if they do but repent at the hour of death, it ſerves the turn for the ſins of their whole life; and, notwithſtanding the greateſt cauſes of Deſpair, they may believe and be ſafe for ever. ** A Divine State.*

By theſe Principles the *Kenepiſtians* grew extream low in their Converſation; and if they had lived among ſuch as make a juſt eſtimation of things they would have forc'd them to think, either that Religion is a pitiful buſineſs in it ſelf, or elſe that theſe were Hypocrites, and did profeſs it only for a ſhow. However the *Kenepiſtians* enjoy'd a great deal of eaſe, and freed themſelves from ſcrupulous enquiries, and the ſtrict performance of *Vain believers.*

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indiſpenſable duties, having made ſuch things unneceſſary by falſe Rules. They kept their Covetouſneſs untouch'd, becauſe the publick orders made no great matter of Charity, and becauſe they took not good Works for the only way to Heaven. They made ſufficient amends for the Wrongs they did, if they were ſorry for them, becauſe Reſtitution was no Fundamental Article of their Creed; and how bad ſoever they were, they thought themſelves excus'd, if they did accuſe themſelves ſtoutly; and it was abundance of Mortification with them, to complain ſometimes of their unruly Appetites, and to revile their Paſſions, becauſe they would not be bridled.

One wilfully Blind.

The Example of *Tuphlecon*, who framed his Life according to the ſame Rules, made them love him infinitely; for under his peaceable Government they were obliged only to talk of their Duties, and enjoy their Liberty. But this fair day began to be clouded by *Tuphlecon*'s ſickneſs, which I muſt confeſs I expected a great while before: for though he put the beſt ſide outward; yet I obſerv'd him to be very weak, and that he went conſtantly with a very ſlow pace, which he us'd not ſo much for State as to hide his Infirmity, which grew at laſt to that height that he could diſſemble it no longer. His diſeaſe was very ſharp, ſome call it * *Brygmodonton*; it is much of the ſame nature with that pain which is known by the name of Remorſe of Conſcience. Thoſe that are troubled with it, ſeem to feel a Worm in their Heart. When he had been gnaw'd thus a while, his Conntenance grew wan: thoſe which knew not what he ail'd, would have gueſs'd that he was haunted every night with an Evil Spirit. His voice being grown ſo low, that one could ſcarce diſcern what he ſaid, he was ſuppos'd to be very near the grave.

* *Gnaſhing of Teeth.*

A Flatterer.

Whilſt he lay in this miſerable condition, an old friend of his, call'd *Colax*, whom he intirely loved, having heard of his Caſe, brought him ſome *Medicines*, which he compos'd according to ſuch odd Receipts as he had tranſcrib'd out of two or three Books which he borrowed of *Tuphlecon*. The Effect ſhow'd their Invalidity, for he receiv'd not the leaſt benefit by them. You may gueſs the Worth of the Compoſitions by the Nature of the Ingredients of which they conſiſted, [a] *Ananke*, [b] *Pyraſmus*, [c] *Pathos*, [d] *Hylotes*, [e] *Adynaton*, and [f] *Moira*. And as he adminiſtred his Cordials, he told *Tuphlecon*, to comfort him, that he ought not to break his Heart for invincible infirmities, (and ſuch he eſteemed all his Sins,) That God was obliged to excuſe our diſobedience, becauſe of the naturalneſs of Sin; and that he needed not to doubt of pardon for ſuch faults as he was forc't to commit by the irreſiſtible power of Tentation. That God doth not exact Perfection of us, becauſe it is Impoſſible. That he needed not trouble himſelf that he was ſo bad, ſince God had predeſtinated him to be no better: and in ſhort, that he might make one Anſwer to all Objections, even of Hypocriſie it ſelf, That *Chriſt* had been obedient for him. Yes, ſaid *Tuphlecon*, with a quick and paſſionate reply, and I fear that he will be ſaved for me too. Away, [g] *Colax*, this is no time for Flatteries; my eyes are too open, I ſee the uſeleſneſs of Lies, and I find now that which hath been ſaid long ago to be too true, *That about the time of Death the ſenſe of God begins to awaken men.* I have put too much confidence in thy falſe friendſhip: I have talk'd often of that word *Faith*, and pleas'd my ſelf with the Name, but am deſtitute of the Vertue, which indeed I never knew in the right notion; that ſmall pretence which I can make to it, is only a faint reſemblance of the word miſunderſtood. To night I have examin'd the falſe Jewel upon which

a *Neceſſity.*
b *Tentation.*
c *Paſſion.*
d *Matter.*
e *Impoſſibility.*
f *Fate or Deſtiny.*

g *A Flatterer.*

I doted, and I perceiv'd it was counterfeit. I underſtand the meaning of God's declarations now,and ſee that he never meant to compromiſe with Hypocriſie, and to patronize the bare ſhow of Goodneſs: I ſee that none can be made partakers of eternal Bliſs without a holy life, which is the proper expreſs and only proof of inward goodneſs. If God had not made it neceſſary by his declarations, yet the nature of the State it ſelf makes it impoſſible to be otherwiſe. And I find this verified in my ſelf: for being void of ſuch Diſpoſitions as are the juſt preparations of that Incorporeal ſtate, I feel my ſelf unfit to live happily out of this Earthly Body. I have built upon Quick-ſands, *Colax*; and now the Wind ariſeth and the Land-flouds aſſault me, my houſe begins to fall. I imagin'd my ſelf to be one of God's Elect,and thought that to be a ſufficient ground of Hope, becauſe divers told me, who had ſeen the Eternal Rolls, that his choice is Abſolute: But I doubt now, my name was never in the Book of Life; and if it be,I am ſure I cannot find it. But my miſery is the greater, becauſe that which hath deluded me all this while is the only Refuge unto which I can betake my ſelf, and that is, *Vain Faith:* and as I talk'd formerly of believing Contradictions,or any thing; I ſee now that I muſt do ſo ſtill,if I will attempt to comfort my ſelf, for I have all the reaſon in the world to deſpair.

Colax was much aſtoniſh'd at this talk, and perceiving that his Company afforded no conſolation to his dying friend,he went home: but they ſay that the ſad condition of *Tuphlecon* made ſuch a deep impreſſion upon his Soul, that he took his bed immediately.

Colax had no ſooner left the Room, but a diſmal company of gaſtly Attendants, who had waited all the while at the door, came in; the chief of them were [a] *Phrictus*, [b] *Odax*, [c] *Thanatus*, [d] *Krimatophobus*, and [e] *Lymanter*. *Tuphlecon* had no ſooner eſpied them, but he fell into a ſwoon; his ſpirits returning after a while, he cried out for his old friends, [f] *Tharraleus*, [g] *Philopſeudes*, [h] *Hyperoncus*, and many others. But when he perceiv'd that none anſwer'd his call, a deadly ſighing ſeized upon him; and, after many deep groans mix'd with horrid Exclamations, he died much after the manner of thoſe diſconſolate people which break their Hearts with Grief.

a *Dreadful.*
b *Remorſe.*
c *Death.*
d *Fear of Judgment.*
e *A Deſtroyer.*
f *Confident.*
g *A Lover of Lies.*
h *One very Proud.*

As ſoon as the news of *Tuphlecon*'s death was bruited abroad, and it was known in what a forlorn ſort he left this world, the *Kenepiſtians* began to ſuſpect, That Vain Faith will not ſerve the turn in the other World, and, That ſuch a Confidence as doth not ſubdue Sin, will not ſuppreſs Fear; and, That ſuch as live wickedly, will be forc'd to think themſelves miſerable at their death. The ſtorm approaching, they ſaw that their conſtitution was only made to endure Fair weather,and that they were deſtitute of a Defence againſt Afflictions and Death. Now they wonder at the folly of their Credulity, who believed unreaſonably, That they ſhould be excus'd for ſinning againſt their Conſcience, becauſe they felt its remorſes when it was abus'd; and they find that what they counted Repentance, was worſe than ſin; and what they thought an alleviation,is a great aggravation of their burden, both by a greater vileneſs of the Sin,and a proportionable Guilt. And now they are all appall'd with a great doubt concerning their Faith, and are afraid that a careleſs life will bring them into ſuch a condition that they ſhall have much ado to believe themſelves well, againſt the force of ſuch Reaſons as are the demonſtrations of an unhappy ſtate.

Here *Ontagathus* ended his Story,and craving pardon for the tedious neſs of his Relation, becauſe they had laid their commands upon him to make

make the Report, he added, If you deſire to go further, to inform your ſelves more fully concerning the *Kenepiſtians*, I will attend you. No, no, ſaid they all, we have heard enough already, and the time of the day requires us to return to our Lodging at *Philoxenus* his houſe, and if your occaſions give you leave to go along with us, we ſhall be glad of your company. I will go along with all my heart, replyed *Ontagathus*, he is my very near Neighbour; and to morrow I have purpos'd to ſpend my time in *Agazelus*, which, as I underſtand, you intend to viſit before your return.

A lover of ſtrangers.

Full of Emulation.

It were too long to give an account here of the ſeveral diſcourſes which paſs'd between *Philoxenus* and his Gueſts (who were much more welcome becauſe they brought *Ontagathus* with them) whilſt they made a review of their Travails, to collect ſomething from the conſideration of mens various Tempers, and the Events of divers actions, to improve their Underſtandings, as alſo to commit to memory the more remarkable paſſages, and to entertain themſelves by way of recreation with talking of what they had ſeen; therefore I will paſs them over, and relate what happen'd in *Agazelus*.

A truly good man.

Ontagathus riſing more early in the morning than his uſual time, becauſe he was loth that thoſe whom he deſired to attend ſhould ſtay for his company, came to them a little after they had made themſelves ready; and though they were pretty well wearied with going up and down, and more than ſufficiently glutted with *Vanaſembla*; yet they were unwilling to go away before they had ſeen *Agazelus*, which was talk'd of as the Glory of *Polyglottus*. *Ontagathus* to make the way leſs tedious, and to prepare them for a ſight of *Agazelus*, by a previous deſcription of the place, gave them, as they went along, a brief account of the moſt remarkable things which he had occaſion to obſerve when he was amongſt them. He began thus:

Bitter Water.

Through the midſt of the chief Street runs a ſwift Brook call'd *Picrudor*; the Water is often troubled, and alwaies *bitter*. It hath drown'd many; for when a man chanceth to fall into the Stream, it carries him away with ſuch violent force, which it hath by reaſon of its coming from ſteep Rocks, that his recovery is impoſſible.

Upon the Banks of this Rivolet is built a large Houſe much after the faſhion of a *Labyrinth*, and ſome call it ſo, becauſe of the reſemblance; but the true name is [a] *Mataeoponus*. The keeper of it is known by the name of [b] *Lerocritus*. He hath two Servants, [c] *Antilegon*, who looks to the doors, and to keep out ſuch as he ſuſpects to be no well-willers to *Agazelus*; and [d] *Amphisbeton*, who ſhows the Rooms. It is much frequented by Diſputants, and I pretending to be one got in. As I paſſed through a narrow Court, which had been paved with a rough ſort of Pebbles, but was then overgrown with ſharp Thiſtles and ſtinging Nettles, I came to a wide Room call'd [e] *Logomachia*: an open ſpace in the middle led to the upper end, where ſtood *Lerocritus* his Chair, many ſeats being plac'd upon both ſides of the Room. It was very large; for, as the times go, they are no Chriſtians which cannot diſpute; and indeed ſince the practiſe of Goodneſs was left among them, it is the chief inſtance of their Religion. Upon a broad Table which was before the Chair they had plac'd abundance of Books, which were fill'd with *Definitions*, *Diviſions*, *Reſtrictions*, *Corollaries*, *Irrefragabilities*, *Quiddities*, *Entities* and *Non-entities*, with many more ſtrange words, I ask'd *Amphisbeton* what they did contain. He ſaid, moſt learned expoſitions of *Hierographon*; and

a Labour in vain.
b A Judge of Trifles.
c A Contradicter.
d One given to Controverſie.

e Controverſie about words.

Holy Writ.

and that he had heard men ſay, that thoſe which made them had gathered all the hard words out of it to expound the eaſie, and put in ſome of their own more hard then any that they found there; whereupon they were grown at laſt ſo obſcure, that he verily believed if thoſe which wrote that book ſhould riſe from the dead, they would not be able to underſtand them. I ask'd him what they were good for. He proteſted he could not tell: but as far as he could gueſs, they were good for nothing but to make differences amongſt honeſt men, to puzzle Truth, and to inable men in the opinion of the wiſe to talk extraordinary nonſenſe, and to preſent words ſo ſubtiliz'd that they are paſt the underſtanding of their Auditors; and that he had obſerv'd one ſtrange quality in them, which was, that they did uſually reflect ſuch an amuſement upon thoſe that ſpoke them, that they did not underſtand their own talk. Sure then, replied I, it was great pity that the *Ægyptians* of old wanted theſe Books, they would have ſaved them the labour of inventing *Hieroglyphicks*; for theſe uncouth forms of Speech would have ſufficiently preſerv'd their Myſteries from the contempt of Vulgar Underſtandings.

I ask'd him the uſe of thoſe divers Rows of ſeats. He ſaid, ſince that was the Room where the chief buſineſs of the Houſe was managed, they were appointed to receive the Citizens of *Agazelus*, without whoſe grave deliberation nothing was determined: though he had obſerv'd that after many daies buſily employed in ſerious debates, and ſometimes in hot conteſts, for the moſt part their work was as far from a concluſion as at the beginning; and that after a years Conſultation, matters were ſo ineffectually toſs'd from one ſide to the other, that they ſeem'd to weave *Penelope's* web; and that from this *fruitleſs iſſue* of *much toyl*, the Houſe was called * *Matæoponus*. * *Labour in vain.*

Sure, ſaid *Urania*, interrupting his Diſcourſe, you make me think of a Mine in † *Amphilogia* which is haunted with a Company of buſie Spirits, which ſeem to reſort thither with deſire of employment, and work with ſuch diligence as if they had been hired for daily labourers. The poor Miners at firſt were glad of ſuch help: for when they look'd upon them, they ſeem'd to dig up their Ore, to ſeparate it from the Earth, to melt it into uſual form; but when they were gone, they found nothing done for all the great ſtir and ſhow of Labour. You could not have found a fitter Compariſon, ſaid *Ontagathus*, to have repreſented the buſie Vanity of theſe idle attempts. † *Ambiguity of ſpeech.*

I remember that I ſtood once not far from the Door, and a ſudden knock made me turn about to know who it was that demanded entrance. Sundry people of ſtern gravity came in; and when two Ladies that were in the rear were about to enter, || *Antilegon* forbad them. They were modeſt, and would not intrude, but quietly retir'd. I whiſper'd *Antilegon* in the ear to know their names; and he told me one was call'd * *Alethea*, the other † *Charinda*. An ingenuous perſon of good note having taken notice of *Antilegon's* refuſal to let them in, made a complaint of the Incivility, and ſaid, that diſintereſted people could not but ſuſpect that ſome unworthy actions were to be perform'd amongſt thoſe who admitted many that would without doubt have been deſervedly ſtopp'd, both upon a ſcrutiny of Knowledge and Goodneſs, and yet excluded two Ladies of known Wiſdom and exemplary Charity. An angry man of the Company replyed, that *Alethea* might come in if ſhe would; he knew no body that deſired her to be kept out; and mov'd that ſhe might be ſent for. || *A Contradicter.* * *Truth.* † *Charity.*

The reſt conſenting to the motion, *Amphisbeton* went for her. She was utterly unwilling to go in without her ſiſter *Charinda*, and ask'd if ſhe might not take her in. I have no order for that, ſaid * *Amphisbeton*; but ſhe may ſtay here a while, and ſee if you can procure her leave. Go, ſiſter, ſaid *Charinda*, I will expect your return, which I am affraid will be too ſpeedy. When ſhe was enter'd, they were in a hot diſpute, and though they had ſent for her, never took any notice of her coming: ſo ſhe ſtay'd in the crowd without any obſervance, each Diſputant eying his Oppoſite more than her, though ſhe was in the middle between them; and as the parties grew warmer, they joſtled her from one ſide to the other, after ſuch a rude manner, that her being there was a little to her content. And at length being troubled with their quarrelſomneſs and wearied with noiſe, ſhe quitted the Room, no body ſo much as deſiring her to ſtay. By which I perceiv'd, that though they had ſent for her in a Complement, and pretended to deſire nothing ſo much as her company, yet that her room was as acceptable, and that they were as much pleas'd with a diſputation concerning her as the enjoyment of her preſence. She and *Charinda* walk'd together into the cool Grove of † *Heſychia*, which borders upon *Theoprepia*.

One given to controverſie.

† *Quietneſs.*

After ſhe was gone, they continued the noiſe, rubbing their ears and talking with ſuch eager loudneſs that it was hardly ſufferable: they were not aſhamed to ſpeak all at once; though that Cuſtom is ſo barbarous that it is deſpis'd by the wild *Indians*: yet having a good mind to ſee the end, I held out, ſuppoſing that ſuch Violence would not laſt long.

As I look'd about, I ſaw many little doors in the wall of the Room, much like to Sally-ports. For what ſerve theſe, ſaid I, good *Antilegon*? You muſt know, ſaid he, that theſe Doors are of great uſe for the more quiet departure of the Aſſembly; for many times thoſe who come in all together at that great Gate, do ſo fall out before they have done talking, that they will not go forth with ſuch as came in with them, and each having a private Key to thoſe little Doors, one goeth this way, and another that.

Amongſt other things I perceiv'd alſo that each party (for the * *Agazelians* were divided into many Factions) had a Desk by themſelves, and a Scribe which attended diligently with pen and paper: I gueſs'd, it was becauſe they did ſo highly value the diſcourſes which were made, that they would not permit any Syllable of a word to be loſt. No, ſaid *Antilegon*: each ſide makes uſe of theſe to note all the ſuſpicious words of their oppoſite party, and every Saying that is capable of miſconſtruction; that by theſe, when they have put them together in a Satyrical Paſquil, they may render the party odious, againſt whoſe opinions they have entertain'd diſlike. For each ſide doth write, as well as ſpeak, againſt another, and this at ſuch a rate, that when they have once differ'd, they make it impoſſible to agree again. When they cannot bring their Antagoniſts to their Opinion, they count it Religion to diſgrace their party; and if they know any evil of their Perſons, they refer it wholly to their Principles, though their own Sect hath the ſame and other faults: and if any evil thing follow from their Opinion, though at the diſtance of ſeven Conſequences well ſtretch'd upon the rack of Cenſure, they faſten it upon the Conſcience of their Opponent, though he underſtand no coherence between his Opinion and their Deductions, and doth ſo really abhor ſuch Concluſions as they make, that if he could think they did follow from what he holds, he would renounce his Aſſertions.

* *Zelots.*

When the Diſputation was ended, each Chieftain had his diſtinct herd ſtanding as near the door as they could get; and when they appear'd, they all applauded their own Champions, whom they ſuppos'd Conquerors; and ſo triumph'd before they were ſure of a Victory, with as much diſcretion and no leſs noiſe than if the multitude had conſiſted of adverſe flocks of angred Geeſe.

When *Ontagathus* had gone thus far, they were come near to *Matæoponus*, which upon their approach began a Verification of his Story; for they were accoſted with a prodigious noiſe, infinite numbers of *Agazelians* thronging together to be made partakers of the din. The preſs was ſo great that *Bentivolio* and his Companions could not get into the new-built *Logomachia*; only whilſt they ſtood in the Court they perceiv'd an older houſe where there was more free acceſs, and thither they went, thinking to repoſe themſelves a while after their long walk. It was not ſo much frequented, becauſe at that time the *Agazelians* ears did itch more after new Controverſies. But when they were enter'd, they perceiv'd that no place is void of diſputation in *Agazelus*; for four Grave perſons, call'd *Bellarmo, Therulus, Lucanius,* and *Erotidius*, had been a good while in a ſharp conteſt about divers matters wherein they differ'd; and as they came in, *Bellarmo* was telling a ſtrange ſtory of * *Anaxanacton*, a great King, and he particularly extoll'd his magnificence for a Royal feaſt which he made for his Subjects; and making a relation of the variety of Diſhes, amongſt other things he ſaid, He gave them his own Fleſh for Meat, and in ſtead of Wine pour'd forth his Blood into golden Bowles. Then he prais'd the inimitableneſs of his Love, that would feed the bodies of his Subjects with his own. Perceiving that his Companions did ſcarce believe him, That you may know, quoth he, how he did ſuch a wonderful thing, I will acquaint you with a rare Myſtery. By an unſpeakable way which he had, when the Bread and Wine were put upon the Table, he would convert them into the ſubſtance of his own Body and Blood, and yet they could not perceive but the Bread and Wine retain'd their former nature, for they had the ſame Taſte, Colour, and Shape, and yet there was no ſuch thing upon the Board; for what remain'd was only the Accidents of Bread and Wine, preſerv'd ſtill in being by an Omnipotent power without their Subjects, and had the ſame colour to ſee to, and the ſame power to nouriſh ſuch as did eat and drink, as if they had ſtill been join'd to their proper ſubſtance, though that was conveyed away inviſibly. So that though it be a ſtrange thing, yet I may tell you it for a Truth, That the King ſate at the Table in his Chair, at the ſame time when he was in the mouths of ſome and the hands of others that feaſted with him. And I have heard that though his Subjects are ſcattered through large Dominions, yet he can after the formentioned manner feaſt them all at once, and be preſent with them all, though they be ſeparated from one another by the diſtance of many thouſand miles, whilſt they all eat him at the ſame moment of time.

Labour in vain.

* *King of Kings.*

At theſe words *Therulus*, who ſate not far from him, replyed, You are ſomething out in your Story, *Bellarmo*; for the King you talk of did not convey away the meat and drink of his Gueſts, as you ſay, and by way of Tranſubſtantiation convert them into his own Fleſh and Blood, but united himſelf with their Bread and Wine: And while he was ſo corporally mix'd with their Meat and Drink, they did eat and drink the King and his Meat both together. This I know, for I have been feaſted at his Table a

hundred times; and ſuch as cannot ſee how this ſhould be, were either never at his houſe, or elſe are as blind as a ſtone.

Upon this *Lucanius* grew a little angry, and ſaid, For my part I cannot ſee it, yet I have been there many times, and I believe as oft as any in this Company; and I thank God I am not ſo blind, but I can read a Book, which I have heard you both acknowledge for a true Record of that Story; and by what I find there I am forc'd to deny credit to your Report, For it ſaith, That *Anaxanaction* went to Heaven long ago, and at his Aſcenſion declar'd that he would not return till the Reſtauration of all things, which is not only not paſt, but, as I fear, a great way off. Were you at ſupper in Heaven, *Bellarmo*, or you *Therulus*? Did either of you ſee his Subjects cut that Glorified Body in bits? But that it cannot poſſibly be true, that the Bread and Wine are chang'd into the Body and Blood of the King by any Corporal Metamorphoſis, is manifeſt in that the hallowed Bread and Wine, of which you affirm ſuch incredible things, will grow mouldy and ſowre; which are things impoſſible to be attributed to *Anaxanaction*'s condition, who ſince his reception into Heaven, is according to the moſt perfect ſenſe in a ſtate of Incorruptibility.

Bellarmo and *Therulus* were ſo offended with theſe words, that they roſe up in a great paſſion, and would needs be gone: But *Erotidius* prayed them to have patience till he alſo declar'd his opinion; unto which with much ado they conſented, and ſate down again: whereupon *Erotidius* began after this manner; *Bellarmo*, you and *Therulus* have related ſtrange things, which amaz'd me to hear, and I underſtand that you have told theſe ſtories formerly in divers Companies; but, I fear, much to the diſhonour of *Anaxanaction*. For whilſt you report ſuch impoſſible things, you tempt people to doubt whether ever there was any ſuch King, or whether he made any Feaſt at all; becauſe they are ſure he could make no ſuch as you mention'd, the thing being in its nature impoſſible. Some body hath extreamly abuſed you, to make you eſteem it for an Excellency in his Religion to be fill'd with Opinions which are contrary to common ſenſe; and to introduce a ſuitable Faith, which commends its worth from a power of believing ſuch Doctrines as contradict the Principles of Natural Reaſon, which God hath planted in our Souls; unleſs God ſhould be thought to deſign the extirpation of the Roots which he hath ſet. If you put ſuch monſtrous Aſſertions into Religion, men will be apt to take it for an old wives tale, or a fabulous Superſtition invented by brain-ſick men; and thoſe that are initiated into your myſteries being taught to believe any thing, will as eaſily believe nothing; and by being religious after this faſhion, will be effectually diſpoſed to Atheiſm: for when they examine their Faith, they will find that in truth they only believe for fear, or profeſs that they do for worldly regards, but that they have no reaſon for what they hold. Ingenuous men are govern'd by the Divine Light which ſhines in their Souls, by which they know that God cannot do that which implies a Contradiction; and upon the ſame ground they aſſure themſelves that there was never any ſuch Feaſt. You affirm unreaſonably that the Body of your King, which is but One, may be in divers places at once; that it may be a thouſand miles remov'd from me, and yet but the diſtance of a hand-breadth at the ſame time; and ſo you make the ſame diſtance greater and leſs than it ſelf. For if he be corporally preſent with me at his Feaſt, and after the ſame manner with another at a thouſand miles diſtance from me, the ſame Longitude will be ſhorter than it ſelf. You deny not, but his

Body

Body is in Heaven, and you affirm it to be in a Chappel upon Earth at the ſame time: ſo that if you draw a line from the ſame point of my Hand to the ſame point of the King's Body, which is the ſame line, becauſe it is a ſtraight line between the ſame terms, the diſtance will be but a yard long, and yet reach many hundreds of miles: which is a plain Contradiction. Your Monſter hath another Head alſo no leſs deformed than this; for your Tranſubſtantiation doth ſuppoſe one Body may penetrate another, when as all the world have confeſs'd it to be the nature of Bodily ſubſtance to be Impenetrable; and ever ſince that Propriety was ſtamp'd upon its Eſſence by the Creator, each material Subſtance doth ſtoutly and irreſiſtibly keep it ſelf from being penetrated by another. So that whilſt you report that the Viands were tranſubſtantiated into the Fleſh and Blood of your King, you would make people believe that either he had no true Body when he made that Feaſt, or at leaſt that he hath not now. You ſay, to make the wonder the greater, That the whole Maſs of your King's Blood is in each drop of Wine, and that every Crum of Bread is converted into the whole Body; not one Crum into the head, and another into the feet; and ſo the Whole is thruſt into every Part: which doth neceſſarily infer a Penetration of Matter; which can no more reaſonably be affirm'd than Contradictions can poſſibly be reconcil'd.

Therefore, Gentlemen, ſince our Maſter's Body is in Heaven, and that he hath told us he will not return to Earth till he come to reſtore this miſerable world, and hath appointed us to commemorate the love of his death by the renewal of his holy Feaſt, where each diſh is a Symbol of better things then any fleſhly eye can ſee; let us receive the benefits of his Divine Preſence by an humble Faith, without this quarrelſome diſpute for the bold determination of the manner of his being there. So ſhall we, who are now divided by that which was appointed to unite us, become again a holy *Synaxis*, and in ſtead of offering a ridiculous Sacrifice we ſhall celebrate an acceptable *Eucharist*.

When *Erotidius* had ſate down, *Lucanius* roſe up with an intention to ſpeak further concerning *Erotidius* his Arguments; but *Therulus* netled with the former diſcourſe prevented him, ſaying, Hold thy tongue, Vain Man, thou wilt conſent to his ſilly talk: doſt thou not ſee him ſo ignorant of the Nature of Faith that he will not believe Contradictions? After thoſe words he went out of the Room, ſaying, I will talk no more with ſuch Aſſes.

Bellarmo took the opportunity to wave an anſwer with pretence of great wrath, and went away to the chief Governour of * *Exoſemnon*, to give him an account of what had paſs'd. How he reported the diſcourſe I know not, but in recompence of his ill-beſtow'd Zeal in ſuch a pitiful cauſe he received a Red Hat.

* *A ſtate outwardly venerable.*

As ſoon as they were gone, *Erotidius* gueſſing *Lucanius* to be inwardly vex'd, as far as outward Looks are ſignifications of the Mind, ask'd him the reaſon of thoſe immoral paſſions which had been entertain'd that day by ſuch as boaſt themſelves to be Chriſtians, and look down from the high battlements of Spirituality, as they call it, upon the Holineſs of Morality, as a poor low thing; pretending their own more rais'd ſpirit tranſcendently to contain whatſoever is good in it, as the Reaſonable Soul doth the Senſitive Faculties: adding withall, that ſuch irregular expreſſions would not be kept ſecret, but be improv'd to the greateſt diſgrace, whilſt they were divulg'd by ſuch adverſaries as they had, who were not ſo heedleſs as not to make uſe of ſuch fair pretences of accuſation. To

this

this *Lucanius* anſwer'd, not without a fretful peeviſhneſs, that he underſtood no great reaſon for ſuch carriage, only he knew that by a juſt, though moſt diſmal Judgment they were predeſtinated to theſe diſtempers: ſo riſing up with that cholerick haſte that he overturn'd his Chair, he went away. *Erotidius* ſitting ſtill in a poſture of extream grief, pull'd his hat over his eyes and wept heartily, whilſt the tears ran down both his cheeks ſo faſt as if each tear had been purſued by his fellow, and that one eye vied drops with the other.

Urania taking notice of his paſſion, came near and demanded the reaſon of his ſorrow. Alas, Madam, ſaid *Erotidius*, I would gladly with theſe waters quench the unchriſtian heats which you ſaw juſt now kindled, and to theſe tears I would willingly add my Blood, if by that I could waſh away the guilt of theſe foul diſtempers. Come *Erotidius*, ſaid *Urania*, grieve no more, you have done your beſt: be patient till they repent of their follies. Come along with me, and I will carry you where you ſhall hear other matters diſcours'd after another manner. Now ſhe intended to conduct him with her Company to [a] *Theoprepia*, into the ſweet vales of [b] *Sophroſyne*, where divers Virtuoſo's did daily meet, and with moſt excellent Underſtanding diſcourſe upon the moſt profitable things knowable.

a *The Divine ſtate.*
b *Temperance.*

As they were leaving the Room, a company of illiterate fellows, but more fierce than the former, would needs renew the Diſputation; and one that thought himſelf the wiſeſt among them, earneſtly deſired that the Argument of their diſcourſe might be [c] *Kiskildrivium.* They brutiſhly agreed, being much taken with the wonderful ſound of the word. It coſt them much time to know from what Language it was derived, but at laſt they concluded it to be of *Roman* pedigree; and when they had been long in enquiry after the ſignification of it, one of them recollecting his memory, told them, it was Tranſubſtantiation. I do not believe that, ſaid another: for notwithſtanding our talk all this while, I am confident that *Kiskildrivium* is an inſignificant Term. So it is, quoth the other, but no more then Tranſubſtantiation, for they both ſignifie nothing. Upon this they reſolv'd to diſpute no more upon that ſubject, having heard it exploded but a little before.

c *A word which ſignifies nothing.*

After this they quarrell'd a good while one with another about the choice of ſome Queſtion to diſpute of: but coming to no agreement, they reſolv'd to diſpute of nothing, and ſo went away all together to [d] *Logomachia*.

d *Contention about words.*

This meeting being thus diſſolv'd, *Urania* and her Company withdrew alſo; and as they went by the door which leads into *Logomachia*, they found that entrance was now very eaſie: for a great part of the company being wearied with an Expectation, of whoſe effect they at laſt deſpair'd, were gone away; only the Grandees which were Leaders in ſeveral points of Controverſie remain'd, and ſuch little parties as had reſign'd themſelves to the ſoveraignty of their Dictates. Towards the upper end of the Room in three ſelect Chairs more high then the reſt ſate [e] *Aganacton*, [f] *Polymachus* and [g] *Dyſareſtus*, for they had no ſmall Authority in *Agazelus*. [h] *Antinomus* and [i] *Hypernephelus* ſate by the Table: over againſt them ſate a proud Fellow with a *Sadduces* Coat on; as they were muſing who it ſhould be, one pointing to him ſaid to his Companion, That Atheiſt is [k] *Agerochus*. A little below him ſate a frantick Enthuſiaſt, call'd [l] *Magicus*, and [m] *Melancholicus* lean'd upon the back of his Chair. Towards the lower

e *One that is Angry.*
f *One much given to contention.*
g *One hard to be pleaſed.*
h *An irregular perſon.*
i *One who ſpeaks lofty nonſenſe.*
k *An inſolent perſon.*
l *A Sorcerer.*
m *An hypocondriack.*

lower end ſtood an empty Chair; and as * *Alazon* and † *Deiſidæmon* were ſcuffling for it, a bold fellow of a ſimple viſage with his eyes ſunk under a great forehead, call'd || *Ignaro*, poſſeſs'd himſelf of it to their great diſcontent. As they were diſcourſing, a humorous fellow, called * *Heauto*, made a great diſturbance to their affairs; his manner was to walk up and down amongſt the company, to hug himſelf, to talk of himſelf and to himſelf. A ſober man, diſpleas'd with his impertinencies, demanded of him what he ſought there. He ſaid, *Himſelf.* He ask'd the reaſon of his troubleſomneſs to the meeting. He ſaid, *Himſelf.* Whilſt ſome that minded not the Myſtery of his folly fell a laughing, he moved the company that the arrogant fool might be put out of the Room; alleadging that there was but ſmall hopes of doing any thing whilſt he ſtayed, and that when they were freed from the hindrance of his clamorous noiſe, they might the better hear one another, and more quietly bring their buſineſſes to ſome good concluſion. It was wonderful with what loud eagerneſs the company anſwer'd, No, No; Let him alone, he ſhall not be turn'd out, we can bear with his follies well enough, we have been us'd to them. Whereupon he being much pleas'd that the company had voted his ſtay, began to be more quiet.

* *A Boaſter.*
† *A ſuperſtitious man.*
|| *An ignorant perſon*
* *One all for himſelf.*

Upon one ſide of the Room, where was a crowd of buſie Talkers, they ſaw one in the form of a Shepheard, clad in a white Mantle, put on ſo handſomely, that many were much delighted with looking upon him; but he was another kind of thing then that of which he made ſhow of, his name was *Lucifer*. *Urania* jogg'd *Bentivolio* to take notice of his carriage; for though he demean'd himſelf with a great deal of wary cunning, yet ſometimes he could not chuſe but diſcover himſelf: for when *Magicus* was talking of ſome great Prophet lately ſent from Heaven, that was, as he ſaid, above *Chriſt Jeſus*, and who was the only *Comforter*; or when any of * *Kenepiſtis* magnified a vain Faith, and reproached Morality as a poor heatheniſh Vanity, he would encourage them. When † *Agerochus* provok'd the company to anger with bitter words, and undertook afterwards to prove that it was impoſſible that there ſhould ever be agreement in the Church, they perceiv'd him to laugh. But when any vertuous man who loved peace adviſ'd the rigid to Moderation, ſhow'd the inconveniencies of an uncharitable ſpirit, or deſir'd them to lay aſide conceitedneſs, and to order * *Heauto* to withdraw, he expreſs'd an extream Diſcontent in his looks.

* *Vain Faith.*
† *An inſolent perſon.*
* *A ſelfiſh Fellow.*

Things were managed in ſuch a confuſ'd manner, that any body ventur'd in amongſt them, many which had nothing to do, and ſome who went only to do hurt, and (which was ſtrange) [a] *Miaſmaſarkus* and [b] *Pneumatodes* were eſpied there, but they ſhrowded themſelves under the Patronage of [c] *Antinomus* and [d] *Agerochus*.

Before I go any further to tell what happen'd at this meeting, it will not be amiſs to ſet down a ſhort ſtory which [e] *Ontagathus* told to *Urania* the night before at the houſe of [f] *Philoxenus* concerning [g] *Aganacton*, [h] *Polymachus* and [i] *Dyſareſtus*. They are, ſaid *Ontagathus*, perſons of no mean eſteem for Religion, and have expreſs'd ſuch a zeal for their particular Opinions, that they have not refuſ'd to fight for them, each of them ſtriving with their greateſt force to bring the other two into obedience to their Sentiments, and as they had the advantage of the upper ground, they threw thoſe which would not ſubmit to their Conſtitutions into great affliction: but they defended themſelves from the imputation of cruelty for ſo doing, by

a *Fleſhly defilement.*
b *And ſpiritual.*
c *An irregular man.*
d *A proud perſon.*
e *A truly good man.*
f *A friend to ſtrangers.*
g *One that is angry.*
h *One much given to controverſie.*
i *One hard to be pleaſed.*

by ſaying that the chaſtiſements which they appointed were only godly perſecutions and wholſome corrections, very needful to reduce diſobedient people to their duty; and that they did not puniſh after that faſhion which the wicked uſe, when they kill one another, becauſe they had a charitable intention in their ſevereſt caſtigations. But as far as any by-ſtander could perceive, whatever the Intents were, the Actions were miſchievous, and utterly unbecoming the very pretence of true Religion, which as it contains a moſt excellent love of God, ſo it never leaves out a great Charity to all our neighbours.

** One that is angry.*
† The ſtate of Emulation.

* *Aganacton* was firſt deputed the chief Governour of † *Agazelus*; but he executed his Office with ſuch Rigor, that he ruin'd poor men for a word, and made people Offenders for ſuch trifles as were not to be regarded by a prudent Governor. Though many of his wiſer Friends adviſ'd him to the contrary, knowing that a good Governour ſhould neither multiply unneceſſary Laws, nor inflict ſuch ſore puniſhments for ſmall Faults, that the ſeverity bears no proportion with the guilt. A poor man was once required to come before him, who was unwilling to go, not that he thought himſelf guilty of any Fault, but becauſe he could ill ſpare the time from his labour, upon which he and his Family ſubſiſted: but being compell'd to make his appearance, he deſired to know his Charge. They anſwer'd, he was ſent for becauſe he had prophanely digg'd his ground and ſow'd it upon *Aſſumption-day*. When he ask'd what *Aſſumption*, they told him that of our *Lady*; and when the ignorant man demanded, what *Lady?* they angrily replyed, *The bleſſed Virgin*. I cry you mercy, ſaid the poor man, for my Ignorance of that *Aſſumption*, and I hope it is very pardonable, for I could never meet with that Story in a holy Book which I have at home, where they ſay all good things are recorded: but I honour the Virgin-mother, whom all Generations do juſtly call *Bleſſed*, and I know that ſhe is ſo full of Grace and gentle Goodneſs, that ſhe doth not deſire a poor man to worſhip her with a Sacrifice made of his Childrens bread, or that any body ſhould die of hunger for her ſake. Thereupon he pray'd them to diſmiſs him, for that he had at home a ſick Wife and five ſmall Children, and if he ſhould do no work that day, they could eat nothing at night. Notwithſtanding this fair plea, after many reproachful words, they to'd him he ſhould pay ten ſhillings for his offence, or elſe go to Priſon. Then I muſt go to Priſon, quoth the poor man, for I am not able to pay half of ten ſhillings. According to their word they committed him, that by his Example others might underſtand what they were to Expect if they offended in like manner.

|| One much given to controverſie.
** One hard to be pleaſed.*
† Hot-ſpirits.

Amongſt others || *Polymachus* and * *Dyſareſtus* were puniſh'd, becauſe they did not comply with *Aganacton*'s Rules, and alſo by their Example and Arguments diſſwaded many † *Agazelians* from their Obedience. But *Aganacton* at length growing very weak by reaſon of a violent ſickneſs which ſeiz'd upon him, *Polymachus* was put into his Room; which was brought to paſs by the importunate Interceſſions of the people: for *Polymachus* had ſo frequently declaimed againſt *Aganacton*'s fierceneſs, that they made no doubt but he would expreſs extraordinary meekneſs; and they ſeeing *Aganacton* low and feeble, made uſe of the opportunity to advance *Polymachus* to the Government; which he had not managed very long, but they plainly perceiv'd how ſtrong a Tentation great Power is to mortal men, how hard it is for ſuch as rule to do right in all things, how unanſwerable men are unto their promiſes when they are chang'd from

from an adverſe condition to one more proſperous, and how apt they are to diſturb others when they think themſelves ſecure, and to ſlight the Comforts of ſuch as were the Inſtruments of their advancement, if they do not humour them afterward with all poſſible ſubmiſſions. *Polymachus* began to beſtir himſelf, and conſign'd his friends to all preferments: he was hard to *Aganacton*'s Officers, and diſpoſſeſs'd moſt of them, to bring his own Relations into their places. He put alſo no ſmall affronts upon *Dyſareſtus*, and at laſt ſign'd an order for his baniſhment. But as *Dyſareſtus* was upon his journey towards the Sea-ſhore, he met a Troop of the *Agazelian* Horſe, and made known his Caſe to the Captain, by a full relation of his ſufferings under *Polymachus*: whereupon the Captain, *Centaurus* by name, commanded his men to lay hold upon *Polymachus* his Officers, and taking *Dyſareſtus* back with him to *Polymachus*, he upbraided him with many diſgraceful inſtances of his ill management of affairs, and particularly reprov'd him for his cruel carriage towards *Dyſareſtus* and his friends; and told him that for the time to come he muſt deport himſelf more gently, and for a ſecurity of doing no future harm he ſhould take *Dyſareſtus* into the partnerſhip of his Government. Unto this *Polymachus* was forced to give an unwilling conſent, for as matters ſtood then he could not help it. The power being thus divided between *Polymachus* and *Dyſareſtus*, they order'd things ſo, that either party thought themſelves well appayed, for they enjoy'd quietneſs and preferment, but they both ſlighted *Aganacton*, ſcarce ever viſited him in his ſickneſs, and long'd for his death. It is a hard matter for ſuch as have govern'd others to learn Obedience themſelves. *Aganacton*'s ſickneſs continued upon him, and his friends alſo by a paſſionate ſympathy with his diſtreſſes were brought very low: but they ſuffer'd not alone, for divers things happen'd which occaſion'd *Polymachus* and *Dyſareſtus* to diſagree; and their parties, being much divided according to the Intereſt of their Leaders, did much miſchief to each other.

Thus much of *Ontagathus* his ſtory I thought good to inſert, becauſe it makes known ſome of thoſe reaſons which occaſion'd the diſtractions of *Agazelus*, which were now grown to that height, that their once flouriſhing Society wither'd into little Factions, and inſtead of the happineſs of mutual love, they had now an Union only in common Afflictions and the diſſatisfactions of an unſetled condition.

A wiſe man who had obſerv'd the Riſe and Progreſs of their Troubles to depend in a great part upon a ſpirit of Uncharitableneſs, pray'd them that they would ſo far reſent the miſery of their preſent condition as to enquire into the poſſibilities of Recovery; and ſince they ſaw the dangers of their diſagreement, to think ſpeedily of terms of Accommodation.

Though they were unwilling to hear of Accommodation, every one being much indiſpos'd to bate any thing of his Self-will and Idiopathies; yet being gall'd with many ill Effects of their Diſſentions, they were perſwaded by the Reaſons and Authority of one generally eſteem'd a very Wiſe man, to try if they could come towards each other in nearer diſtances. And this occaſion'd the meeting of which I have made mention already: but what ſmall hopes of ſucceſs were at this time produc'd was too apparent by the unfriendly manner of their converſe.

Among ſeveral things, too many to be here inſerted, one was very obſervable, that though they had all one common pretence of Appeal to an Authentick Record call'd *Jus Divinum*, for putting an end to their Controverſies, which was therefore plac'd in the midſt over the Table; yet it

was upon the top of ſuch a high Pole, that none of them could eaſily reach it: whereupon each party did very rudely throw their Bibles at it to bring it down to their own ſide; by which violence they did often give unhandſome blows to their Oppoſites, which uſually occaſioned ſo much anger, that after they had ſate together a long while, they parted with much more hatred then they met. It being impoſſible to bring good affairs to any ſucceſs when they are manag'd without Prudence and Charity.

When they had jangled a good while according to the forementioned diſorders, and were all going to riſe in a great fume, *Bentivolio* deſired ſome of the chief Diſputants, that they would have the goodneſs to receive a few words from one who was ſorry for their diviſions, and did hope that he might ſhow them a way to make up their uncomfortable breaches. The motion was acceptable, becauſe they were now even wearied out with diſcord: and having demanded his Name, when they underſtood it was *Bentivolio*, they were extreamly pleas'd, having heard of him often, but never ſeen him before. They received in a good part a confirmation of what was reported concerning him, from the Grace of his Speech, and the Lovelineſs of his Countenance, and earneſtly deſired him to make them happy with his ſeaſonable Advice, if he had any Remedy for ſuch a deplorable Condition. *Bentivolio* anſwer'd, That however it ſhould ſucceed, he would ſhow the reality of his good-will: but he judg'd it neceſſary before he went further, to have ſome private Conference with *Aganacton*, *Polymachus* and *Dyſareſtus*, and that the multitude ſhould be diſmiſs'd for the preſent, and receive intelligence of their Diſcourſes at the next meeting. The Company tired out with fruitleſs attendance, conſented to the propoſal, eſpecially ſince they were to underſtand things another time.

As they began to withdraw, *Bentivolio* ſnatch'd *Lucifer*'s ſtaffe out of his hand, and drove him out of the Room; and as he went forth he took *Magicus* along with him.

* *Miaſmaſarkus*, and † *Pneumatodes* fearing the ſame Fate, ran away with ſuch a frightful haſte that every one took notice of them, which made their Patrons bluſh; and one of them holding *Antinomus* by the right hand, and the other by the left, they hurried him along for company.

* *Fleſhly.* † *Spiritual Defilement.*

Then he deſired that || *Heauto* might be given in charge to one * *Autoparnes* to be Kept in ſafe Cuſtody till the next meeting; at which they ſhould hear ſuch a Bill read againſt him as would procure him ſhame and puniſhment.

|| *Selfiſh perſon.* * *Self denial.*

He bade them ſend † *Hypernephelus* home with a guide, and appoint || *Ananephon* with a ſharp raſor to ſhave off the wild hairs that grew round about his Crown, and to apply ſome Remedy which ſettles the Brains, and frees the Fancy from arrogant Conceits, and makes ordinary men unapt to dream that they are the Saviours of Mankind, or to deſire to be worſhipp'd with *Hoſanna*'s, or to think that they are the Judges of the World, come to pronounce the laſt Sentence. He order'd that *Melancholicus* ſhould take a luſty doſe of *Hellebore* to purge diſcontented humors. Upon this *Hypernephelus* and *Melancholicus* wept bitterly, and pray'd him for pity ſake not to take notice what Mad-men ſay in their Fits, nor to impute the faults of their diſtemper'd Heads to the choice of a wicked Will. To which *Bentivolio* anſwer'd, that they ſhould do well to follow the forementioned directions, and perfect their Repentance.

† *One that talks huge Nonſenſe.* || *One who returns to ſobriety, and ſound mind.*

When

When one had pull'd *Ignaro* out of his Chair, he bade them throw him out of the Room; but firſt adviſ'd him to go to School with little boys of his own ſize of Underſtanding, and charg'd him, as he would not ſuffer ſuch puniſhment and worſe, that he ſhould not venture into that Company any more. When *Alazon* heard theſe words, he ſneak'd away.

Bentivolio was not willing to take any notice of * *Agerochus*; for he ſcorn'd all advice, though he extreamly wanted it; but becauſe of his intollerable Arrogance he thought it requiſite to give him a few reproofs. *Agerochus*, ſaid *Bentivolio*, you might do well to learn ſo much Ingenuity as to think that others may poſſibly underſtand ſenſe as well as your ſelf. Leave off your deſign to make the World believe Contradictions or Nothing, for you will loſe your labour. Be content that ſome things are in their own natures Right and others Wrong without your appointment. Repent that you have endeavoured to chaſe Faith out of the Societies of men, and to baniſh Honeſty out of the World, by making your Books baſe pleas for Hypocriſie and Villany. Let Almighty God be a Spirit, becauſe he hath told us that he is ſo; and except him from the foolery of your determination, That whatſoever is not a Body is nothing. Put not the Soveraign Lord of the World to ſo much unworthy trouble, as to ask leave of his Subjects that the Commands which he hath given them may be obligatory. Take heed leſt for thoſe rude affronts you have put upon Religion, the people do not juſtly call you, The Northern Antichriſt. Read the four Evangeliſts ſometimes, and having ſet a Deaths-head before you, meditate upon the Reaſonableneſs of the laſt Judgment. Take down the ſwollen ſails of your Windmill; and when you are grown ſober, you ſhall have leave to write one Book more, but with this Condition, that you do recant all the reſt. *Agerochus* was ſo mad that any body durſt offer to teach him, that he went away with ſuch expreſſions of ſcorn, that he ſufficiently ſignified that he judg'd none in that Company worthy to learn of him.

* *An inſolent perſon.*

The Room being freed from the tumultuous multitude, *Bentivolio*, deſiring his Fellow-travellers to ſit down, accoſted *Aganacton*, *Polymachus* and *Dyſareſtus* with his wonted civility; and having crav'd leave to ask them a Queſtion or two, he firſt demanded, If any of them had ever been ſick. They all anſwer'd, *Yes.* I got a fall, ſaid *Aganacton*, with running too faſt: I ſcarce ever went abroad ſince, only by the help of a Horſe-litter I came to this meeting in hope to find ſome cure, of which I ſhould be ſorry to be diſappointed. I could wiſh with all my heart, ſaid *Polymachus*, that you had us'd a ſofter pace; for when you ran ſo faſt I was weak, and could not get out of your way, but you trod ſo hard upon my breaſt, that you ſtruck almoſt all the breath out of my body, and made me labour under a difficulty of ſpeaking for a great while after. I, ſaid *Dyſareſtus*, was Sea-ſick once. *Bentivolio* ask'd them further, If they had not ſome thoughts of their Sins in their Sickneſs, and if they did not entertain ſome purpoſes of amending their Errors, if they ſhould obtain their former health. They all ſaid, *Yes.*

Bentivolio giving them thanks for the freedom of their Converſe, told them, Gentlemen, you are upon a fair way of recovery, and two of you ſeem to have regain'd more health then *Aganacton*. When you come to your perfect ſtrength, make good the promiſes of your ſickneſs. Take heed of relapſing into a diſeaſe which is Epidemical to your Country, and doth ſo infeeble mens minds, that they know not when they are well, and doth

ſometimes ſo inrage them, that they do not think themſelves well unleſs they ſee others ill; which is a helliſh kind of Diſtemper. I have heard that you, *Polymachus*, was much offended when *Aganacton* was ſick of this diſeaſe, and would not quietly enjoy his own liberty until he had depriv'd you of yours; and yet you and *Dyſareſtus* having gotten power into your hands, would not let him enjoy his. You pronounc'd your ſelf in the right, and eſteem'd that a ſufficient warrant for your peace, when *Aganacton* condemn'd you for Error; and now you will not give him that leave to judge for himſelf, which you took before. He thinks he is in the right, and you ſay, you know you are not in the wrong: you may be miſtaken; you ſee the Confidence of the Perſon is no ſure proof of the truth of the Opinion. Each of you is as confident as the other, and if one believe any one of you, two of you are deceived. But ſuppoſe you be not miſtaken, will you proſecute another for not knowing ſo much as you do? And if you ſay he may know if he will, or he doth know, but he is obſtinate; If that be a good plea, could not *Aganacton* have juſtly made uſe of it againſt you when you were the ſufferers, and complain'd of your uſage as injuſt? You ought to have ſo much Charity, as to be willing to grant that to others which in times of neceſſity you ask'd for your ſelves. Take heed of Violence, Friends, and prefer the ſafety of all before a hazardous venture of what you have, and may comfortably keep, for the unrighteous acquiſt of more then is your due. Thoſe are mad people who when they are fallen out, will rather kill one another then be parted.

Concerning Forms of words be not too troubleſome. You have a Book at home which is half Hebrew, half Greek; make that the Confeſſion of your Faith. Be not imperious in impoſing your Interpretations of doubtful Expreſſions upon ſuch as underſtand them not. When you have a mind to be zealous, expreſs your Heat in thoſe famous and undoubted Inſtances of Goodneſs, True Piety, Charity, Righteouſneſs and ſober Prudence, which are written in your Book with great Letters. I had almoſt forgotten * *Heauto*, who ſtands committed Priſoner to † *Autoparnes*; it is fit, that he ſhould never be releas'd. To manifeſt the Juſtice of ſuch a ſharp Cenſure, he gave them a Liſt of ſuch horrid Accuſations, that they were very unwilling to read them.

* *A man all for himſelf.*
† *Self-denial.*

Here *Bentivolio* ended his Diſcourſe, entreating them to receive favourably what he had propounded with a ſincere regard to their Happineſs. They gave him thanks for his Good-will, and promis'd to take his Advice into their ſerious conſideration. The day being far ſpent, *Bentivolio* took his leave of them, and accompanied *Urania* and *Panaretus* unto the Houſe of the moſt courteous || *Philoxenus*.

|| *A Lover of Strangers.*

THE

THE FOURTH BOOK: OR, THEOPREPIA.

A divine ſtate, or a ſtate worthy of God.

AS a Traveller, after he hath ſojourned a good while in a forreign Country, doth naturally deſire to return to his Native ſoil; and when he finds parts abroad far inferior to the reports which made him travail, the Air being unhealthful, or the Manners of the people unſuitable to his Diſpoſition, and that the diverſions of the place do make no conſiderable Compenſation for his Patience; he grows weary of his ſtay, heightens the value of his Home by every inconvenience of his abſence, and quickens his deſires of departure proportionably: So it was with *Bentivolio* and his Companions; for though they never eſteem'd the Countries through which they paſs'd as good as *Theoprepia*, yet they had now found them ſo much worſe then their Expectation, that their longer continuance in them grew tedious, and they fancied nothing but a ſafe return as the Price and Conſolation of their weariſome Pilgrimage.

A friend to ſtrangers. *A truly good man.*

Philoxenus and *Ontagathus* had ſo ordered their affairs, that they were ready to go along with them; of which their gueſts were not a little glad, for they had found ſuch Truth of Love and Reality of Goodneſs in them both, that they thought it impoſſible to have better Company.

Ontagathus

[a] *The ſtate of Hypocriſie.*
[b] *Mire.*
[c] *Pride of heart.*
[d] *Strife.*
[e] *One who conquers in fight.*
[f] *A Tempter.*

Ontagathus was their Guide through that part of [a] *Vanaſembla* where they were to go; for he knew the Country, and conducted them by a direct Path, which leaving the muddy Lake call'd [b] *Borborus* upon one hand, and the high Rokcs of [c] *Hypſicardion* upon the other, leads ſtrait forward into *Theoprepia.* After they had travail'd ſome hours with ſuch a pace as is proper for a Journey, they came to the Top of a riſing ground, from whence they had a fair Proſpect into a pleaſant Dale call'd *The Valley of* [d] *Agon*; and there they were accoſted with ſuch a ſight as ſtruck them with great admiration. It was an encounter between a ſprightly Youth call'd [e] *Nicomachus*, and one [f] *Piraſtes*, whoſe looks were more courteous than his intentions, as appear'd by the effects of his converſe.

[g] *Vertue. Here begins a diſcourſe concerning the conflict of the ſoul with vice.*
[h] *Sloth.*
[i] *That which is preſent.*
[k] *Appetite.*

Nicomachus had deſign'd a journey into *Theoprepia* the Higher, where the beautiful [g] *Arete* dwelt, upon whom he had beſtow'd his affections ſo entirely, that it was truly reported of him that he loved nothing but her. *Piraſtes* having underſtood his purpoſe, reſolv'd to do his utmoſt to hinder the execution of it. He had three Kinſwomen, which though they were ſo inferior to the incomparable *Arete*, that all their Beauties put together would not make ſo much as a fit reſemblance of her leaſt Excellencies, yet he would needs think them all worthy of *Nicomachus* his affections: and he was ſo indifferent in his deſires as to any one of the Three, that he had commanded them all to do their beſt to procure his Love, imagining to himſelf abundance of pleaſure if any of them could prevail. Their Names were [h] *Narke*, [i] *Paruſa* and [k] *Orexis*. *Piraſtes* was more willing to hinder this Journey, becauſe he was afraid that if *Nicomachus* had once ſeen *Theoprepia*, he ſhould never be able to perſwade him back to *Vanaſembla.* He endeavour'd to deterr him from his undertaking by many miſrepreſentations of the Country, which he made the moſt unlovely part of the world: and finding that courſe unſucceſsful, (for *Nicomachus* was not fooliſhly credulous,) and knowing that he could not force him to go back with him by a compulſive power, (for *Nicomachus* was ſo ſtrong, that none might conſtrain him to any thing againſt his will,) therefore he procured theſe three Girls to aſſiſt him with their devices. They had provided themſelves with many Charms, and were willing to do any thing for *Piraſtes*, both becauſe their hopes did much depend upon him, and becauſe he gave them good rewards for their ſervice; and he was as willing to imploy them, becauſe they had often ſerv'd him with good ſucceſs: and indeed they were ſo skilful in their Art, that if the perſon whom they aſſaulted did not very well know his way, and had not ſet a firm reſolution to keep it, they would inveigle him back again. They gave ſuch proof of their power upon *Nicomachus*, which ſhow'd they were no Punies; though being overmatch'd with an unequal Combatant, it prov'd ineffectual. If one have a watchful Mind, a true Faith, and an upright Heart free from Hypocriſie, they can do nothing.

[l] *Care.*

Narke had a box of Sweet Powder, which being caſt into the air produc'd ſuch an intoxicating perfume, that ſuch as took in the ſent thereof were apt preſently to fall aſleep. There is no Antidote againſt it but an excellent ſort of Sneezing-powder call'd [l] *Meleta* which doth utterly fruſtrate its force. She had alſo divers Gall-traps in her hand, which ſhe us'd to throw in narrow paſſages of the way. They were Balls ſet round with ſuch ſharp pricks, that thoſe which were deſtitute of juſt preparations for their journey, and were not guarded with a reſolv'd Patience, were

were not able to go over them. She did uſe alſo to meet paſſengers upon the Rode, and tell them ſtrange ſtories of Lions and Bears, which ſhe affirm'd to be in the way; and of deſperate Hills which could not be climb'd without peril of breaking ones neck; and of impaſſable Boggs in ſeveral places which ſeem'd to be firm ground: by which means ſhe did often ſo enfeeble the minds of ſimple people, that they would return with her, who made them a prey to *Piraſtes*, in whoſe Caſtle they were kept Priſoners. For her fair pretences were ſo inwardly malicious, that though ſhe could conquer none but ſuch as fooliſhly yielded themſelves up to her allurements, ſhe alwaies undid the ſelf-taken Captives.

When ſhe perceiv'd that theſe and ſuch like Charms would not prevail upon *Nicomachus*, who had arm'd himſelf for greater Aſſaults, ſhe call'd to her Companion * *Paruſa* for aſſiſtance; who came forth with a ſplendid Coronet upon her head, a golden Hook in her Hand, and a basket of *Atalanta*'s Apples upon her Arm, and attempted *Nicomachus* with much entreaty to accept of a Civility which many that paſs'd that way did not refuſe, which was only to divert himſelf a while at her houſe, which was in ſight upon the Edge of a Hill joyning to the Valley of † *Agon*. * *Nicomachus* with many thank's wav'd her offer, alledging that he had not travail'd ſo far as to need a Bait, and that he had ſo far to go, that he could not ſtay to accept of it; and therefore deſired her that in ſtead of offering a Courteſie ſhe would not do him a Hindrance. Alas, Sir, quoth ſhe, you need not make ſuch haſte: peradventure the place whether you are going will not give you ſuch welcome as I ſhall. It is not fit, replied *Nicomachus*, to undervalue the favour which I cannot accept, by comparing it with others: The Country whether I am going ſhall content me with the meaneſt welcome: If I can but arrive ſafe to it, I ſeek no more. It ſeems then you have heard great matters concerning it, quoth *Paruſa*. I have, ſaid *Nicomachus*. To which *Paruſa* anſwer'd, I ſee a ſmall Evidence of Truth, will content a man of an eaſie Faith. The Reports concerning that *Theoprepia* are ſo different, and the Excellencies of it are ſo weekly aſſured by any that I have heard talk of it, that for my own part I wonder any wiſe man ſhould ever move a ſtep out of this pleaſant place upon ſuch uncertain informations. I perceive you are a pretender to Vertue, and a rival Lover of the Lady *Arete*, which makes you ſo ſqueamiſh to receive the entertainments which I offer; and according to the guiſe of your Partners, you think your ſelves oblig'd for her ſake to abandon this preſent World, and then preſume that you have done ſuch a great matter, that you ſhall not fail to be rewarded for it in *Theoprepia*.

* Preſent Pleaſure.

† Strife.

* One that overcomes in fight.

Some of your Faction are ſo high-minded, that they applaud their Felicity in the Love of *Arete* with arrogant words, and dote ſo much upon her Perſon, that they will make laviſh proteſtations that they care for no Portion. This they may the better ſay, becauſe ſhe hath but little. But if ſhe were accompanied with a great Dowry, they pretend it would not make her more lovely to them; and therefore ſlighting ſuch common Motives, as they call them, they avow that he is no true lover of *Arete*, who needs ſuch poor Incentives of his affection, and that Love which doth deſire any Addition with her is not ſo generous as to become her Suitors. For my own part I wonder at their ſtupidity, that they ſhould talk of not loving that which makes their Miſtreſs more deſirable, and that they ſhould not underſtand the folly of their affectionate Temper: for though,

like fire, it may ſhine bright for a while, yet it muſt needs go out, ſince they reject the fewel which ſhould ſupply it with new Vigour. But others which have ſeen this youthful heat evaporate, being made more wary by their Experience, ſay, that though * *Arete*'s perſon is as amiable as any Creature can be, yet ſhe was never ſo deſpis'd by her Father as to be denied a Portion, and that it is ſuch, as only *Arete* is worthy of it. But when thoſe which do not underſtand that ſhe hath any at all demand what it is, they ſay it is moſt in Reverſion: and when they are ask'd, where it lies, they reply, in *Theoprepia*; not in this World, though that is all they ever ſaw, but in another, of which they give ſuch an imperfect account, that I think this ſort of Wooers is almoſt as ſilly as thoſe which would make us believe that they love *Arete* without a Portion, ſince they know not what it is, nor underſtand that ſhe hath any at all, but by hearſay.

* *Vertue.*

As ſhe was going to ſay more, Anger began to ſparkle in the eyes of the good † *Nicomachus*, hearing *Theoprepia* blaſphem'd, and the Noble *Arete* diſhonourably repreſented; and he ſtop'd her with this ſmart Reply. Hold thy tongue, prophane Nymph: thou haſt ſaid nothing but what I can diſprove, neither haſt thou offer'd any thing but what I know to be a Vanity. I have had experience of the falſhood of all Senſible things: they make a great Show indeed, and promiſe largely; but they have ſtill made ſuch untrue performances, that I will never truſt them any more. And though you cenſure it as an Abſurdity in thoſe that pretend to love *Arete* for her perſon, and think you have found a groſs Soleciſm in their Affections; alas! you do but ſhew your own Ignorance: For, is not Beauty lovely in it ſelf? Are not all fair things, by the nature of their Being, amiable? You may as well uſe other words, and ſay that Lovelineſs is not amiable. That Vertue which you diſparage is the Beauty of the Soul, and hath an Eſſential Pulchritude in its Conſtitution, without any reference to any thing but it ſelf; as the natural unlovelineſs of Bodily deformity is acknowledged not to depend upon external appurtenances. But you would teach Nature ſome new Leſſons, and have it work upon new Principles, and make us believe that a perſon of incomparable Beauty doth not rationally move any affection in the beholders, till they have enquir'd whether her Handſomneſs be accompanied with an equal Fortune. Away with your groſs Ignorance. If one haply fall into the converſes of a Wiſe and Vertuous man, who, concealing his name, doth by prudent Diſcourſes and good Actions ſhew the Excellency of his Accompliſhments; you would not have us ſet any value upon his worth in this ſimple Conſideration, till we be aſſured that he is one of the richeſt men in the Country where he dwells. I wonder you had not made ſome ſcruple alſo about the Parentage of the Divine *Arete*. But as it is a known Truth that ſhe is nobly deſcended; ſo if it were doubted, the unparallel'd graces which ſhine in her Compoſition would give a clear Evidence of her Original. She is of ſuch an Excellent Underſtanding, noble Diſpoſition, and alwaies converſant in ſuch honourable Actions, that ſhe is admired by all but ſuch as never knew her. But becauſe ſhe ſhould not be diſeſteem'd in the world for want of ſuch an Appendage as a Portion, her Father hath endow'd her above any other of his Children: for they, have but an Annuity out of his Eſtate for life, or ſome ſmall Penſion determinable upon the exſpiration of a few years; but her's is an Immortal Inheritance, exceeding the reſt both in Value and Duration; which he beſtow'd ſo liberally upon

† *A Conqueror in fight.*

her

her, becauſe he perceiv'd ſhe was moſt worthy of it, and would improve it to the beſt uſes. This Eſtate you depreſs under the diſgraceful term of an uncertain Reverſion, not knowing that her great Fortunes are proportion'd to the vaſt meaſures of her Father's riches, and the extent of his ſingular Affection towards her.

The Uncertainty which you objected, I ſuppoſe you refer either to the Value of her Eſtate, or the truth of her Title. As to the Title, he which never did nor ever could deceive, promiſed it to her by word of mouth, and before he died ſet it down in his *Will*, which he ſeal'd before many honourable Witneſſes with his own Blood. As concerning the Value of the Eſtate, he declar'd thus much to her, that it was ſo great, that if it ſhould be reported to her, ſhe had not a ſufficient underſtanding till ſhe ſhould come to her full age to comprehend it. Which Infiniteneſs of Worth not drawn into a particular relation muſt needs tranſcend any little inheritance circumſcrib'd with narrow inſtances, and bounded with the ſmall dimenſions of our ſhort apprehenſions. It is fit it ſhould be Eternal, becauſe * *Arete* is Immortal. What ſhould one that is made to live for ever do with a periſhable Eſtate? She hath enough in preſent poſſeſſion to keep her whilſt ſhe is in her Non-age, ſutable to her Birth and Quality: for her allowance is ſo vaſt that no Princes upon Earth equals it. How ſhall I reckon the particulars that conſtitute her preſent Felicity? Peace of Soul, Harmony with Nature, Improvement of Mind, Beautiful Health, true Honour, ſolid Joyes, Freedom from Error, Converſe with her Father in the other world by Letters, frequent Tokens ſent by Angelical Meſſengers, Liberty of Spirit, Contempt of Mortality, and ſuch like.

* *Vertue.*

Though her Father would not give a perfect Inventory of her Future Eſtate, there was great reaſon for that, though you do not underſtand it; for by this means he hath prudently conſulted for his Daughters Honour. If he had fully reveal'd the riches of her Fortune, every baſe-ſpirited perſon would have made love to her, and ſhe ſhould have wanted a Tryal of her Suitors Ingenuity. Such would then have pretended that they could love none but her, who now can love any that hath wealth and worldly Quality: nay peradventure ſome would have courted her that are ſo cheaply conſtituted, that they would think themſelves highly honoured by a ſmile from thee, *Paruſa*, who haſt nothing but an Eſtate for life, and that of ſo ſmall value, that I think a man of a very ordinary Judgement may eaſily find reaſons enow to deſpiſe it. It was fit that ſuch as wooe *Arete* ſhould bring noble Affections, and thoſe they do ſomething diſcover by making love to a Virgin of a conceal'd Dowry: which was never hid to cheat any true Lover, but to keep off falſe Diſſemblers. He who ſhall be ſo happy as to enjoy her, will find himſelf ſo well contented with the Experiment of what was promiſed, that the Expectation of her future Revenues will not be troubleſome; and it will pleaſe him alſo to ſee himſelf made more acceptable to *Arete* and her Father, by the proof which they have receiv'd of his ingenuous Affections.

Upon this Reply [a] *Paruſa* bluſh'd and retired; and [b] *Piraſtes*, in a great fear leſt his project ſhould utterly fail, came forth of a Thicket of Myrtles, where he lay in Ambuſh to ſee how things would go, and, if need were, to ſuccour the weakneſs of his Complices. He accoſted *Nicomachus* with a Speech fram'd to expreſs a mixture of Love and Anger: he began thus; In ſooth, young man, your preſence would make one think you more

a *Preſent good.*
b *The tempter.*

civil than your actions do allow you to be. You ſeem to be careful of Vertue, and yet you underſtand the nature of it ſo little, that you make no ſcruple of doing Wrong. Though you would make us believe that you are one of the Sons of Wiſdom, yet I ſee you have need ſtill to unlearn your Folly. You abandon your own Good, and cannot but be unreaſonable in what you deſign, ſince you have not the uſe of that moſt famous principle of Nature, *Self-love*. What Right will you perform to others, who have no charity for your ſelf? You pretend that you ought to love thoſe which hate you, and yet hate thoſe that love you. But though you take a pride in loving your Enemies, and count it the Top of Perfections, yet what need you multiply your Enemies, by expreſſing your Incivility? You have enough already: or ſince you boaſt of loving thoſe which do not love you, do you make that a diſpenſation for your ſlighting of thoſe that do? What? have you abandon'd your faithful ſervant *Orexis*? She was, as you know, committed to your care by her Parents, who believing the truth of that great reſpect which you often expreſs'd for her, durſt have truſted her very life in the pleaſure of your Will. You ſaid, ſhe ſhould be as dear to you as you are to your ſelf. You did ſometimes manifeſt a great regard of your promiſe, and ſeem'd to employ much care for her Welfare: and becauſe her Eſtate was often troubled with litigious Controverſies, when any of her concernments were under queſtion, you would get leave to be Arbitrator of the difference, by promiſes of an impartial Sentence; but for the moſt part gave the Verdict for her, whatever Reaſon ſaid to the contrary. What hath chang'd your mind? Hath ſhe offended you? or is the Offence ſo great that it may not be pardoned? If you would not forgive it, could you not have order'd a more moderate puniſhment than to baniſh her from your company? which you muſt needs acknowledge to be Cruelty, ſince you know that ſhe will die if ſhe be caſt out of your Favour. I met her the other day in a moſt miſerable plight, and ſhe did not ſtick to complain of you; which ſhe would not have done, but that you had pitifully neglected her, and that ſhe hath no hope of redreſs but from the ſame hand that inflicted the harm. See what an unjuſt love you beſtow upon that * *Arete*, which makes you thus unmerciful to every body elſe!

** Natural Appetite.*

** Vertue.*

By that time he had ſaid this, [a] *Orexis*, who underſtood her time, appear'd, but to the great grief of *Nicomachus*; for [b] *Piraſtes* his talk, and the preſence of *Orexis* did work upon him ſo powerfully, as if they had been within his heart, and turn'd his affections about with as much eaſe, as if they had got into their hand that Helm of the Soul by which Nature ſtears what courſe ſhe pleaſes. Having hearken'd a little longer to their diſcourſes, which were made up of intreaties to ſtay preſented by *Orexis*, and reaſons to diſſwade his going forward urg'd by *Piraſtes*, pull'd by [a] *Paruſa*, clogg'd by [b] *Narke*, and hindred by them all, he ſtood affected with ſuch contrary motions, as we ſee expreſs'd upon the balance of a pair of Scales when by a violent blow it is made to waver this way and that. Diverſity of cunning ſtories began to work upon his Credulity; falſe repreſentations of things dazell'd his eyes, and intricate queſtions made him doubt the reaſonableneſs of his Reſolutions; plain things involv'd with perplex'd Circumſtances enfeebl'd his choice; and, in ſhort, he was brought to that paſs, that he began to diſpute with himſelf whether he ſhould go forward or backward: and thus he ſtood a while, taking time to pauſe upon his thoughts, but ſore diſtreſs'd with the difficulties of contrary perſwaſions.

a Natural Appetite.
b The tempter.

a Preſent pleaſure.
b Sloth.

* *Piraſtes*

*Piraſtes ſeeing his charms begin to work, thought it great Imprudence *The Tempter.
to neglect ſo happy an Opportunity to perfect what he had begun, and ſaid;
Nicomachus, you ſee how you are afflicted with the change of your Affecti-
ons: what can you expect but a worſe concluſion of theſe diſaſtrous begin-
nings? your affection to * Arete is too exceſſive; Vertue conſiſts in the Mean *Vertue.
between two Extremes: Your Immoderation is irregular, your Violence
unnatural. You blow the coals of your love ſo fiercely, that though you
make the flame more ſcorching for a while, yet it will make it go ſooner out.
Love leſs, and you will love better and longer. You love Arete unvertu-
ouſly. But it may be you are willing enough to retune, but for the ſhame
of Apoſtaſie. That fear is needleſs: who ſhall reproach you for coming back,
but ſuch as peradventure have not gone ſo far themſelves? Say that † Orexis † Appetite.
and I compell'd you to return. All men will pardon a Fault which they ſee
to be ſo natural, that it is in a manner neceſſary. Prove to all that cenſure
this action, that it was impoſſible to go forward over ſo many hinderan-
ces as lay in the way; and then they will confeſs, it was no Sin to come
back.

Here I muſt needs take notice of an Accident which was very wonderful.
Bentivolio and thoſe which were with him obſerv'd that all the while Nico-
machus kept on his pace towards Theoprepia, he ſeem'd to be cloath'd with a
garment of Light, and his words ſeem'd to be pointed with ſharp rayes, as
he ſpoke to [a] Narke and [b] Paruſa in the beginning of the Conflict; but that [a] Sloth.
now one ſide of him was grown dark, and that he made ſuch a kind of [b] Preſent plea-
ſhow as the Moon doth when one half is eclips'd. Upon which ſight ſure.
Urania, gueſſing the true reaſon of this change, expreſs'd the Compaſſions
which ſhe had for one whoſe caſe ſhe judg'd very pitiful, in theſe words;
Yon young man ſeems to be agitated with the Viciſſitudes of Rational
and Senſitive Appetites: and I am affraid that the choice of Vertue is
dull'd in his Soul by the force of Tentation, and that he inclines too
much towards the ſolicitation of his worſe part. God grant that he do
not believe the falſe Tempter, and that he which now ſtands ſtill, do not
go back with thoſe Traitors, but return ſpeedily to himſelf and Theo-
prepia.

She had ſcarce finiſh'd the words of her ſhort Prayer for Nichomachus,
which the reſt of the Travailers accompanied with their Hearts, but they ſaw
the Light environ him round about again; of which they were very glad,
not doubting but God had heard their Prayer, and ſav'd the Tempted
Paſſenger. Then he began to talk again, having recover'd his courage, after
this manner, (which I will ſet down; and if I forget ſome of his words
yet I am ſure I do not injure the ſenſe of his Reply.) Piraſtes, are you
ſo vex'd with the Imprudence of your Fault and the miſery into which
your Sin hath thrown you, that you envie all that ſtand in the Happi-
neſs of that Grace which God hath beſtow'd upon them? Are you ſo evil,
that you are offended becauſe God is good? Will the multitude of Com-
panions, whom you draw into your Pit, alleviate the Torments which
you ſuffer there? Are you ſo maliciouſly deviliſh as to make ſport with
the Infelicities of others, which are in a great meaſure due to your
Faults? But though you are ſo ill-minded, you ſhall not make a prey of
me. Doth not humane nature miſcarry too eaſily of it ſelf through Igno-
rance or Incogitancy, and doth it not go aſtray faſt enough through falſe
Opinions, unleſs you hurry it on by your provocations? But how noble
you are in your Proffers! Would you conſign me for a Companion of that

ſleepy Hagg, *Narke*? or, ſince ſhe will not give content, muſt *Paruſa* be her Second? No, *Paruſa*, I have receiv'd a glaſs from *Theoprepia*, by which I can ſee beyond the preſentneſs of this world. And for this * *Orexis* which you talk of ſo paſſionately, did I ever take her otherwiſe than as ſhe was commended for a faithful ſervant? or did I deprive her of that Office in my houſe, till ſhe quarrel'd with the Loves which I had entertain'd for * *Arete*, and declar'd that ſhe highly ſcorn'd her for a Miſtreſs? It's true, I often took her part, defended her concernments, and made my Judgment give way to her Deſires; but I will do ſo no more: a former Miſtake is no preſcription for future Errours. She hath reveal'd her infidelity by many abuſes; and I have no reaſon to truſt one that hath often deceiv'd me. I endeavour to love my Enemies; but not in ſuch inſtances as to make me Enemy and Traitor to my ſelf. I could never be quiet for her unreaſonable demands: She is not to be ſatisfied with granting, but denying her immodeſt cravings. I will never receive her again, but upon her promiſe to recant her Arrogance, and to ſubmit her ſelf in all duty to *Arete*, whom upon her knees ſhe ſhall ask forgiveneſs before ſhe be pardoned.

* *Appetite.*

* *Vertue.*

But what do I talk thus long with ſuch as you are? Away * *Piraſtes*; do not think that I am ignorant who you are. Retire and hide thy ſhame in the darkneſs of thy Infernal Grott. Crooked Serpent, doſt thou think by ſubtile arguments to wind me out of my way to Bleſſednes? Thy Perſwaſions are not forcible: Thy Fraud is very eaſily diſcovered. Doſt thou teach me the way to hate by remitting my preſent affection? and endeavoureſt to put me into a ſuſpition of loving one too much whom I am ſure that I can never love enough? I need not fear exceſs in Affection, when the Object makes it impoſſible; except I chuſe falſe inſtances, or uſe due expreſſions indiſcreetly: for then I ſhall love my Happineſs with all my Heart, but not with all my Mind; and ſo in ſtead of the whole, by dividing my ſelf fondly I ſhall give but half, and ſo offer to the God of Love an Unreaſonable Sacrifice. But I muſt be moderate in my Affections, leſt I exceed (forſooth) that Mediocrity in which the nature of Vertue, is founded. You are very Philoſophical, *Piraſtes*; and I grant that Vertue is ſometimes beſet with enemies on both ſides, and that it is a fault if the Soul reſtrain not the ardencies of affection, becauſe many times the Object upon which they are beſtow'd is not worthy of them. But it is a falſe Rule, if it be univerſally applied; for it holds not in reſpect of God, who is the Principal Object of Love: and how much he abhors a Lukewarm Temper you have heard before now. It is Vertue it ſelf to exalt our love to the higheſt degree when God is Object; and it is moſt prudent to affect him with exceſs of paſſion, becauſe that Intenſion is but proportionable to his unmeaſurable Goodneſs. Shall I think thoſe contracted affections worthy of my Beſt Good, which I may beſtow lawfully upon every Token that I receive from him? Are ſome lame Velleities a vertuous purſuit of the Chief Good? or, Is it enough to have begun to love him whom we are to love eternally? will the treading a few ſteps countervail for perſeverance in our journey to our laſt and beſt Home? Thou wouldeſt have me ſo ſottiſh as to think I had finiſh'd my journey, becauſe I have gone part of my way. What elſe can it mean that I ſhould ſeek comfort in a vain return, becauſe I have gone farther than others? Should I remit my affection, that I might take breath and deliberate fooliſhly about ſo great a neceſſity as my Salvation, which is the Beſt Good of which I am capable?

* *The tempter.*

capable? As wiſely might one ask advice, whether it be Prudence to endeavour to be Happy. And ſince the Goodneſs of my Creator hath made Felicity attainable, ſhall I beſtow no other exerciſe of my Will upon it, than upon ſome Good which is impoſſible? For that alſo I may deſire with the imperfect action of a weak Velleity. No, [a] *Piraſtes*, [b] *Theoprepia* is my Happineſs; and ſince it is deſign'd for me, I will not reſt till I come to it.

a *The Tempter.* b *The Divine State.*

Since thou didſt talk ſomething to little purpoſe concerning the ſhame of returning, I will take a ſlight notice of thoſe words. What? doſt thou conceive that I would moſt willingly be miſerable, but for the diſgrace of Apoſtaſie? and wouldſt thou have me take off that, by pleading the Compulſion of external Force? No, *Piraſtes*, that will not do it. Why ſhouldſt thou endeavour to make me give credit to that which thou doſt not believe thy ſelf? I am of that Conſtitution which my Maker hath plac'd above the juriſdiction of Compulſion, and thou doſt know it: I deſire not to be miſerable, though my unhappineſs ſhould not be joyn'd with my fault; but ſince I am free from Conſtraint, I cannot be undone but by my own Will. Shall I call that by the falſe name of Compulſion, when I conſent to the deſign, and make my bodily powers contribute to its execution? My action in the Return would not be involuntary, unleſs thou didſt carry me away upon thy back; nor then neither, if I were willing to be ſo carryed.

The Difficulties of Tentation, which thou didſt alſo mention, leaving no ſtone untur'd where thou haſt any hope to find a means of my harm, are of no ſuch efficacy with me; for though they grow much ſtronger by their Sympathies with my Fleſhly Appetite, yet they are not of that force either to excuſe Vice or make Vertue unattainable, but are appointed for another more excellent End. What? doth Tentation take a man from himſelf? Or doth that which heightens the price of Vertue, and aſſures and encreaſeth the Reward, diſannul our Duty? What is Vertue good for but to raiſe our lower inclinations, and to overcome the evil ſpirit which domineers over this wicked world? What ſerves our Underſtanding for, but to diſcover the fallacy of worſe ſatisfactions, & to make them unlegible, when by comparing them with others it doth ſhow that they are manifeſtly prejudicial? Is not our Will a Rational Appetite given us to preponderate our powers to ſuch actions as Reaſon pronounceth good? And though ſome ſlight inconvenience may accompany the Good which Reaſon propounds, and ſome Benefit may be joyn'd with the Ill which the Appetite deſires; yet, Is not the leſs ill of the two a great good in reſpect of the other? and ſhall I not form my choice accordingly? I know it is natural to gratifie the Body, for which thou haſt made ſo many Orations; and I do it when its demands are reaſonable, and when I do not ſee great reaſon for the contrary: but it muſt never be done to the prejudice of the Soul. Whoſe Will ſhall be perform'd? that of the Maſter or the Servant? Why doſt thou, by the help of *Orexis*, endeavour to impreſs upon my Mind ſuch a fair repreſentation of fleſhly Objects, and to obſcure the beautiful Image of Vertue? My fix'd *Will* ſhall purſue its love, and excite my *Mind* to reaſſume the Contemplation of true Goodneſs; and to further my better ſort of affection with a clearer ſight of that which I cannot forget and be happy. I do not only foreſee the Excellent End of my deſigned journey, which moves my Will to undertake it; but I perceive alſo the meliority of my choice above all thy Contra-propoſals: and I will uſe the ſame Underſtanding to direct me how I may obtain my End, by which I am convinc'd it is neceſſary that I ſhould perſevere in the uſe of Means.

By

By this which I have ſaid thou ſeeſt of what inconſiderable oppoſition thoſe rubs are which thou haſt put in my way to make the paths of Vertue unpaſſable, & return to Vice excuſable. No, they make the choice of our duty more commendable, Obedience more noble, & the Reward proportionable. All Excellent things have difficulty annexed to them. It's a ſign of Strength, when a man is not overcome by ſuch things as of their own nature are apt to vanquiſh our reſiſtances. Do not think by the difficulty of ſome means to make me ſlight that which could never be eaſily attain'd. The Excellency of that End which I have propounded to my ſelf is ſo tranſcendent, that it ſweetens the moſt harſh Means, and makes any thing that doth further my deſign acceptable. I am not one of thoſe falſe Cowards, who when they are tempted think they are plac'd between a bare neceſſity of doing well and unconquerable allurements to do ill, & then cry out feebly, *If to ſin be ſweet, and not to ſin, neceſſary, why is Nature ſo imperfect as to diſobey the Law, or the Law ſo ſevere as to hurt Nature?* Away with this witty Hypocriſie. Shall a man eſteem his duty impoſſible, becauſe it is eaſie to ſin? Or can any think themſelves good, whilſt Vertue is unpleaſant? He is never neceſſitated to ſin who is alwaies aſſiſted by a divine Spirit; and a good mans temper is ſo form'd that nothing is ſo ſweet as obedience, to which Tryal is no Contradiction, but Evidence. The fire refines true Gold; but the metal which is diſcovered to be Braſs by the Furnace, was ſo before. It may be, ſuch counterfeit reaſons as you have alledged will paſs currently with ſuch as are deprav'd with habitual Sin, and have enſlav'd themſelves to irregular Paſſions; but to rectified Souls, which have always the moſt ſerene apprehenſion, it is in vain to offer Appearances for truth: For they will examine whether that which is call'd Good be True; and will try whether that which is commended for the Beſt, be ſo indeed; and will not judge of things as they are repreſented by the falſe light which Paſſion holds, or as they are coloured by Tentation. Be gone, Juggler, or elſe I will break all your falſe glaſſes: you ſhall not inſlave the Liberty of my Will to brutiſh Appetite: I will not for the vain jollity of ſoon-fading Pleaſures, loſe the ſprightly Temper of a holy Soul, nor be depriv'd of the true Joy of one that hath refus'd to ſin when it was pleaſant.

When *Nicomachus* had done ſpeaking, [a] *Piraſtes* vaniſh'd, [b] *Paruſa* turn'd away with great indignation, [c] *Narke* fell down in a ſwoon: and as *Nicomachus* went away, [d] *Orexis* follow'd him at ſome ſmall diſtance with a dejected countenance, intending, as ſhe afterward declared, to ſubmit her ſelf to the Lady [e] *Arete*.

a *The tempter.* b *Preſent pleaſure.* c *Sloth.* d *Appetite.* e *Vertue.*

Bentivolio and his fellow-travailers having patiently awaited the concluſion of the Combate, & much rejoycing at ſo happy an iſſue of a doubtful Tryal, made haſte after *Nicomachus*; and when they had overtaken him, congratulated the happy Victory which he had lately obtain'd; which they did the more Paſſionately, becauſe they had been ſpectators of the Fight. He return'd thanks to them after ſuch a manner as ſhow'd that his Triumph was only in God, to whoſe Grace he aſcribed his Conqueſt. They underſtanding his purpoſe for *Theoprepia*, gladly encreas'd their number with one more, whom they had good reaſon to admit for a fellow-Travailer. In a few hours they paſs'd the Valley of [a] *Agon*, and enter'd into the borders of [b] *Theoprepia*.

a *Strife.* b *The Divine State.*

When they had gone but a little way into the Country, they perceiv'd ſuch a change of the Soil and Air, that they ſeem'd to be come into another world. Though the ground was not high (for that part of the Country was call'd, The humble Valley of [c] *Tapinophroſyne*) yet it was not clouded with ſuch thick Foggs as infeſted [d] *Pammelæna*, and made it both dark and unhealthful. It was bleſt

c *Humility.* d *All dark.*

bleſt with a ſerene Air, ever free from Storms; neither was it troubled with the ſtifling heats of [e] *Agazelus*; but was ſweetned with freſh Breezes which came from thoſe healthful Hills which lay round about it. Though it was low, it was firm, and it had no Boggs. The Earth was wonderful fertile, being watered with many ſtreams which deſcended from a great common Spring, which by and by I ſhall have occaſion to deſcribe. As they ſate upon the green banks of a little Rivolet, and had refreſh'd themſelves with cryſtal liquor, *Nicomachus*, having firſt demanded leave, expreſs'd the joy of his late ſucceſs in a ſhort Song, whilſt the ſilver Brook did courteouſly accompany his voice with a purling noiſe, and ſupplied the want of a Through-Baſe with a kind of * *Hydraula*.

[e] *Full of emulation.*

* *A Water Inſtrument.*

I think it will not be amiſs to give a Character of the Inhabitants of [a] *Tapinophroſyne*; for by that the Reader will ſee that Pride is not in that eſteem every where which it hath unjuſtly gotten among us.

[a] *Humility.*

The character of Humility.

Theſe people were of a Modeſt Temper and diſcreet Carriage; they had a ſedate Calmneſs in their Spirits, & a ſolid Joy painted it ſelf with true colours in the lively chearfulneſs of their faces. They were ſo courteous to all, that one would think it to have been a Law of their Country to prefer all others to themſelves; for, when others were ſuch as they could not give them Pre-eminence in the eſtimations of ſevere Judgment, yet they would do it in Expreſſes of Affection and all offices of Love. The greateſt amongſt them were the moſt civil, not in word, but in deed; for it was a receiv'd Opinion with them, that, The more any Perſon is rais'd above others, the more he ought to ſtoop to do them good. They would perform the meaneſt ſervices for one another without grudging, nay, with that prompt affection, that one would have thought that of a Servant a chief Office among them. Though they do much undervalue ſuch Complements and reſpects as are made up only of words, yet they expreſs their heartineſs with all civility of language, and proportionable deportment. When they were demanded any thing concerning their Country, they gave ſuch anſwers as ſufficiently prov'd that they did not overvalue themſelves; and when others prais'd them for any thing, they would bluſh and utterly refuſe to ſpeak any more of that matter, and ſay that they could not receive that as their due which others gave them in courteſie. They never vainly boaſt of their Excellencies, or make a ſhow of them, as if they were going to ſell them, as ſome pufft ſpirits do. As it is criminal with them in the higheſt degree, to pretend to what they have not; ſo it is next to that, to praiſe themſelves for what they have. They wonder at the folly of thoſe who pleaſe themſelves with thoſe childiſh plumes and ſtraw-hats with which ordinary Pride doth adorn it ſelf; becauſe the inſtances have no worth in them: and they do alſo condemn the Pride of thoſe that are endow'd with truly-noble Gifts, becauſe Humility is a part of that Thankfulneſs which we owe for what we have receiv'd. They admire the ſtupidity of the *Stoicks*, who give no thanks but to themſelves for their Vertue, and aſcribe their Felicity to themſelves alone. They think, that ſince God hath made things worthy to be choſen, though a man doth freely ſelect them from others which are not ſo good; that a creature hath nothing to pride it ſelf in for that, but that God is more adorable, who could make ſuch an Excellent Creature: and ſince that acts not neither according to its nature, but as it is under the Aſſiſtance of his almighty Grace, the miſtaken reaſon of others Arrogance becomes to them a rare inſtrument of Humility. Though they perform ſome things that are worthy in themſelves, and make for the praiſe of him that deſerves all praiſe; they make no greater wonder at it,

than that the Streams do run into the Sea from whence they came. They count it but Juſtice to ſerve him who made them ſomething by his meer pleaſure. And when they have further'd any of his deſigns, they are glad becauſe they could have done nothing ſo good; but they count it Poverty of Soul to expect thanks of him, to whom we owe more then we can perform. This Temper makes them reſent their own Worth no more then if they had none; and they account it ſo much the greater a Favour from God, and Worth in them, if, when they have done well, they attribute nothing to themſelves.

Their external Garb was ſignificative of an inward Gravity: neither men, no nor women, nor young men dreſs'd themſelves as if they deſired to be valued for their apparel; for they cloath'd an inward worth with true Humility.

If any of them ſpied a Fault in another, he would be ſure to cover it till he could ſhow it to him in private, and then he would do it with ſo much ſweetneſs, that the Offender could ſcarce tell whether he was reproved or courted, and would receive the reproof with the ſame ſpirit of content, with which thoſe that cannot endure to hear of their Errors receive Flatteries.

In all theſe practiſes they keep ſuch an exact *Decorum* to all their Rules, that they carefully ſhun a baſe puſillanimity, and all ſordid ſubmiſſions of themſelves. Their chief Enemy is one [a] *Philautus*, who dwells not far off from them in a high rock in the Hills of [b] *Hypſicardion*, and he ſteals down ſometimes unawares: his deſign is to take Priſoners and carry them to his Den, of which he will tell ſtrange Stories, and magnifie his lofty Cell in which he overlooks their dirty Hutts, as he diſdainfully calls their lower houſes, and will make many praiſes of himſelf which are moſt of them Lies. If he prevail upon any of them, he commonly throws them over ſome precipice; but when they reject his Perſwaſions, and leave him to himſelf, he goes back afflicted with the greateſt ſhame imaginable.

[a] *A Lover of himſelf.*
[b] *A proud heart.*

Theſe courteous people conducted the Travailers to the Houſe of their chief Governour, whom they call'd * *Gnothiſauton*: His ſeat and garb was ſuch as became the Prince of Humility.

* *The knowledg of ones ſelf.*

He was at that time diſcourſing with two young men, who travailing towards *Theoprepia*, had loſt their way; one of them aiming at the higher part of the Country, had made more haſte than good ſpeed; and the other neglecting his directions, miſcarried fouly. Both of them having wandred a good while, for fear of perpetual erring, were come to be better inform'd by *Gnothiſauton*.

One was call'd [a] *Megalophron*, who, as he came from *Vanaſembla*, finding the way dirty which led towards, [b] *Borborus*, inclin'd ſo much to the other hand that he went up to the Top of *Hypſicardion*, never making queſtion but that the noble *Theoprepia* lay beyond the rais'd Height of thoſe lofty Hills: and as he follow'd the ſeveral turnings which winded about divers wayes upon the Mountains, he was ſo bewildred at laſt, that he knew not where he was, till he was come back to that part of [c] *Polyglottus* which is call'd [d] *Kenopiſtis*; where being much amaz'd at his miſtake, (for he had ſuch great thoughts of himſelf, that he preſum'd he could never have err'd,) he took the wiſeſt courſe to recover his loſs, which was, to mend his pace back again; and obſerving well where he loſt his way, he took better heed to eſcape a ſecond error, and ſo by good hap, though he was well tired, he came to *Gnothiſauton*, He could not but ſmile to ſee what a wild maze the young man had trod; and after a ſhort pauſe, he ask'd him what thoughts poſſeſs'd his mind upon the

[a] *One who hath great and proud thoughts.*
[b] *Dirt.*
[c] *Much tongue.*
[d] *Vain faith.*

Tops of * *Hypſicardion*. O, quoth *Megalophron*, I look'd down from that height with great ſcorn upon all the world, and did eaſily imagin that it was made for me: I thought that all men which I ſaw were but as Graſhoppers in reſpect of my Greatneſs, and I believed it was not amiſs if they did adore it: I imagin'd my ſelf far above the lower ſort of Stars, and kick'd the Clouds out of my way. But I confeſs as I wander'd here and there, I was almoſt ſtifled with the rank ſcent of a venemous Herb call'd * *Authades*, and I had like to have broke my neck divers times over abrupt precipices.

Pride of heart.

One that proudly humours himſelf.

Gnothiſauton deſired him to ſay no more: for by that which he had declar'd, he knew well enough what had ſeduc'd him; and taking him into an inner room, he ſet before him a large Glaſs, which ſhow'd him the intire proportion of his Body from head to foot, with a moſt true repreſentation of each part. Upon which *Megalophron* fell a weeping. What ail you? quoth a *Gnothiſauton*. Alas! quoth *Megalophron*, enough to make me weep, I ſee the face of my Nativity. I thought ſo, ſaid *Gnothiſauton*; my Glaſs doth preſent ſuch as look upon it with ſuch a reflexion of their natural Image, as will take down a higher Creſt than yours. Have you ſeen your Self indeed, and begin to know the frame of your conſtitution? Do you perceive that the Beauty which you ſo extremely admired was a borrowed thing? that you owe to another for your Being, and depend upon his pleaſure whether you ſhall be any thing or no the next moment? Do you mind that you were not the other day, and that you did lurk in the beggarly ſhades of Nothing amongſt the reſt of increated things, which durſt not ſhow their heads by reaſon of poverty and want of Being? You will not boaſt, if you believe that you receive what you are from the great Father of all things; nor aſpire to ſuch heights of Self-conceit, if you reflect upon the lowneſs of your Original. You know now by your own Experience, *Megalophron*, that ſuch as mount *Hypſicardion* with an arrogant Spirit, do but climb downward; and when they think that they have made a fair progreſs in Excellency, my Glaſs will convince them, that they have only encreas'd their imperfections.

a One who hath proud thoughts.

b Self knowledg.

But did you ſee nothing elſe in my Glaſs? quoth * *Gnothiſauton*. Yes that I did, ſaid *Megalophron*, and much more then I deſired. I ſaw my life pictur'd, and all the moſt remarkable paſſages of it ſo accurately pourtray'd, that the imperfections of all my actions ſeem'd to ſtare in my face. I thought as much, quoth *Gnothiſauton*; for this Glaſs doth not only ſerve the Eye, but the Memory: ſuch things as proud men, who will know nothing but good of themſelves, caſt into the pit of Oblivion; it awakens their memories, and recals, and makes them take more notice of their unworthy acts than when they firſt committed them. You ſee now that what you fooliſhly boaſted of is not your own, and what you are forc'd to own againſt your will proves your ſhame. And it is good reaſon that you ſhould bluſh in both reſpects, *Megalophron*, for you arrogated to your ſelf what was anothers, and would neither ſee your own faults, nor the Wrong which you offer'd to him who endowed you, by employing his Gifts contrary to his will. But ſince you are return'd to ingenuity, you are welcome to me, I will put you in your way again, and give you ſuch directions as ſhall ſerve you throughout your whole journey. I am not ſorry for your tears, ſince ſuch clouds do often riſe from the Salt ſea which afterward fall down in ſweet ſhowers. An excellent warineſs may grow from this Error, and true Prudence be more diligently ſought by you from the diſſatisfaction which you have experimented in this miſtake.

One who knows himſelf.

As *Gnothiſauton* was about to perfect his advices, he was forc'd to break off his talk in meer pity to * *Borborites*, for that was the other Wanderers name;

A dirty ſinner.

name; and ſeeing him dropping wet with water and mud, he aſk'd him how he came in that ſad caſe. I was travailing, quoth *Borborites*, towards *Theoprepia*, and kept my way till I met a Serpent, call'd * *Hyla*, in the Road; and I was ſo taken with the beauty of her Skin, the comelineſs of her Shape, and thoſe various forms into which ſhe would wind her ſelf, that I were very neer unto her; though I had good reaſon to have taken better heed, ſince I ſaw that ſhe did eat duſt, and went upon her belly. She taking the advantage of my heedleſneſs, twin'd her ſelf about one of my leggs, and then hiſs'd and pointed with her head which way ſhe would have me go; and for my life, I thought I could go no other. In a while I was come to the borders of the muddy Lake; and though I ſaw my danger, I could not but ſtep into the edges of it. But when I found my ſelf ready to ſink into the foul mire, I began to think that it was very probable, if I ſhould go a little further, I ſhould never come back; and thereupon I reſolv'd to return: but finding my ſelf diſabled ſo long as the Serpent inclaſp'd my leg, I laid hold of my Sword; and the wily Snake ſuſpected to what end I would draw it, unloos'd her ſelf, and crept away with as much haſte as I could deſire. I rejoyc'd at the flight of my enemy, but purſued her no further, not knowing but the falſe guide might yet ſerve me ſome treacherous trick, and repeated my way back with a ſpeedy pace; which having continued ſome hours, I arrived here, though in ſuch an unhandſome manner, that I am heartily aſham'd of my ſelf.

Bodily tentations.

Young man, quoth *Gnothiſauton*, who had well minded his diſcourſe, I would I had been acquainted with you ſooner, for I perceive you have been a great Stranger to your ſelf; I would have endeavour'd to have made you better known to one who is moſt concern'd not to be ignorant of you. It is no wonder that you were ſeduc'd by * *Hyla*, and that you are ſo beſmear'd with noiſome filth. It hath been your opinion a good while, that a man is only a living thing made of Blood and Earth kned together; you minded not that the Soul is not only capable of higher things than this world affords, but is utterly unſatisfied with the moſt honeſt of fleſhly delights, and therefore muſt needs be afflicted with thoſe impure entertainments in which you had like to have immers'd your ſelf: and but that your Soul was confin'd by its Maker to a longer abode in that houſe of clay which you have made ſo loathſome, to attend and further your emendation; it would have left that fleſh, which you ſo unworthily indulg'd, buried in the depths of * *Borborus*. There is a Pool in my Garden, where I adviſe you to waſh your ſelf; for your Pollutions are ſo offenſive, that till then I cannot endure to converſe with you. The name of the Pool was [a] *Metanœa*, which, as they ſaid, was fill'd with the tears of Penitents and Lovers. One call'd [b] *Hamartolus* having ſuffer'd ſhipwrack upon the ſands of [c] *Microcheires*, with the help of a broken board getting aſhore upon the South-Weſt Coaſt of *Theoprepia*, happen'd to come to [d] *Gnothiſauton*'s houſe, and hung a Votive Picture, containing the Deſcription of his Danger and Deliverance, over the door of this Pool; and ſeeing in the wall a fair Table made of two ſmooth Stones Joyn'd together in a handſome ſquare, he engrav'd upon them a Copy of Verſes, which expreſs'd the thoughts which he had upon his plank: one of the Stones being brittle, the weather had worn away a part of them. I cannot tell where to procure the entire Copy; however ſince they are not impertinent to my ſtory, I will tranſcribe thoſe few that are left. They begin abruptly, thus;

Bodily tentations.

* *Dirt.*

a *Repentance.*
b *A ſinner.*
c *Little hands.*
d *Self knowledg.*

And

And been undone had I not been undone.
This Storm hath calm'd my Mind, and fond Deſire
Doth with its Fewel in theſe Waves expire.
Thoſe Stones which I ſo priz'd had I brought home,
Could only build my Priſon or my Tomb.
Thus whilſt my Soul endanger'd with my Bark
Began to ſink, my Shipwrack prov'd an Ark.
So Vertue takes a Benefit from Shame,
And makes bad Blots to ſerve an After-game.
So Broken Bones grow firmer when they're ſet.
What we have paid for, we ſhall ſcarce forget.
Our Wiſdom's made of Second-thoughts. To ſtray
Once, makes us for the future mind our way.
When ſtubborn Souls, ſoftned with grief, are bow'd
To God, the Rainbow's painted on a cloud;
And when by Love it melts in ſhowers of Tears,
Where Sin firſt enter'd Sorrow firſt appears.

When thoſe which bath'd themſelves in this place came forth of the water, one * *Ametameletus*, who look'd to the Bath, would whiſper ſuch words in their ear, that they never deſir'd to return again to *Borborus*. Though they wept bitterly, it mov'd not him, for he would tell them, that it was but juſt that they did lament the madneſs of their wicked life; and he would alwaies ſay, that thoſe tears ſhould do them no good, if they repeated their ſins, With ſome ſuch language *Borborites* being diſmiſs'd came into the houſe: whereupon *Gnothiſauton* bad him and *Megalophron* to take the neareſt way to * *Sophroſyne*, in which place they were to ſtay ſome time, from whence they ſhould receive further directions. As they were ready to take their leave, he counſell'd them as they paſs'd through *the Vale of Humility*, where now they were, to obſerve the manners of the people, that they might be able to expreſs them in ſome competent reſemblances, aſſuring them that except they did, they would not be admitted in *Sophroſyne* or any other part of *Theoprepia*.

* *Not to be repented of.*
* *Temperance.*

As *Gnothiſauton* had finiſh'd his diſcourſe, *Bentivolio* and his friends came in. He quickly perceiving that they were perſons of another ſort than his former gueſts, (for *Gnothiſauton* had a rare apprehenſion) gave them entertainment accordingly. He bad them welcome into [a] *Tapinophroſyne*, and congratulated the happy ſucceſs of [b] *Nicomachus*, of which they gave him notice. *Bentivolio* perceiving by all his diſcourſes that he was endued with ſingular Wiſdome, ask'd him many queſtions; and amongſt others, he demanded of him the reaſon why he had choſen that low Valley for his habitation. I ſhall ſoon tell you that, quoth [c] *Gnothiſauton*: for though it is low, it is both healthful and fruitful, and is plac'd at the bottom of one of the Higheſt Hills in all *Theoprepia*, call'd [d] *Theorus*, whoſe top is bleſſed with the holy fountain [e] *Agathorryton*, which waters all *Theoprepia*, and it is very bountiful to us, for you could not but often croſs thoſe many ſtreams which run throughout our Valley, and to theſe we owe our fertility. That Spring ſends forth two Streams which are call'd [f] *Taano* and [g] *Takato*: the qualities of one are ſometimes different from the other; for *Takato* is luſhious and more thick, *Taano* is cleer and Cryſtalline, and beſides the incomparable taſte, which makes thoſe which drink of it to confeſs that they never taſted the like in any other part of the world, it hath a rare vertue for clearing and ſtrengthning

[a] *Humility.*
[b] *One who conquers in fight.*
[c] *Self knowledg.*
[d] *One who meditates upon divine matters.*
[e] *Flowing with goodneſs*
[f] *Things above.*
[g] *Things below.*

ning the eye-ſight, and is us'd with good ſucceſs as a general medicine for moſt infirmities. The *Theoprepians*, who have an exact palate, do Perceive a more earthly Relliſh in that of *Takato*, and ſay, that ſometimes it taſts as if it came through minerals of Silver, Braſs, and Iron. It is ſo neceſſary to make the ground fruitful, that the *Theoprepians* could not well be without the uſe of it; but they only drink and bathe themſelves in the ſtreams of *Taano*.

* *Flowing with good.*

From the top of this Mountain you may diſcern the whole Compaſs of *Theoprepia*, which is laid about the Hill in ſuch a poſture of Situation, that it doth manifeſt a neceſſity of its beholdingneſs to the Spring * *Agathorryton*. You will wonder perhaps that the Countries are laid ſo together, that they ſeem to be checquer'd one within another. But this conjunction is a Type of their more ſtrict union in Heart; for they have no Monolpoies of Love, or ſuch particular Priviledges, but that all have a common intereſt in them.

[a] *A true believer.* [b] *Godlineſs.* [c] *Brotherly kindneſs.* [d] *Prudence.* [e] *A prudent perſon.* [f] *A worſhipper of God.* [g] *Charity.* [h] *Prudence.* [i] *Temperance.* [k] *A good life.* [l] *Good hope.*

Whilſt you ſtand upon the Hill and look Eaſtward, you will deſcry ſtraight before you a ſmall Lordſhip which belongs to [a] *Eupiſtus*. Upon the right hand joyning to that, is the flouriſhing [b] *Euſebia*, and beyond that Eaſtward the lovely [c] *Philadelphia*. In the Confines of each where theſe three meet, ſtands the well-govern'd City [d] *Phroneſia*, whoſe preſent Governeſs is a wiſe Lady call'd by the ſame name. Her Husbands name was [e] *Phronimus*: He left a Son call'd [f] *Theoſebius*, whom the *Euſebians* honour exceedingly; and they have good cauſe ſo to do, as you will ſee when you come thither. He had a Daughter alſo call'd [g] *Agape*, famous for her Charity, and very much lov'd by the *Philadelphians* for the likeneſs of her Temper. Not far from [h] *Phroneſia* towards the North you will behold the healthful Country of [i] *Sophroſyne*. It's a middle ſort of ground between high and low, and of no very great Compaſs. Throughout the middle of *Theoprepia* lies a great ſtraight Rode, which is call'd [k] *Bioſcalus*, and it leads at the further end into the pleaſant Valley of [l] *Elpiſcale*; from whence there is a way into the Higher *Theoprepia*; which doth well deſerve to be call'd by that name: for though when you ſee this Country which I have deſcribed, you will judge it to be the higheſt of all you have known, and ſo it is; yet it is not comparable to the Upper *Theoprepia*.

You will wonder, Noble Travailers, that I ſhould compriſe the Deſcription of *Theoprepia* in theſe few words, which perhaps you have heard repreſented for ſo large a Country that it needs many Books to map it out, and ſometimes requires divers Volumes to deſcribe a little part of it. But it is a compact Country, and more to be admired for Worth than quantity of ground, and is often miſrepreſented by ſuch as were never there. As you travail you will find my words true, and having the Country it ſelf ſtill in your eye, you will need no more directions. God be your good guide.

[m] *Flowing with good.* [n] *One who knows himſelf.* [o] *Things above.*

The Travailers, ſo courteouſly diſmiſſed, took their leave gladly, for it was but a ſmall ſatisfaction to hear of ſuch a Spring as [m] *Agathorryton*, unleſs they ſaw it and taſted of it. They ſoon climb'd the Hill, though it was high; but when they came at the Top, they receiv'd the reward of their Labour. For though [n] *Gnothiſauton* had beſtowed no mean praiſes upon *Agathorryton*, yet their Experience proved it to be many times more excellent than his talk; and the waters eſpecially of [o] *Taano*, are of ſuch a Nature, that ſome of their qualities are not diſcernable by Report, nor underſtandable but by Taſte. Having well refreſh'd themſelves

ſelves by drinking of that moſt delicious ſtream, and pleas'd themſelves with the fair proſpect of *Theoprepia,* they went down from [p] *Theorus* to ſee each place at a nearer-diſtance, and kept the beaten road which led towards [q] *Eupiſtia.*

[p] *One who meditates upon divine things.*
[q] *True Faith.*

As they travailed, they diſcover'd a great miſtake in the relation which they had heard in [r] *Vanaſembla* concerning the path through which they were to go to [ſ] *Eupiſtus* his houſe: for that diſparag'd it as a very perplex'd Road; but their experience inform'd them otherwiſe. And whereas, it was told them that *Eupiſtus* lived in an obſcure place, very hard to be found out, they found that report alſo groundleſs; for it was ſituate upon a conſpicuous Hill, and might be ſeen a great way off.

[r] *The hypocritical ſtate*
[ſ] *A good believer.*

They had not gone very far through the grounds which belong'd to *Eupiſtus,* but they met him buſied in a very worthy Employment. He was in the field encouraging his ſervants, whom he engaged to diligent Labour for the good of others; for the proceed of their daily work was the Relief of his poor Neighbourhood. His Hopes were plac'd higher than the poſſibilities of this preſent world; and therefore having a competent Proviſion for himſelf, his Family and Friends, he was ſo far from endeavouring to undoe other's, that he did not care to improve his own Eſtate,

He had two Sons, [a] *Piſtalethes* and [b] *Alethologus*; and they following the excellent pattern which their good Father ſet them, beſtow'd a great part of their afternoon-time in Charitable Offices: Sometimes they did inſtruct either Neighbours in the main points of their duty, and propound ſuch motives as made them do their work chearfully, and anſwer'd all the objections of Diſobedience. If any were feeble and apt to faint, he had a Daughter which was very like her Father call'd * *Elpis*; and though ſhe did not come much in ſight, yet upon ſuch occaſions ſhe would appear, and very courteouſly direct thoſe which needed them, to ſuch Cordial Herbs as grew plentifully in their Garden, which would give them preſent Relief.

[a] *True Faith.*
[b] *Right reaſon.*
* *Hope.*

[a] *Eupiſtus* invited the Travailers into his Houſe: And when they found their entertainment in all expreſſions ſutable to the good character which a friend had given them of *Eupiſtus*, it put them into a confidence of talking more freely with him; and after much pleaſant intercourſe they demanded of him the reaſon why he was call'd by ſo many Names, as they had heard in [b] *Vaſembla.* I know no juſt cauſe for it, ſaid *Eupiſtus*, only they in [c] *Polyglottus* have ſo much tongue, that they love to make many words; and according to that laviſh humor they have beſtow'd ſo many Names upon me, that when plain Travailers ask my Neighbours where I dwell, they uſe ſuch odd ſignifications of their mind in their enquiry, that the poor people, which know me well enough if I were call'd by my proper Name, cannot give them an anſwer; nay, ſometimes they are apt to be angry, becauſe, as they think, I am miſcall'd. And when they come to me, they will ſcarce believe who I am, unleſs when I tell them, I name my ſelf by the ſame word which was us'd by thoſe that ſent them. Preetending to do me honor, they have made the world believe that there are ſo many *Myſteries* in my Nature, that one word is not able to expreſs them, and that I am above any common Name. They ſay that in * *Agazelus* they have long diſputes which of my Names doth fit me beſt, and ſometimes contend which of them doth expreſs me more learnedly; one is for *Aſſent*, another for *Conſent*, a third likes *Perſwaſion* better, a fourth ſaies *Recumbency* is fitter than all the three, and a fifth thinks that none of them are comparable

[a] *A good believer.*
[b] *Hypocritical ſtate*
[c] *Much tongue.*
* *A place full of contention.*

parable to Aſſurance. Some divide between me and my ſelf, making my Chriſten-name to ſignifie one, and my Sirname-another: by which means ſome, having convers'd with me a good while, have at length ignorantly ask'd me where they might ſpeak with me.

Vain fiduciaries. But the truth is, theſe things do not much trouble me; only I am offended with the *Kenopiſtians*: for I hear that they have drawn my picture, though I do not love to be painted, and as they think to the Life, though it was done only by the memory of one who pretended to have ſeen me once: But ſure he forgot himſelf and me, or was not Maſter of his Art; for the Picture is made with pitiful colours, ſo ſcurvily laid on, that it doth ill-favouredly repreſent one that is Dead, or at leaſt make an unhandſome Image of a liveleſs unactive perſon; for thoſe which have ſeen it do ſay, that they have diſgrac'd me with the pale viſage of one that is ready to give up the Ghoſt. I ſuppoſe it is rather the Picture of ſome old bed-rid *Kenopiſtian*: as for me, you perceive that I can ſpeak chearfully and walk ſtoutly; that I have a good Colour in my face, and, though I ſay it, I thank God I have a good Courage in my heart; and, if you had come a little ſooner, you ſhould have ſeen me uſe both my hands; for I was ſetting ſome medicinable Herbs, and ingrafting the Cions of ſuch Trees as uſually bring forth as much and as good fruits as any in the world. But I pity their Ignorance, and can eaſily forgive them, ſince I am not kill'd by their miſtake, nor dead, though their Picture is a kind of Epitaph made upon me before-hand. I pardon alſo the folly of the * *Agazelians*, who have made the notice of my perſon ſo obſcure with a numerous company of uncertain names. I am a plain man, and did never change my Name. I was young, and now am old; but I am the ſame *Eupiſtus* ſtill, and have alwayes dwelt in this place: and I am of a plain Nature, neither did I ever attempt to alter my natural Temper by Art. My known property is, To give credit to what my Creator is pleas'd to ſay to me; and I do depend upon him, according to thoſe declarations by which he is pleas'd to reveal his good-will to me, and my care is to compoſe my ſelf wholly according to his Commands. I wonder ſometimes that the *Vanaſemblians* are ſo dull as not to know what it is *to believe*, ſince they can tell well enough what they mean when they ſay they give credit to one another in any thing, whether it be in matters of bare Report, or ſuch Contracts as have mutual Conditions annex'd to them.

* *Hot Zelots.*

By this deſcription of your Self, quoth *Bentivolio*, you ſeem to be near a-kin to one, that is call'd *Faith*, in our Country. It may be ſo, ſaid *Eupiſtus*. But do you know what is underſtood by *Juſtifying Faith*? quoth *Bentivolio*. Yes very well, ſaid *Eupiſtus*, and ſo may you too; for I have told you already, what it is. Why, quoth *Bentivolio*, was none ever juſtified but by that Faith which you have deſcribed? No, replied *Eupiſtus*, nor ever will be. Pray what do you make the chief ground of your Belief? quoth *Urania*. The Nature of God, ſaid *Eupiſtus*, which is ſo Gracious, that I cannot but expect good from him; ſo Powerful, that he can eaſily do more for me than I need; and ſo True, that he will not fail to perform what he hath promiſed.

All Vertue. But you may be deceived, quoth *Panaretus*, in your Opinion concerning the extent of his good will towards you; becauſe Self-love its apt to multiply needleſs wants, & great deſire may make you believe that which you will not find true: We eaſily give credit to that which we paſſionately wiſh. It's true,

Holy Scripture. ſaid *Eupiſtus*; but to prevent that danger, I have a book, call'd [b] *Hierographon*, which was written with God's finger, and in that he hath declar'd his mind, & given me ſo many & ſo great Promiſes that I cannot exceed in the meaſure of my Faith, and they are ſo plainly expreſs'd that I cannot eaſily miſtake his meaning.

meaning. They ſay God wrote this Book with the blood of his Son, which was a great love in them both; and I am apt to believe it, becauſe the Son of God ſeeing me to be a ſinful Creature, and that I was afraid to go alone to my offended Maker, of his own accord doth mediate for me, and gives me acceſs through his interceſſion; and in very deed is ſuch a friend to me in all reſpects, that I may truly ſay, That God's *Son* is my *Father*.

Since you are ſo intimately acquainted with Faith, give me leave I pray you quoth *Nicomachus*, to propound two or three Queſtions to you for my better information in that point. With all my heart, replied the gentle *Eupiſtus*. I would firſt know, quoth *Nicomachus*, Why Faith is made the firſt thing in Religion. Becauſe, quoth *Eupiſtus*, God will have nothing to do with ſuch as do not give credit to him. But why do they ſay, quoth *Nicomachus*, that without Faith it is impoſſible to pleaſe him? Becauſe, quoth *Eupiſtus*, he which doth not belive him to be a God who hath commanded, or doth not expect a full reward for his work, will never do his duty. Why, quoth *Nicomachus*, is Faith call'd the Evidence of things not ſeen? Becauſe, replied *Eupiſtus*, though the things promis'd are not ſeen, Faith doth as much aſſure the Truth of them to all good men, as if they ſaw them with their Eyes, or were convinc'd of them by Demonſtrations. I perceive, quoth *Nicomachus*, that you are very careful about Good works, why will not a naked Faith content you? becauſe, quoth *Eupiſtus*, it is impoſſible for a negligent perſon to live by Faith. How comes it to paſs, quoth *Nicomachus*, that Obedience is ſometimes included in the ſignification of Faith? There is good Reaſon for that, ſaid *Eupiſtus*; For ſince Obedience is the Natural Child of true Faith, it may well be call'd by the name of its Parent. But they ſay, quoth *Nicomachus*; That well-grown Obedience doth wonderfully ſtrengthen Faith: How comes that? It is no wonder, quoth * *Eupiſtus*; For why ſhould not the Child, when it is come to age, nouriſh the Parent, who would die if it did not attend him with an obedient regard? Do you think, quoth *Nicomachus*; that a firm belief of God's Truth and a Confidence in his Good will, are ſeparated from Good works or from each other? No indeed, quoth *Eupiſtus*; For he which conſiders Gods Promiſes fill'd with ſuch things as he doth moſt want, muſt needs deſire them; and believing God to be True and powerful, he will conſequently expect them at his hands; and ſeeing God hath declared the Effects of his Promiſes attainable only in wayes of Obedience, if he neglect that Means, it is manifeſt that he doth not deſire the End. He which expects any thing of God, ſuppoſeth him to be Faithful, or elſe why doth he truſt him? And becauſe he believes God's Truth, he knows he will no more give his Bleſſings to ſuch as he hath declar'd againſt, then he will deny them to ſuch as are qualified according to his preſcription. And therefore he which doth really believe God, cannot but put his confidence in him, and muſt in all reaſon charge himſelf with his Duty towards him.

* *A good Believer.*

Nicomachus, having receiv'd ſatisfaction to his demands, gave thanks to *Eupiſtus* for making ſo many patient Anſwers to a Stranger. *Urania* perceiving that *Nicomachus* had ended his diſcourſe, deſired him to have the goodneſs to bear with their troubleſome company a little further, and to give her a little ſatisfaction as to a Report which ſhe had heard concerning his Deportment towards his Sons, by which ſhe was inform'd that he conſtrain'd them to perform daily very hard Tasks. Have you heard that? quoth *Eupiſtus*. I confeſs my ſons do Gods work every day; but the Rewards which he hath promiſed to give them, are ſo vaſtly bigger than all the proportions of their Diligence, that they make all their labour in attaining of them not only eaſie, but pleaſant. My Children call no Task hard, but when they

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are ſick or very weak. I ſhall only trouble you quoth *Urania*, with one ſtory more; which I do not believe, for I have great reaſon to the contrary from my own knowledge of your Wiſdom; but I deſire to ſatisfie others with your own words: which is, that you require ſuch as you inſtruct to believe impoſſible things; and that when many of your diſcreet Auditors are offended at the harſhneſs of your Impoſitions, your two Sons, * *Alethologus* and * *Piſtalethes*, have divers times fallen out about it before your face, Have you hear'd that too? quoth *Eupiſtus*: You have convers'd much with my enemies; for I aſſure you it is a meer ſcandal caſt upon my Family, and eſpecially upon my Son *Alethologus*: for I never gave any ſuch abſurd occaſion of their quarrel as you have mentioned, and they are and have alwaies been ſo loving, that they did never fall out in all their life, which can be truly affirm'd but of few Brethren; and by reaſon of this inviolable Affection, what one conſents to, the other likes; and what one is not pleas'd with, the other never approves. Sometimes, I confeſs, they are diſturb'd in their moſt intimate Converſe by the malicious interpoſition of two Baſtards, which uſe to come a begging to my houſe; they are not improperly call'd * *Pithopſeudes* and *Pſeudognoſis*: their chief Endeavour is to do miſchief to my Sons with falſe Reports; they watch opportunities to find them alone, for they dare not tell them their lies when they are together. But however their deſign is ineffectual, for neither of them will believe any thing againſt the other: each of them doth acquaint his Brother with what is ſaid, and then they examine it ſtrictly. I thank God they are both prudent, and are not apt to believe every thing. They commonly find their Tales, either ſome abſurd Flatteries of *Piſtalethes*, or malicious Slanders rais'd againſt *Alethologus*. Theſe Liars, being often diſcovered, have not dar'd of late to come near my houſe.

* Right Reaſon.
* True Faith.
* Falſe perſwaſion. Falſe knowledge.

True Faith is not contrary to Right Reaſon.

But that you may receive full ſatisfaction in this particular, I will call my Sons; and, if you pleaſe, you ſhall diſcourſe with them, and underſtand their mind from their own words. When they were come in, *Eupiſtus*, turning towards *Piſtalethes*, ſaid, My Son, I here that you have lately reported your ſelf to be a deſpiſer of Humane Learning, (as they call it, though it is Divine, for it is the gift of God) and that without my knowledge you have burnt all the Philoſophical Authors which I gave you: and theſe Noble Travailers have been perſwaded by ſome to think this true. Sir, quoth *Piſtalethes*, my Study is but ſmall, and I have not many Books: but if theſe Worthy perſons will take the pains to ſee it, they will find that I have not ſo madly abandon'd thoſe Excellent Authors, which, I ſuppoſe, you meant, *Pythagoras*, *Plato*, *Ariſtotle*, *Plotinus*, *Epictetus*, &c. And my Brother can bear me witneſs that I do often read them, for we ſtudy together, as you know. But do you think it worth your labour? ſaid *Bentivolio*. Yes indeed do I, quoth *Piſtalethes*; for I perceive by their writings that they had participated of an excellent Spirit, and ſome of them do diſcourſe well concerning many things which our Holy book hath declar'd no leſs than neceſſary to Salvation. As for example, That there is a God; That he is the Firſt and Beſt of all Beings; That he is the Creator of all things; That he Governs all things with a moſt wiſe and juſt Providence; That he ought to be worſhipt by his Creatures with the beſt ſort of Adoration. They have, in a good meaſure, diſcovered the beauty of Vertue, diſplay'd the truth of Goodneſs, and proved that Honeſty is far exalted above all profit and Pleaſure. They have diſcours'd well concerning the everlaſting bounds of Right and Wrong, and repreſented the different offices of Vertue in their Definitions, and illuſtrated their Rules with ſome fit Examples. Many of the

True Faith.

Poets

Poets have put wiſe Sentences into Verſes, and made them more delectable in the reading, and eaſier to be remembred. But, [a] *Piſtalethes*, quoth *Bentivolio*, doth not your brother [b] *Alethologus* quarrel with you for what you believe, and affirm that ſome things written in your Holy book are contrary to Reaſon? No Never, ſaid *Piſtalethes*; he is better inform'd. for though ſome will hardly believe me, yet I can truly affirm, that when I told him of Salvation by the Mediation of God's Son, of the Reſurrection and Immortality, of the great duties of Forgiveneſs, neglecting Revenge, and loving our Enemies, and ſuch like; he ſaid they were rare Doctrines, and had ſuch an admirable Connexion with all true Reaſon, that he was ſo far from objecting againſt them, that he was raviſh'd with the glory of Truth that ſhin'd in them: and that though he was ſo weak-ſighted as not to have been able to have found them all out, yet he was not ſo proud as not to approve of them when they were diſcover'd to him. But, doth he not ſometimes ſay, quoth *Bentivolio*, that it is a fooliſh thing to believe without Reaſon? Yes that he doth, ſaid *Piſtalethes*; and ſo do I, We do not worſhip God with a brutiſh Faith: we think, we have all the Reaſon in the world to believe what God ſaith; and our Book contains nothing elſe. When we read this Book, we find many things which we did not know before; but when we have examin'd them, we find them ſo far from offering Contradiction to Reaſon, that we cannot but judge them Fools that count any Point which is aſſerted there to be Unreaſonable. Some weak people will needs think that my Brother's Converſation is a hinderance to my Faith; though I am aſſured by my Experience that he doth help me to give a more firm credit to Divine Revelation. I am not of that facil Faith which makes men believe that for which they have no rational ground; and to every thing which can ſhew that, my Brother never denies Faith. We do both of us fear that ſuch as cavil at any Divine Revelation are either dull in their Underſtandings, or vitiated by ſome perverſe habit of Affection; and we can name many who have been counted Philoſophers, who ſcrupling at theſe things, have given credit, or at leaſt pretended to do ſo, to others far more unlikely.

[a] *True Faith.*
[b] *Right Reaſon.*

Is all this true; quoth *Bentivolio* to * *Alethologus*, who ſtood by. Yes Sir, quoth *Alethologus*. For though I pretend to Reaſon; yet ſince I grew acquainted with Revelation, I find no cauſe to complain, but much reaſon to rejoyce; for it doth clearly direct and ſtrongly aſſiſt my Faculties in the attainment of that which my Nature doth moſt rationally deſire. It doth preſent ſuch noble Truths, that I cannot entertain or improve my ſelf better than by devoting my mind to the Contemplation of them.

* *True Reaſon.*

I perceive then, quoth *Bentivolio*, that you are not ſo in love with your Philoſophical Authors, but that you have reſerv'd good affections for the Book call'd * *Hierographon*. Alas, Sir, quoth *Alethologus*, it is not the firſt time that this Queſtion hath been put to me, by ſuch as have received falſe information concerning my temper of Mind and courſe of Studies. Theſe Heathen-Books, which I eſteem at a higher rate then thoſe who undervalue them, becauſe they never read them; or have heard others ſpeak againſt them, do fall ſhort of theſe Divine Writings, both in that moſt of them give but a doubtful notice of Felicity, and all of them diſcover a great imperfection in the directions which they give for the attainment of it. So that what was deſirable before to my Nature, and probable by ſuch Arguments as I could frame, is now fully credited by me for the ſake of Divine Teſtimony. What was granted as poſſible before, is now revealed to be: What I did but wiſh formerly, I do now believe; the doubtfulneſs of my gueſſes being taken away by the certainty of God's poſitive declaration. By this help I can determine my belief; which unaſſiſted Nature could not do, becauſe it did not know the

* *Holy writ.*

mind of him that made Nature: beſides this, I can perform that which I could not before, becauſe I had not ſuch inſtruction or incouragement.

That you may not retain any doubt of me in this point, I will be more particular in my diſcourſe. The Philoſophers were very uncertain in their Opinions concerning the Reward of Vertue. Some of them aſſign'd none to it: In which they were ſufficiently to blame: for, Will any man undertake a long Journey in which he muſt ſuffer many Inconveniences, having propounded to himſelf no valuable Recompence of his pains? Is any perſon in the world ſo fooliſh as to ſet no other end of his Travail, but that he may be wearied?

Others indeed aſſigned a Reward to Vertue, but with ſuch uncertainty of being attain'd, that it would not anſwer the Objections, nor ſupport the induſtry of ſuch as ſhould endeavour for it. For when a man ſhould have taken all poſſible pains to become Vertuous, they could not aſſure him that he ſhould be Happy: making Felicity to depend upon worldly Proſperity, and openly aſſerting, that if that fail'd, the moſt Vertuous man would become Miſerable; and therefore durſt not pronounce him happy before his death, not knowing but that he might become unhappy before that time. It's true; ſome of them knowing the uncertainties of this world, did more wiſely place their Felicity in the ſecurities of an Immortal ſtate in the other, & took the paines to write Books to perſwade men to believe the truth of their Opinion. But, beſides the weakneſs of many of their Arguments, which were far enough from Demonſtrations, and capable of Objections hardly to be anſwer'd by them, they themſelves did ſpeak ſo doubtfully ſometimes of their own Faith, that it muſt needs make the belief of others to ſtagger. It was an Opinion which they wiſh'd to be true, but many of them were not aſſur'd but that it might be falſe, as any body can ſee a vaſt difference between beautiful Speculations and a firm Faith; ſo their deſires which produc'd in them ſome raw hopes of Immortality, were ſo chill'd for want of certain Revelation, that it was very difficult to ripen them to any vigorous Expectation. The Great *Tully*, who talk'd of a foreſight of Immortality, doubted whether the acceptableneſs of the opinion had not made him believe an Error; & in ſtead of proving it to be a Truth, he was fain to ſay only this, *That the pleaſingneſs of this Faith made him not only willing to believe, but alſo firmly to reſolve; that if it was an Error which did ſo delight him, he would not be convinc'd of it while he lived.* I know not what made the excellent *Socrates* ſay at his death, *that he hoped to go to good men, but durſt not affirm it too confidently.* But peradventure it was only his Humility, and knowing that there were two contrary ſtates in the other World, he doubted whether he was worthy to enjoy the beſt.

It cannot be denied but that ſome were very confident of the truth of this good news, & that not only ſingle perſons, as *Cato* and *Cleombrotus*, but ſome whole Countries, as the *Getæ*, inſtructed in this point by *Zamolxis*, are reported to have ſlighted this life in hopes of a better. And others, as the *Pythagorians* & the *Platoniſts*, were ſo well aſſured that an Immortal enjoyment of God was their happineſs, that they eſteem'd their life below not worth the having, but as it referr'd to a better by way of preparation. But how few were they in compariſon of the vaſt multitude of incredulous Philoſophers, of whoſe vitious lives I cannot but think their unaſſuredneſs in this matter to have been a great cauſe? Being no better aſcertain'd concerning their reward, they muſt needs want ſufficient Motives to Obedience? and being deſtitute of a ſteddy expectation of Immortality, they could purſue Vertue but a little way: For when the ſweetneſs of Allurements made a ſtrong Tentation to return to Vice by a guſt of offer'd Senſuality, how ſhould they but fail as to a power of abandoning preſent joys, though they were beſmar'd with ſin, who did not much expect any future Compenſation of their Self-denial? When *Ariſtotle* ſaid that Young men were not to be admitted to his Moral Lectures,

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did he not tacitly confeſs that he had not perſwaſions ſtrong enough to ſubdue their vitious Paſſions?

I might alſo add here the Diverſity of Opinions concerning Felicity found amongſt thoſe which could not but think that there was ſome ſuch thing. Whilſt one ſaid one thing, and another another, the By-ſtanders would be apt to think that there was no ſuch thing as Happineſs, ſince thoſe which pretended to be the wiſeſt men in the world could not determine what it ſhould be. It is eaſie to judge how infirm thoſe perſwaſions muſt needs be that are bottom'd upon ſuch weak foundations. How ſhould ignorant people reconcile themſelves to their duties, when their Teachers differ'd ſo much about their Reward, that they could not tell them certainly what it was?

But to contract my Diſcourſe, they ſeem'd not only to be uncertain of the Journeys end, but to give inſufficient directions concerning the Way; that is, made not only doubtful promiſes of Happineſs, but diſcours'd imperfectly of Vertue. I do not mean here that broken account of mens Duties, which is to be ſeen in the Laws of ſeveral Nations, which were either impos'd by Princes as the collection of ſome of their Favorites, or made by the conſent of the Multitude, that is, by ſome few more able men among them, which out-witted the reſt to vote for their Opinion: but this Imperfection diſcovers it ſelf in the Books of not a few Philoſophers.

They alſo are blurr'd with horrid Contradictions to Nature, with which they were acquainted; and to Morality, which they profeſs'd. To omit many things which I could name, they fail'd groſly not only in giving a ſhort account of the divine Providence, but aſſerting ſuch unworthy things concerning it, as did teach thoſe which believed them to neglect all dependance upon God. I need not prove this, by recounting the ſwiniſh Doctrines of *Epicurus* or thoſe of *Ariſtotle*, not much unlike the other, by which he circumſcribes God's Government in ſuch narrow bounds, that he doth not allow him leave to extend it beyond the *Confines* of the *Moon*, nor to take any care of Sublunary affairs. I do not wonder that the *Stoicks*, a Sect of great name, rais'd the Structure of Vertue no higher, ſince they fail'd in laying the right foundation, which is Humility, and aſcrib'd their Goodneſs to themſelves. Though I cannot put this upon other Philoſophers, for ſome of them call'd this an *Atheiſtical Vertue*; and indeed it muſt have been but a proud Humility, if they could have been Humble, which doth not acknowledge God for the Author of it. For want of this humble dependance upon God, the Father of Lights, and an honeſt improvement of thoſe Good Gifts which they had receiv'd from him, and for ſtifling their Natural Light with a wicked life, the Divine Juſtice let them fall into ſelf-choſen darkneſs: and then it was no wonder that they came ſhort of preſcribing to others their Duties, who had diſenabled themſelves in point of Knowledg, by neglecting to do what they knew to be their own. By this means true Goodneſs and Wiſdom was ſo hard to be found among them, that *Anacharſis* having diligently ſearch'd the moſt famous places in *Greece*, not with a capricious Lant-horn, but a ſober intention to gain knowledg, which conſiſted not in great words; but ſuch as he meaſured by ſoundneſs of Mind, ſhort & ſignificant Speech, & accurate correſpondencies of Life, having met with many diſappointments, at laſt he found it only in an obſcure Village dwelling with the humble *Myſon*. *Holy writ.*

But the inſtitutions of * *Hierographon* are perfect in both reſpects: It hath both plainly reveal'd our Felicity, and given us ſuch clear Directions for the attainment of it, that we are at no loſs at all in our thoughts concerning it. That Immortality which lay hid in the dark gueſſes of Humanity, is here brought to light, and all doubts concerning the Portion of Good men are

reſolved. Since he who hath all power in his hands promiſed Eternal Life, what ſay his Servants? *We know whom we have truſted.* For my own part, I ſee plainly that God in this Book hath written as much as was fit to give ſatisfaction to my Thoughts and Deſires; and my care is that I may equal the fulneſs of his wiſe Directions, with an Excellent practiſe, and expreſs ſuch a Vertue as hath ſome correſpondence with ſo great a reward. I know now what I am to wiſh; for he hath ſhown me what is beſt. I am not ignorant what I ought to do; for he hath told me. The Reward which he hath promiſed is of that infinite value, that it is not only a ſufficient Incentive to a Chearful Obedience, but a potent defence againſt all Tentations to Diſobedience. For being aſſured of ſo great a gain as an Immortal Inheritance amounts to, I care not to hazard, no nor to loſe ſome ſmall matters to attain it. And, to end my too-tedious Diſcourſe, leſt I ſhould at any time have impotent thoughts of being Happy ſome other way then he hath preſcrib'd, and ſo grow ſluggiſh and careleſs; he hath threatned me in ſuch a manner, that I am ſure to be more miſerable for deſpiſing the poſſibilities which he hath offer'd. Thus far * *Alethologus*.

Right Reaſon.

Bentivolio and his Companions glad that the Miſreports which were made of ſuch Excellent perſons had occaſion'd them the benefit of hearing ſo ingenious a Defence, begg'd Pardon of *Eupiſtus* for his Trouble, which had been a means of their Advantage: which was no ſooner ask'd, but it was given. Having upon the invitation of *Eupiſtus* diverted themſelves for ſome dayes with him and his Vertuous Sons, *Urania* taking no ſmall content in the chearful company of his moſt hopeful Daughter * *Elpis*, they perform'd the Thanks which ſuch freedoms and Civilities requir'd, and took their leave; and in a ſhort time accompliſh'd their Journey towards [a] *Phroneſia*. When they were come to the City, they ſoon found the way to *Phroneſia*'s houſe; for a loving *Theoprepian*, [b] *Philanthropus* by name, who met them happily in the ſtreet, directed them thither.

* *Hope.*
a *Prudence.*
b *A kind man.*

They having declar'd to *Phroneſia*, who they were, where they had been, & what was their deſign; ſhe was extremely joyful at their Arrival, and promiſed all manner of Welcome which that place would afford; heartily wiſhing that they might find ſome Pleaſure to recompenſe their abode with her, that ſo ſhe might be the longer happy in their company. After a few Ceremonies which are needful to make expreſſion of inward Courteſies, and ſome ſhort Diſcourſes, *Phroneſia* led them into a fair Room, and entertain'd them with a noble Dinner. The Preparation and Attendants were ſo diſcreetly order'd, that they quickly perceiv'd that *Phroneſia*'s houſe was govern'd by no ordinary *Prudence*. After Dinner they went into the Garden; and ſitting down in the cool ſhade of a green Arbor, which they us'd as an *Umbrella* to keep off the hot Sun-beams, *Urania*, underſtanding by ſome words, which were ſpoken at the Table, that *Phroneſia* had not lived alwayes in that Country, deſired her to let them know how & upon what deſign ſhe came thither.

Phroneſia was very willing to anſwer her demand, and began thus: 'My 'Husband * *Phronimus* was firſt ſeated in *Argentora*, (it may be you have 'heard of that Country:) but by the Injury of the Times, which grew trou'bleſome through the violence of the covetous Inhabitants, we were forc'd 'to diſpoſe of the Eſtate we had there as well as we could, and neceſſitated 'to ſeek a more peaceful habitation in ſome other place. For we thought it 'was a part of Prudence, to endeavour to eſcape the inconveniences of this 'preſent life, by honeſt means, and to paſs as quietly as we could through 'this wicked World. Our deſire was to ſit down where we ſhould find ſuch 'a People as would beſt ſuite with our main Deſign, which we thought to be

* *A prudent perſon.*
Here begins a diſcourſe concerning a well ordered ſtate of Men.

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'the principal End of Humane Life: and of this I will give you a brief ac-
'count.

'My Husband obſerv'd by frequent conſideration, that the All-wiſe Creator had beſtowed different ſorts of Being upon his Creatures, and that as the Nature of any thing was more Noble, it was deſign'd to more excellent purpoſes; and amongſt the ſeveral ranks of Created Beings, with which we converſe, he found none equal to Man-kind; the Reaſonable Soul being the greateſt Name of Honour in this lower world.

'By this he could not but underſtand that the Felicity of humane Nature muſt needs exceed that which is allotted to other Creatures; and after many thoughts concerning it, he perceiv'd that it was this, To live conformably to the dignity of a Rational Soul, and to ſerve the nobleſt End of which ſuch a Being is capable. He learn'd the End of every thing by tracking the proper Actions of each diſtinct Nature; for having conſider'd theſe narrowly, he ſaw what Mark they aim'd at. This Rule ſerved him to diſcover his own higheſt End; whilſt he view'd every thing that he was good for, he ſuppos'd that the beſt Actions of which he was capable, would point unto it: and when he had demanded of all his Powers, what were the beſt things which they could do, they anſwer'd with an unanimous voice, *To Know, and to Love.*

'Hereupon with a ſtrict ſcrutiny he enquir'd into the Object of thoſe Faculties, that he might diſcover about what theſe Actions ſhould be converſant; and that, if there was Better and Worſe, he might employ his Mind upon the Contemplation of the moſt excellent Truth, and fix his Love upon the beſt Good.

'After he was gone abroad, he met with different entertainment: for ſome things bore great reſpect to bodily Nature, and gratified that part to which they were nearer allied; but gave ſo little ſatisfaction to this other half, that he found it ſtill complaining. Searching into the reaſon of this difference, he found himſelf to be of a double conſtitution, a kind of middle thing between the Spiritual and Viſible world; and that there was good cauſe that thoſe things which had affinity with his worſe part might very well content it, and that it could not reaſonably diſlike that which was as good as it ſelf, that is, Fleſhly and Mortal. But for the ſame reaſon his Better part was diſſatisfied; for that, being acquainted with the Meliority of its conſtitution, and having a clear fore-ſight of the Immortality of its Duration, form'd Appetites proportionable to it's more refin'd Temper, and was not content to glut it ſelf with material and periſhing things.

'Upon this he reſolved to try if there was not ſome Better thing than what lay open to view, which was reſerv'd for worthy Souls which would take the pains to find it out: and he had no ſooner drawn the veil of Fleſhly Being with a quick hand, but he eſpied behind it the lovely Image of Spiritual Truth, and Goodneſs. Then he went up and down the world hoping to meet ſomething which would tell him the name of that Spiritual Being.

'He had not gone very far, but many rare contrivances of Wiſdome, great effects of a mighty Power and infinite teſtimonies of an unſpeakable Goodneſs inform'd him, that the beautiful Picture which he had in his fancy did repreſent the Firſt Eſſence which had created all the reſt, and that his Name was, *GOD*. They pointed alſo to him ſo directly, that he could not but ſee him; and whilſt he look'd upon him, Divine Perfections diſplay'd themſelves ſo gloriouſly in his Countenance, that he could not take off his eyes from his face: and when his Mind began to be ſatisfied with Light, and

his

'his Will with Love, he concluded that he had now found out the true 'North, becauſe the quick point of his Soul, which did ſo ſcornfully diſ-'dain all other Reſt had fix'd it ſelf here. Whereupon he reſolved to beſtow 'the Remainder of his life in the Contemplation and Love of the Increated 'Goodneſs, and to conſecrate all his Powers to the ſervice of his and the 'worlds Creator, and to make him, who was the Beginning of all things, the 'Laſt End of his life; eſpecially ſince he ſaw that whatſoever contributed 'to the happineſs of it, depended entirely upon the Firſt Good, and was 'wholly due to his Benignity.

'But I remember, and I think I ſhall never forget it, he told me, that when 'the joy of theſe thoughts began to grow Exceſſive, he ſeem'd to hear a ſoft 'whiſper, which delivered words to this ſenſe, *If you dwell alwaies upon the 'top of this Hill, what will become of thoſe Friends whom you have left below? 'If it be ſo good to be here, go down and endeavour to bring them up with you:* 'Whilſt he mus'd upon the meaning of this advice, he took notice that he 'was ſo conſtituted by his Maker, that he was obliged by natural ties to ma-'ny more beſides God and himſelf; and that as Knowledg doth lead to Acti-'on, ſo the Beams of Heavenly Light which ſhin'd in his Soul, were by a good 'part of that Action to reflect themſelves upon others; and that there were 'ſeveral waies by which he might enjoy God and himſelf amongſt them, to 'whom he ſhould both make God known, whil'ſt they learn'd of him, and 'more fully ſerve the Glory of his great Maſter, by procuring the help of ſo 'many more Hands to work with him to ſuch Ends as pleas'd him beſt, and 'by conſequence refer the Gifts which he had received with much more ad-'vantage to the praiſe of his Benefactor.

'Then looking further into humane Nature, he ſaw all men ſo fram'd, as to 'have in their Souls a good foundation of mutual Love, which is alſo en-'creas'd by the reciprocal neceſſities which they have one of another; and 'that they have particular Gifts beſtow'd upon each, by which they may 'help the Whole. By this he diſcern'd that it was not God's will that he 'ſhould live alone, but rather take ſuch a courſe of life which would corre-'ſpond with that Univerſal Sympathy with all the World, which was pro-'portionable to his relation to it; which he was to expreſs in thoſe Acts 'which would further all others in the purſuit of their great End, which is 'Happineſs, in the Knowledg Love and Praiſes of God, the Firſt and Grea-'teſt Good, a true accompliſhment of their better capacities with Wiſdom 'and Vertue; and a right enjoyment of thoſe worldly portions in which God 'hath condeſcended to gratifie our lower Faculties.

'With theſe Meditations he came down the Hill: But when he was at the 'bottom, and began to conſider the forlorn ſtate of the degenerate world, 'and took notice how moſt Nations upon the Earth, by the prevalent cuſtoms 'of a vitious life, were naturalized to Folly and Wickedneſs, he was ſore 'griev'd for the miſery of his fellow creatures, and was ready to deſpair of 'doing any great good with his beſt Charity. He ſaw every where the Laws 'of Nature perverted, the Dignity of the Soul violated, the order of our 'Faculties diſturb'd, and that men had chang'd the true values of things by 'falſe Opinion, enſlav'd the ſublimity of the Mind to Senſe, and dethroning 'Reaſon had ſet up the baſeſt Affections. By this means the Beauty of Holi-'neſs which ſhone in Vertuous Habits and Actions was obliterated, the con-'ſent of the Will and Appetites with the Underſtanding diſannull'd, and Hu-'mane Nature ſo far from being rais'd to thoſe heights of which it is capa-'ble in another world, that it is depreſs'd and hindred from what it might 'enjoy in this; Men chuſing to act only ſuch unworthy parts, that it is a

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'ſhame they act them ſo well,becauſe it is too clear a Teſtimony that they 'have miſ-beſtowed their time through deplorable Ignorance of their own 'worth and God's good intentions: One perſonating a Rich Fool, another 'an Honourable Slave, a third a Voluptuous Beaſt, a fourth ſome malicious 'Fiend. And when they have for a long time carefully endeavour'd to act 'them to the life, the Paſſions which they have repreſented, by Cuſtom be- 'come ſo natural to them, that they are good for nothing elſe. Thus Humani- 'ty tumbles down from its Happineſs,and loſeth even congruity with ſuch 'things as were deſign'd for its Perfection, the glory of Divine Wiſdom,the 'Tranquillity of pure Souls,and the Praiſe of worthy Actions. Men keep no 'decorum in their Counſels, Affections or Manners meaſuring themſelves by 'no Rule, they let all run at random, So that they have in a great meaſure ba- 'niſh'd Prudence and Piety, Honeſty and Charity out of the world; and ha- 'ving aboliſh'd the harmony of Truth and Practiſe, they live at ſuch rates 'as if they had liſted themſelves to wage daily war againſt Reaſonable Na- 'ture, and had conſpir'd either to bring Humanity into ſubjection to beaſts, 'or elſe, in complyance with the Devil, had agreed to do what miſchief they 'could to diſturb the quietneſs of the world.

'Upon this ſad conſideration he look'd into Hiſtory, to ſee if he could 'find that happy place,if there was any ſuch, where he might diſcover upon 'the tops of ſome Hills any few that had eſcaped this unfortunate Deluge. 'Seeking there for examples of a better ſtate, he happen'd to meet with thoſe 'which were cryed up for infallible Patterns fit for an univerſal Imitation: 'but upon perſual he found ſuch eminent flaws and Errors in ſome,and others 'ſo contracted and narrow, that they left out the greateſt inſtances of Per- 'fection. But that which troubled him moſt was the abſur'd practiſe of the 'world,which did for the greateſt part chuſe ſuch things for their Laſt End, 'which he judg'd ſo unworthy of that Dignity,that he did not eſteem them 'neceſſary Means for the accompliſhment of his Deſigns. Alas! he ſought 'not the Garlands of *Olympus*, the Triumphs of *Rome*, or the Pleaſures 'of *Aſia*; he took no thought who ſhould dig down the walls of *Babylon*; 'he wanted no Ships to tranſport him to the ſhores of *Barbary*; he deſired 'not to travail through the Sands of *Æthiopia*, to diſcover or winne either 'of the *Indies*: he knew well enough that men often go to ſuch places as theſe, 'to ſeek the Happineſs which they have left behind them.

'When I have ask'd him ſometimes the reaſon of his Tears which were oft 'mingled with his Meditations, he would anſwer, That he could not but 'weep, when he took notice that the chief aim of moſt ranks of men in all 'Nations was ſo poor a thing as *Riches*; and he would profeſs that he was 'aſhamed of the baſeneſs of men, who made themſelves Servants to Money, 'thinking by that to become Maſters of every thing elſe.Sometimes he would 'ſay that he was at once ſeiz'd upon with Wonder and Pity both, becauſe in 'general he ſaw they were much tormented with a confounded hope of ſome 'great Good, but knew not what it was; and in particular, becauſe they 'did not perceive that the End could not be Noble which was to be attain'd 'with ſuch Contemptible Means; and becauſe they were not awaken'd to a 'ſenſe of their Folly by all the Sin, Trouble and Uncertainties which they 'endured in the weariſome purſuit of ſo mean a prize; but they were deſ- 'perately reſolv'd upon their buſineſs,and would go through the way which 'led to their Journeys End, though it was never ſo bad. For this he ſaw 'ſome Princes ſtuff their Crowns with Thorns: For this Subjects dethron'd 'thoſe whom God had ſet up, hoping to riſe to riches by the Fall of ſuch 'whom they could rob when they were down. This made the Grandees take

part

'part with either ſide, as they beſt hoped to improve and ſecure what they 'had already acquired. The Citizens toiled infinitely, becauſe they thought 'there was no reaſon for which men ſhould be judged worthy of Great Ti-'tles, but that they had been ſo wiſe as to become richer then their Neigh-'bours. For this the Plowman ſtrives to out-drudge his beaſts, that he may 'grow a wealthy Yeoman: upon this account the Merchant ventures all, and 'his Wiſe and Children are content that he ſhould hazard himſelf too, in 'hopes of going to the Sea-ſide when he returns, and of receiving him en-'rich'd with the gains of his Adventures; though it may be he and his Jew-'els are caſt away upon ſome malicious Rock in ſight of the Shore. This 'fills all ſorts of Labourers with daily cares, the High-wayes and Priſons 'with Thieves, and the Courts of Law with endleſs Suits: For this the 'Land is oppreſs'd with Souldiers, and the Sea covered with Fleets, and in-'feſted with Pirates, Princes Houſes infected with Flatterers and Hypo-'crites, and the City throng'd with Cheaters: For this Women de-'ſpiſe their Chaſtity, and Men their Honour. In ſhort, This makes 'the Miner dig into the entrails of the Earth, and the Mariner dive in-'to the bowels of the Sea, to fetch up more noble Chains to inthrall 'his Soul.

'Upon this he perceived plainly that Riches were the one General End 'that all aim'd at, though they took divers waies to come at it; and before 'they could arrive at it, plung'd themſelves in unſpeakable miſeries, which 'it is impoſſible that they ſhould eſcape, ſince being deſtitute of inward 'Worth they ſought to make it up with ſuch an unworthy Compenſation, 'and whilſt they pretended to admire Happineſs, ſlighted the true means 'to obtain it: nay though they ſee their Labour loſt, and their Liberty enſla-'ved, and find their Minds gall'd with the falſhood of Flatterers, their 'Hopes unſecure in the uncertainty of Riches, and that they are tired with 'beaſtly Pleaſures, and kill'd with rotten Luxuries, to which their great 'heaps of Money adminiſter fewel; though they ſee that they have taken 'their way through Precipices, and fallen into bottomleſs Pits, and are 'judg'd mad by the Wiſe, (for they do it knowingly and willingly) they are 'not diſpleas'd that they have taken ſo much pains to make their condition 'ſo calamitous; only they are vex'd becauſe it proves no better.

'So that the World ſeems to be like a company of tumultuous people, who 'being made falſly to believe that a Jewel of invaluable price is loſt in a 'certain place fill'd with ordinary Pebbles, for fear of being prevented by 'one or other, in the Morning, they make haſte thither in the Night, and 'when they are met, ſcuffle in the Dark to ſeek what is impoſſible to be 'found there; but if any chance to take up ſome ordinary Stone, which 'they all trod upon with contempt the day before, then tormented with a 'groundleſs ſuſpicion, they pull, fight, ſtrike and cry, and ſome laugh at the 'ridiculouſneſs of their own and others folly.

* Prudence.

You ſee, Noble Gueſts, quoth * *Phroneſia*, reflecting upon the length of her diſcourſe, I am ſo tedious in giving you an anſwer, that I am afraid you do repent of having ask'd me the queſtion: but I will contract my Story. 'After our arrival in ſundry places where my Husbands fears were verified 'and his deſpair encreas'd, being much affrighted with this ſad face of 'things which appear'd every where, he prayed earneſtly to God to ſhow 'us ſome place where we might find better Company. Heaven heard his 'Prayer, and brought us acquainted with a Gentleman, who gave us notice 'of the Vertuous temper of the [a] *Theoprepians*, and in particular of the good 'Nature of the [b] *Philadelphians*, who not only maintain'd a great Charity among

a Such as liv'd in a Divine State.
b Charitable perſons.

'among themſelves, but for all that deſired to converſe with them. By the 'guidance of this happy Starr we light upon this Country: of which time, 'I can never think without tears of Joy; for here we found Wiſdome and 'Love in league with Truth and Goodneſs, Religion and Righteouſneſs em-'bracing Temperance and Prudence; here we found thoſe quiet Habita-'tions where Charity, Tranquillity, and the Freedome of all plain Converſe 'had repos'd themſelves, where every thing that belongs to the Serenity of 'Rational Life flouriſheth; and to conclude, here we ſaw what we had 'heard of in other places, wiſh'd in all, but hoped to find in none.

So I have told you, quoth *Phroneſia*, how and upon what Deſign we came hither; and I believe by the prolixity of my Narration have made you often wiſh that I had either not begun, or elſe ended it ſooner. No, aſſure your ſelf, ſaid *Urania*; if your journey from *Argentora* had been no more trou-bleſome to you then the Relation of it hath been tedious to us, we ſhould not have compaſſionated your Travails. But ſince you have given us ſuch pleaſure from your Afflictions, pray let us alſo taſte the joy of your Proſpe-rity. I make no doubt but we, who have pitied you in our thoughts for what you ſuffer'd before, ſhall much more eaſily rejoyce with you when we ſhall more fully underſtand the happineſs of your preſent condition.

In obedience to your Commands, whoſe company is a great part of our Happineſs, I will proceed, quoth *Phroneſia*, to a further Relation of the ſtate 'of *Theoprepia*. 'This City with the Conſent of the people was built by my 'Husband, and, upon their motion, call'd after my name, and hath [a] *Eupi-ſtia* upon the Weſt, [b] *Euſebia* South, [c] *Philadelphia* Eaſt, and upon the North '[d] *Sophroſyne*, as I ſuppoſe you may have heard in *Eupiſtia*. This City is the 'Metropolis to them all. Here they have erected a magnificent Temple, by 'the advice of the *Euſebians*, in which they celebrate the praiſes of the Great 'and Good God whom they all worſhip with moſt hearty Devotion.

a *Good belief.*
b *Godlineſs.*
c *Brotherly love.*
d *Temperance.*

'The City is ſeated, as you ſee, upon a pleaſant Hill, rais'd to a moderate 'proportion of height above the adjacent Country. This ſmall piece of ri-'ſing ground is ſo ſituated, as if it had been mark'd out by Nature for the de-'ſtin'd foundation of a *Metropolis*. It is plentifully water'd with both the 'ſtreams of [e] *Agathoryton*, which deſcending from the rais'd Top of the Hill '[f] *Theorus*, do eaſily run up the higheſt places of the City. We have not en-'compaſs'd it with any Wall, becauſe it is plac'd in the middle of the Coun-'try, and guarded with the Strength of all the Inhabitants which dwell in 'the Circumference. We know that the united Courage of honeſt-minded 'people is the onely ſafeguard of a City or Country; and have obſerv'd 'that walled Towns not defended by the Valour of thoſe which dwelt in 'them, are but vain ſignifications of Safety. The *Theoprepians* are ſo inoffen-'ſive, that they will not provoke others; and they are ſo united, that others 'dare not offend them.

e *Flowing with good.*
f *One that contemplates divine things.*

'I would not have you, Noble Friends, to underſtand this relation ſo, as 'to think that the ſeveral parts of [g] *Theoprepia*, which I have mention'd un-'der diſtinct names, have different waies of life, each being confin'd to the 'ſtrict ſenſe of its Title; or that the City [h] *Phroneſia* is govern'd by other 'rules than the Country. No, they all live according to the ſame Inſtitu-'tions only each Country hath taken its name from excellent Perſons, who 'were Eminent in thoſe particular Perfections to which their Names carry 'reference: and having learn'd from them the worth of thoſe Vertues, they 'not only conform'd their practiſe to them, but as a gratefull remembrance of 'ſuch worthy Leaders, they were willing to bear their Names in the Title 'of their Country.

g *The divine ſtate.*
h *Prudence.*

‘ [a]*Euſebius* taught his people the Worſhip of God; [b]*Philadelphus* gave the ‘ true Rules of Charity; [c]*Eupiſtus* diſcover’d the Grounds of Faith; [d]*Sophron* ‘ made them underſtand the Laws of Temperance; and [e] *Phronimus* ſhow’d ‘ them how they might joyn all theſe directions together; and ſo both made ‘ this City a glorious *Metropolis*, and brought the Country by the obſervance ‘ of the forementiond Laws to ſuch a good Temper, that they are not unde-‘ ſervedly honour’d with the Name of *Theoprepia*.

a *A pious man.*
b *A charitable perſon.*
c *A true believer.*
d *A temperate perſon.*
e *A prudent man.*

‘ But I ſhall give you a view of their Conſtitution in the ſeveral pieces, of ‘ which the whole frame is made up, and ſhow you after what Method he put ‘ them together. He ſaw that Man was made with a natural deſire to have ‘ Neighbours, and was ſo utterly diſcontented without them, that he was apt ‘ to be weary of himſelf in Solitude, and eſteemed loneſomeneſs a cloſe Im-‘ priſonment; God hath fitted him with *Speech* and *Reaſon*, as rare inſtru-‘ ments of Converſe, and hath ſo equally diſtributed his Gifts, that each of us ‘ muſt be beholden to another for ſomething, or elſe want that Happineſs ‘ which we might enjoy in Society. So one Nation loſeth its part of the good ‘ things with which another is bleſt, if there be not a friendly Commerce ‘ between them. Beſides this, every Single man was aware that the Felicity ‘ which he did enjoy was in danger of being diſturb’d by others, unleſs he ‘ could make ſome Companions of his Fortune, and give part to ſecure the ‘ whole, both againſt ſuch ill-diſpos’d Forreigners which through Envy ‘ might aſſault them from without, or ſuch ill-principl’d Neighbours which ‘ might work them miſchief from among themſelves. As the State of any peo-‘ ple grows more Happy, they ever expect more Envy; and the harm which ‘ that will threaten cannot be avoided but by their firm union. This Union can ‘ never be eſtabliſhed but by ſuch Principles and Rules as will make all that ‘ are concern’d in it to underſtand that their Intereſt was ſo really cared for ‘ in the whole, that the Union is a Common Benefit to all; and not an oblique ‘ Deſign to advance any particular intereſt, colour’d over with the ſpecious ‘ pretence of Publick Good.

‘ This * *Phronimus* had in his eye; for he well knew that the whole could ‘ not be happy if any part were miſerable. He had often conſider’d the un-‘ ſpeakable miſeries which many Nations ſuffer, where a few neglecting, what ‘ they moſt pretend, the Good of all, take in only the Intereſts of the Great ‘ and Rich. *Phronimus* could find no way to prevent this, but by laying the ‘ bottoms of their Concord in firm Principles of mutual Regard; that by a ‘ great Righteouſneſs and true Love, taking a prudent and juſt care of all ‘ mens Concerns, he might ſtop the main Spring from whence all Calamities ‘ do flow, which is, *Covetous Ambition*: for though guilty men blame other ‘ things, yet they themſelves know that this only is in fault.

* *A prudent man.*

‘ To effect this, he acquainted the *Theoprepians* that he had obſerv’d the ‘ Wiſdom of * *Philadelphus* in ordering the affairs of that Country to have ‘ been ſo great, that it could not be exceeded by any Mortal man: and that ‘ the fruits of it were not more viſible to the Senſe in the flouriſhing peace ‘ of the *Philadelphians*, then the Roots upon which their Happineſs grew ‘ were manifeſt to Reaſon; for that he had laid the foundation of their Unity ‘ in Love, which is the Bond of all Humane Society: This Love he compre-‘ hended in a few Precepts, which were ſo plain, that every body underſtood ‘ the words; ſo good, that the ſenſe was apparently juſt; and ſo full, that they ‘ included all Duties. They were theſe: *To love others as themſelves, To do* ‘ *what they did expect to be done to themſelves, and Not to offer that which they* ‘ *would not as willingly receive from others.*

* *A charitable perſon.*

‘ The Prudence and Juſtice of theſe Rules was ſo acceptable, that they

'embrac'd them with an unanimous conſent, and immediately ſetled upon 'ſuch a firm bottom, that, before they were aware, they found themſelves ſo 'ſtrictly united, that they were become Members one of another. As they 'did by the natural intimacy of Self-love know what it was to wiſh well to 'themſelves, they did ſufficiently underſtand the Rule by which they were 'to act towards others; and acknowledg'd it for juſt and good, becauſe they 'deſir'd the ſame meaſure from others; and they ſaw it muſt needs be an e-'ven direction, becauſe it had a proportionable Regard to all. By this, blind 'Self-will was curb'd, fooliſh Self-eſtimation inſtructed, and a rare Good-'will kindled amongſt them: for they received what they could juſtly 'deſire, and fear'd not to ſuffer the Wrong which they did not do, and 'knew that they were in no danger from ſuch who loved them as them-'ſelves.

'Thus in ſtead of a multitude of voluminous Law-Books, and Pandects 'of intricate Statutes, which are by unjuſt men ſo much the more valued, as 'they are unfit for the true end of all Laws, and which they deſire to be made 'obſcure, that they might expound them as they liſt, he appointed only the 'forementioned Rules, and ſo prevented the miſeries which Ambition and 'Covetouſneſs alwayes bring with them. For having received by theſe full 'notice of their own and others Rights, they knew they could not be Ambi-'tious, and ſeek to enſlave others to their Wills, or covetous, and ſnatch 'more then their own ſhare of thoſe good things which God hath plentiful-'ly diſtributed among them all, but they muſt needs tranſgreſs the moſt juſt 'Laws, and be challeng'd for their fault by an inward ſenſe of the Unreaſo-'nableneſs of their Sin. Having poſſeſs'd their Souls with theſe Reaſons of 'Charity, and lodg'd in their Hearts a true affection to the Good of others, 'they are ſo far from endeavouring to thruſt others below them that their 'own height may be more apparent, or getting unduly from others that they 'may ſwell their private Heap, that they abhor not only the Action, leſt the 'Law ſhould take notice; but the Thought, leſt they ſhould be forc'd to 'condemn themſelves when they call themſelves to account for thinking ſo 'unworthily; and they further the good of others, becauſe they perceive, 'if they were miſerable in any reſpect, they ſhould bear a part of their Af-'fliction by the juſt Sympathy of mutual Love. As theſe Principles have 'fix'd upon every mans heart a full contentment with his particular porti-'on, ſo they have abundantly pleas'd the whole in the poſſeſſion of what God 'hath aſſign'd to them as their General Lot; by which means they are neither 'troubled at Home with thoſe Contentions and Complaints which are the 'effects of the Rapine and Pride of Unjuſt Neighbours, neither do they ſeek 'to enlarge their borders by invading any forreign Prince or State.

'Having agreed upon their Laws, and made the Office of Chief-Magi-'ſtrate hereditary to our Family, in which they have beſtowed an Honour 'upon us which I muſt ever acknowledg, and prudently conſulted againſt 'thoſe miſchiefs which from emulous Competitors are ſtill incident to thoſe 'Kingdoms where it is Elective; by the advice of *Phronimus* they choſe 'ſuch Miniſters of Law, whoſe Tempers were moſt ſutable to the Laws, and 'of this they made a judgment only by the Conformity of their converſati-'ons. The experience of a regular life in a private capacity adminiſters hopes 'of an excellent Governour. But *Phronimus* was more careful in this 'point, becauſe the people look at the Magiſtrates Example both as a fair 'Pattern, and a kind of Law to defend what they do in imitation of it. And 'he knew that the Compoſition of one who is intruſted with the Rights of 'many is of that important Goodneſs, that many things are requiſite to make

'it up, as Prudence in the management of affairs, Perſpicacity of Underſtanding, impartial Honeſty in the diſtribution of Juſtice, Meekneſs of Diſpoſition that he may be willing to ſerve in Love, a Modeſty not apt to be diſcompos'd with Honour, Temperance that will not be diſgrac'd with Luxury, a Generous mind that ſcorns to be corrupted with Money, a Gravity correſpondent to his Authority, and ſuch a Courage that dares do a Juſt thing though it diſpleaſe.

'As the Miniſters of Juſtice come not to their places by thoſe unworthy waies which are us'd in other Countreys, ſo neither are they hindred in the diſcharge of their Truſt by the obſtinate Manners which elſewhere are ſome diſcouragement to the beſt Officers. They honour their Governours as petty Gods. As thoſe who are by God above others, ought to love thoſe for whoſe good they were rais'd; ſo the people ought to yield free Obedience, ſince for the Happineſs of the Whole it is neceſſary that they ſhould be govern'd by others, who for that reaſon muſt be above them. Here they like their duties, and take their obligation from an habi ual love of Vertue. The Fear of Puniſhment prevails not here: for though Puniſhment be an appurtenance of Law, and neceſſary in regard of ſome unjuſt perſons, who muſt by it be compell'd to do their duty, or ſuffer, to make Reparation and Example of violated obedience (and they have ſuch here as are fitly appointed according to the nature of each fault;) yet it is leſs needful here, becauſe the people count no puniſhment equal to the deſerving of it. So that the chief work of their Judges is, to decide ſome doubtful Caſes with an impartial Judgment, and to make their definitive Sentence end all further controverſie with the power of their juſt Authority.

Here [a] *Phroneſia* making a little pauſe, ſaid, 'Noble friends, you will it may be expect, that ſince I have affirm'd [b] *Theoprepia* to be built upon ſo brave a Foundation, I ſhould be able to ſhow you ſome correſpondent Superſtructure; and that I will do immediately. For thoſe Holy Rules, being inviolably kept by them, have produc'd all the deſirable Effects of good Government, and made all orders of people among them as happy as the condition of this world will bear; both by improving and ſecuring all their Enjoyments, and relieving the Infirmities which are common to them with all Mankind, as far as the comfort of Society with the beſt of Neighbours can give ſuccour.

a *A prudent woman.*
b *The divine ſtate.*

'If I ſhould ſpeak of all Particulars, I ſhould weary you and my ſelf: but I will recount ſome few, that by them you may judge of the reſt. Every man is ſufficiently ſecured againſt Wrong among thoſe which rejoyce to do good, and eſteem it but a ſmall piece of Righteouſneſs to do no hurt, and who judge it unjuſt not to help others in every thing which doth not harm themſelves. The concernments of Soul and Body, which divide our whole Man between them, are carefully preſerv'd by all. Why ſhould they wrong others in Body, detract from their Name, deſpoil them of their Goods by Force or Fraud, when their own deſires not to be ſo uſed would make their Actions odious to themſelves, as well as afflictive to others; They will very hardly do Wrong, who have accuſtom'd themſelves to part with their Right, which they can ſpare, when they are through miſtake wrong'd by others; and though the caſe require ſome, yet then content themſelves with moderate Satisfaction.

'They have a principal care of Souls, to teach them knowledg, and improve them in Vertue by good Example. They eſteem this duty but a Gratitude in themſelves, becauſe they have receiv'd the ſame Favour from thoſe which are gone before them, that they might be enabled and obliged

'obliged to ſhow it to ſuch as come after them. Their ſorrow for others Mi-'ſeries engageth them to further the Happineſs which they deſire, by dire-'cting them in the way to it, and by ſhowing them how to eſcape the calami-'ties of *Ignorance, Vice, Youth, Age, Sickneſs* and *Poverty*.

'Becauſe things of Immortal concernment are greateſt, they acquaint the 'Ignorant with the Nature and Duration of Souls; and teach them ſo to or-'der this ſhort life, as to attain the peace of a good Conſcience, by an early 'Vertue, and conſtant perſeverance in Well-doing, and ſo prepare them for 'a true hope of a happy life after a chearful departure from this world. If 'any erre, they ſhow him his way; when they ſee him ſluggiſh, they provoke 'him to his duty with ſtrong Incentives; if he offend, they admoniſh him; 'and if he be dejected, they adminiſter Conſolation according to the nature 'of his Grief.

'Becauſe Children are born Impotent and Imperfect, they endeavour to 'prevent ſuch miſchiefs as may be ſeparated from their Nativity; and be-'cauſe an excellent complexion of Nature is a great advantage to Vertue, 'they are careful of fit Marriages, and good Nurſes: the Mother is alwaies 'Nurſe too, if ſhe be able to perform that office. When their underſtan-'ding begins to come in uſe they are curious of their Education; for want 'of which, many that are ill born are worſe bred: and as they grow in years 'and into the confines of Child-hood and Manhood, and are lyable to the 'Vices of both ſtates, they uſe all poſſible means of their preſervaſion, and 'amongſt the reſt the vigilant eyes of wiſe and Vertuous Tutors; who in '*Theoprepia* are perſons of good eſteem, and want no due encouragements. 'They have a ſufficient number of Schools at convenient diſtances, by which 'the attainment of Knowledg and Goodneſs is unſpeakably facilitated: For 'they are taught to know worthy things as ſoon as they know any thing; 'and their inclinations are ingaged to Vertue before they are ſeiz'd upon 'and ruin'd by habitual Sin. Which is, in my opinion, a great piece of Pru-'dence: for from this practiſe they find a benign influence to flow upon the 'whole Country; whilſt thoſe which have learn'd do afterward teach others, 'and give as good an Example as they have receiv'd. The *Theoprepians* are 'great lovers of true Learning and all Ingenuous Arts and have better Me-'thods of Study then moſt other places, and ſo arrive at that height of skill 'in a few Months, which others after the expence of many years ſcarce attain 'at laſt, by reaſon of the Prepoſterouſneſs of their Induſtry. Their cuſtom 'is, when they perceive in any a particular inclination to ſome Art, taking 'it as a probable Augury of ſpecial aptitude, to conſign them to that Study, 'in which they uſually prove excellent.

'But as things are valuable according to their Uſes, and Means are rated 'by the Ends which they ſerve; ſo the *Theoprepians* beſtow their pains 'chiefly to improve their beſt Faculties, that having accompliſh'd them with 'the Knowledg of Tongues and the more Noble Arts, they may be more able 'to advance the good of Mankind.

'Their chief deſign is to make their Youth perfect in Ethicks, that ſo they 'may be Prudent, Religious and Good. They inform them carefully in the 'Principles of true Logick, and help Natural Reaſon with Artificial. They 'Induriouſly purſue the Knowledg of Nature, that they may underſtand the 'Works of God, and by them Him. They are well verſ'd in Mathematicks; 'which Profeſſion is honorable to the Student, becauſe it makes him ſervice-'able to his Country. They neglect not Agriculture, becauſe the Earth brings 'forth all things. Knowing the ſeveral benefits of Converſe with forreign 'parts, they are expert in Navigation. In ſhort, they encourage the Knowledg 'and advancement of every uſeful Trade.

'They

'They make their Recreations of ſuch things as have Art in them and pay 'the Rational part ſomething for the Intermiſſion of its more Spiritual Ex-'erciſe: and though they are afraid of Corporal pleaſures, yet they do al-'low honeſt and healthful Exerciſes of the Body to ſtrong and active Con-'ſtitutions. In ſtead of thoſe fooliſh playes of Dice and Cards, by which 'Youth in other places make a vain Conſumption of their time, (by the 'Permiſſion of their Uncharitable Parents, who through unſpeakable Im-'prudence do often, beſides their Time waſte alſo the Eſtates in that moſt 'hurtful ſort of Idleneſs) they pleaſe themſelves with expreſſing the Rules 'of Rhetorick in Maſculine Orations; and ſometimes entertain themſelves 'with Muſick; and when they uſe their Voices, they ſet good Notes to Moral 'and Hiſtorical Ditties, and ſo practiſe Muſick and Poetry both at once.

'They neglect no Art that hath any worth in it; but they care not for Sci-'ence, falſly ſo call'd, by what Title ſoever it be magnified: of ſuch Arts 'as make only for Pomp and ſerve Vanity they are not curious. They eſteem 'none learn'd for knowing a few odd words, but ſuch as are enrich'd with 'uſeful Notions. They let alone the trifling niceties of Queſtioniſts, becauſe 'they have not yet learn'd what they are good for. They condemn ſome 'miſchievous Arts which are allow'd in other careleſs Nations, as Divinati-'on by the Stars: A Judicial Aſtrologer would be puniſh'd for a Cheater 'among them, and they eſteem his Profeſſion but a black Art.

Here *Phroneſia* being almoſt tired, and fearing leſt her Auditors ſhould be as weary of hearing as ſhe was with ſpeaking, ſaid, I have ſo oft excus'd my tediouſnes, that I have encreas'd my fault with Apologies: but I muſt entreat your patience, becauſe you have ſet me a task which I could not finiſh ſooner.

'As they beſtow a great care upon Youth that it may be fit to ſerve; ſo 'they neglect not old Age, becauſe it hath done its work: and therefore, as 'part of their Reward, they diſpoſe their old people in a convenient houſe 'built with plenty of Rooms, where they have company, and all neceſſaries 'provided to alleviate the burden of their decrepit time, and to prepare 'them for a better world. In the ſame Houſe they lodge their Sick; where 'they have Diet, Phyſick, and Attendance proportion'd to their Diſtempers.

'The Poor, which are but few in *Theoprepia*, becauſe Rapine doth not dwell 'there, are accommodated after ſuch a ſort, that their Poverty doth not grieve 'them: though they have nothing of their own, they are ſo ſupplied by the 'Publick Charity diſcreetly managed, that they are neither forc'd to ſteal, 'nor dye for hunger, as they do in other Countries. Theſe offices of Love 'towards the Neceſſitous are perform'd with a great willingneſs, becauſe it 'is made a part of their Religion, To comfort the Fatherleſs, and relieve 'Widows in their affliction, and to ſympathize with thoſe which are bound, 'as if they were tied with them in the ſame cords of Adverſity: they count 'it alſo a baſe thing to afford only good Wiſhes to ſuch as need thoſe further 'aſſiſtances which they are able to allow.

'As they are thus paſſionately affected with the Sufferings of Humanity, not 'knowing how ſoon they may need ſome, or all the courteſies which they be-'ſtow; ſo they are moſt punctual obſervers, of thoſe ſacred Obligations 'which God hath laid upon men in Natural and Civil Relations. This ſort of 'Righteouſneſs muſt needs be ſecure, becauſe that which is elſewhere per-'form'd by the neceſſity of Conſanguinity is here the choice of Love. Thoſe 'Silver cords, by which other Societies are tied together, are here changed 'for golden chains, and multiplied to an inviolable ſtrength. The particular 'Vertues of every diſtinct Relation are ſo diſplay'd in the *Theoprepians*

practiſe,

'practiſe, that you would think their Converſation a Mirrour, made only 'for their lively repreſentation. It were too long to name them. The *Prudence* and *Felicity* of *Vigilant Magiſtrates*, the *chearful Submiſſions* of *Loyal 'Subjects*, the *wiſe Deportment* of *Loving Husbands*, the *modeſt Obſervance* 'of *Obedient Wives*, the *indulgent Affections* of *Careful Parents*, the *ingenuous Gratitude* of *Dutiful Children*, the *diſcreet Commands* of *Gentle Maſters*, 'and the *ready Performances* of *Willing Servants*.

'Such as are not related to each other in the forementión'd Reſpects, are 'yet ſo much made one by their common Union, that you would eſteem their 'carriage not an expreſſion of ordinary behaviour; but rather a School, 'where thoſe Vertues which concern the general condition of Mankind 'were form'd by induſtry and deſign, to give notice to learners to what height 'they may come.

'Courteſie is natural, and Kindneſs habitual. They are abundantly Civil, 'though regardleſs of thoſe Ceremonies which are neceſſary complements 'to hide the Defects of true Love among other people: Men having not ſo 'far put away the remembrance of themſelves, but that in moſt places they 'keep on the Form of Humanity. What is but a Show otherwhere, is ſub-'ſtance here; declar'd in fewer words, but more good deeds. Simplicity is 'at the bottom of all their converſe: why ſhould they hide their Hearts from 'ſuch as love them? or how can they make a ſhow of what is not in their 'Hearts to ſuch as they themſelves love? Friendſhip is at a high pitch. Never 'was there a more noble Communion of Souls upon Earth. Their Joyes muſt 'needs be doubled by the Good of others, whoſe Calamities they reckon 'their own. Love muſt needs be firm in its Nature and rais'd in its Worth, 'where it is not ſoldred with Luſt or baſe Intereſts.

'Humility is great Honour. Why ſhould ſuch expreſs Arrogancy in word 'or deed, who remember how unacceptable it is to themſelves to be affron-'ted, and think none ſo worthy of honour as thoſe which moſt willingly give 'it? Covetouſneſs is eaſily avoided, where want is not feared, where Worth 'is not meaſur'd by the largeneſs or number of great Cheſts, and where thoſe 'which gain unduly, make account that the more they oppreſs or circumvent 'into want, the more they muſt relieve. This ſpirit, like an all-ſoveraign 'Balſam, frees them from thoſe noiſome Plagues which do ordinarily infeſt 'the Societies of men, *Hatred*, *Envy*, *bitter Zeal*, &c *Malice*, *Suſpicion*, *Cruelty*, '*Moroſity*, *Strife* and *Revenge*. How can they hate others who count all men 'their Brethren, and have charg'd themſelves with ſuch a noble expoſition 'of Love, that they eſteem it Hatred not to love them? Envy hath no room 'with them, for they ſee if it ſhould, it would be miſplac'd upon ſuch as ei-'ther they themſelves ſhould have endeavoured to make happy, or by whoſe 'happineſs they ſee their own Good promoted. Bitter Zeal is contrary to 'their Temper, for when it is moſt warm, it is ſtill ſweet; never ſtirr'd but 'with juſt Motives, and ever accompanied with great Charity. They hate 'Malice, both becauſe they will not be afflicted with ſuch a ſcurvy Paſſion, 'and becauſe their endearment of their Neighbours welfare doth not permit 'them to think how to afflict him. They are far removed from all Cruelty, for 'they have forbidden themſelves raſh Anger. They abandon all Moroſity; 'being ſo candid and affable, that they have a peeviſh Sowrneſs in the ſame 'diſgrace with ſordid Flattery. They are free from Suſpicion, ever belei-'ving that their Neighbour is good, or hoping that he will be ſo; and whilſt 'they endeavour to make him better, they know this is one means, to cover 'and bear with his Infirmities. They eaſily avoid Offence in their language 'and deportment, having baniſh'd the ſpirit of Contention from among them.

'them. They have nothing to do with any ſort of Revenge but Forgiveneſs, 'both becauſe it is a Fundamental Law of their Kingdom to requite evil 'with good, and becauſe they do not deſire to entail quarrels upon their Po-'ſterity; neither do they allow that Unchriſtian notion of Honour, that paſ-'ſeth ſo currantly with ſuch as can diſpenſe with their duty, when they muſt 'ſuffer in their reputation among the Ignorant for doing of it.

'Thus the *Theoprepians* lead a happy life upon Earth: Juſtice and Charity, 'which are baniſhed from other Nations, have taken Sanctuary here; Tran-'quillity, which could not procure room to ſet her foot in other parts of the 'tumultuous world, hath here erected her Throne; Plenty, which doth not 'ſatisfie other places with her largeſt Meaſures, doth here take away the very 'name of Want with ſuch proportions as they deſpiſe and abuſe: and they 'ſee plainly by their own Experience, that it is not from Gods unbountiful-'neſs, but mens Folly and Wickedneſs, that they do not live happily in this 'World, whilſt ſome imprudently manage, and others wickedly miſpend 'his Gifts.

a *A prudent woman.* b *One of a rea-dy wit.*

When [a] *Phroneſia* had gon ſo far, her chief Gentleman, call'd [b] *Anchinous*, brought word that Supper was ready, and deſired to know if ſhe would have it ſet upon the Table. Yes with all my heart, ſaid *Phroneſia*; and took that fit opportunity to end her Diſcourſe, begging pardon of *Urania* and her noble Companions, who inſtead of that return'd her moſt humble thanks; and but that they were ſtill to enjoy her preſence, would not have gone out of the Arbour for all the Suppers in the world; for they valued her converſe above all other poſſible Entertainments.

After Supper, as one that was preſent reported, they pleas'd themſelves with putting divers ingenious Queſtions concerning the argument of *Phroneſia*'s Speech, which I do not at preſent remember; and becauſe they would be too long to be here inſerted, I am the leſs offended at the weakneſs of my memory. But after they had talked away a good part of the Night, they were conducted to their Chambers to ſleep out the reſt.

c *A Worſhipper of God.*

In the Morning they receiv'd a Meſſage from [c] *Theoſebius* to invite them to dine with him that day, and alſo to favour him with their good company in the *Temple* that morning, where ſome ſolemn Devotions were to be performed. They accepted his courteous offer, and return'd a thankful anſwer, being very willing to partake in thoſe Prayers which ſuch Holy perſons offer'd, and to receive Love from thoſe who were moſt worthy to be loved.

When they were come down into the Hall, they were civilly accoſted by *Phroneſia*, who alſo excus'd her ſelf to them, that for an hour or two ſhe ſhould be depriv'd of their moſt deſired company, praying them to impute this her involuntary Abſence to the irreſiſtable urgency of moſt important Buſineſs. She acquainted them that ſhe would leave with them [d] *Amerimnus*, who was an intimate friend of [e] *Theoſebius*, to whoſe piety & prudence he did commit his chief affairs, and that he ſhould attend them either in the Gardens or whereſoever they would pleaſe to divert themſelves. They received her Civility with all thankful correſpondence, and diſmiſs'd her; much pleas'd that ſhe had brought them acquainted with *Amerimnus*, by whom they hoped to underſtand ſomething of the Diſpoſition and Manners of *Theoſebius*. That they might not loſe ſuch a fair opportunity, they walked into the Garden, and taking the advantage of handſome Seats in a place where they might have a full view of [f] *Euſebia*, *Bentivolio* deſired *Amerimnus* to oblige him and the Company with ſome ſuch reports as he ſhould think fit to give to ſtrangers of the Holy life of *Theoſebius*. I ſhould moſt willingly obey your command, quoth *Amerimnus*, but that I am not able to draw to the life the Image

d *One free from cares.* e *A worſhipper of God.*

f *Godlineſs.*

Image of ſuch an Excellent perſon, or to expreſs any juſt reſemblances of his Vertues. Alas! his Worth is above the higheſt praiſes that I can reach; and yet ſome, peradventure, who have been only acquainted with ordinary perfections, would think that I extol him upon deſign, more than his Merit. But as I know that you have the faireſt degrees of high attainments in your own Experience, and ſo cannot but judg that poſſible of which you are Inſtances; I will give you a ſhort deſcription of his Excellencies; and the rather, becauſe it will not be long before you will converſe with him, and then you may eaſily correct the wrongs which I ſhall do him.

The chief thing which he aims at is to be a true Lover of God, to whoſe ſervice he hath entirely devoted himſelf: he thinks all noble affections due unto him, and judgeth Love miſplac'd if it be beſtow'd upon any thing elſe, except in very low degrees. As he finds the Excellency of things different, he appoints them diſtinct allowances of that affection, which yet are but ſeveral ſorts of ſmall meaſures: but as God is out of all meaſure exceſſive in Amiableneſs, ſo he hath ſet no bounds to the Love which he hath for him. I have often heard him ſay, That he is not worthy of the name of a Heavenly Lover, that doth not love God with his whole Soul: In which I muſt confeſs I cannot but think him in the right, for the Greateſt Good doth juſtly challenge the beſt Love. His affection is ſo really fix'd here, that he ſeeks nothing but Union with God; and doubting that he is not yet come to the utmoſt intimacy which is poſſible to an holy Soul, he doth endeavour continually to make nearer Approaches. He told me one day, that he ſeem'd to ſee the mouth of Hell open, when he did but think of ſuch a ſtate wherein men are remov'd from loving and being beloved of the infinitely good God, *True Godlineſs.*

He hath conſecrated himſelf for a holy Temple to God, and hath made his Soul that ſpiritual Image wherein the Divine likeneſs doth ſhine; and being kindled with the vigorous heat of celeſtial Love, he offers up his heart for a daily Sacrifice; the flames which aſcend are all perfum'd with the breathings of Seraphick Joy, mix'd with anhelations of fervent Deſires. Whilſt he is converſant in acts of Devotion, I cannot ſay that his Body is lifted up from the ground, as they report that *Pythag.* was when he pray'd; but I am ſure his more noble part is carried into Heaven, which is never far from ſuch a Divine Spirit.

It is not poſſible for any other man to deſcribe the Paſſions which he feels; for none knows how much one loves but the lover himſelf: but he is ſo conſtantly attended with all outward demonſtrations of inward affections, and they are ſo notoriouſly known to all that converſe with him, that it is as hard not to think him a Lover, as it is impoſſible to believe that ſuch are, who can give no proof but a bare pretence to that Honorable Title. We cannot chuſe but know that he is always in the thoughts of God, for he is ever ſpeaking of him, & ſtill buſied in doing every thing which he underſtands to be acceptable to him, and eſteems nothing too hard to ſuffer for him if he think it be a tryal of Love. He receives every thing which looks like a ſignification of Anger with extreme ſorrow, and yet with all thankful ſubmiſſion to his loved God, whom he will heartily bleſs that thus he puts him in mind of his failing; for before, he was apt to fear that he did not love enough. If any thing in which he delighted be taken from him, he immediately reſtores to God the Love which that enjoyed in his right. Though he rejoyceth infinitly when God ſmiles upon his Soul; yet he is afraid that he doth receive many expreſſes of Divine Favour in vain, becauſe, as he ſays, he is able to love God but a little. When he takes notice that God's Perfections are ſo great that he can add nothing to his Glory, no not ſo much as by wiſhing him any good thing; he rejoyceth in the happineſs of God, and would not have it otherwiſe, leſt

he ſhould fooliſhly deſire God to be Leſs, in hope with his ſilly Love to make him Greater: but he is therefore more careful of the duties which he owes, ſince he plainly ſees that he ſerves one who can value nothing but the Good-will of his poor Servants.

By beſtowing his Mind totally upon the Contemplation of God, he blaſts the faireſt flowers of Vanity; either wholly neglecting to conſider what they are; or if he glance upon them, he ſees them ſo Inferior to that Good with which he is in love, that he pleaſeth himſelf to take that occaſion to ſlight them the more, and to immerſe himſelf deeper in the remembrance of ſuch things as it is a death to forget.

I never heard him magnifie any Created thing. His Siſter indeed hath told me that he doth highly eſteem Three Jewels, which he keeps very private, (they ſay ſuch as have them do not love to ſhow them) and makes no leſs account of them than of his Life. She call'd them as I remember, [a] *Ommelion*, [b] *Terpſithea* and [c] *Galenopſychia*. There is great reaſon why he looks to them ſo carefully, for beſides their ineſtimable value, by means whereof none that hath them can ever be poor, they have other rare Virtues; for ſuch as keep them, find themſelves raviſh'd with a ſecret delight in God, and a ſtrange alacrity in his ſervice; they are never deſtitute of a placid calm of Soul, and a ſerene peace of Conſcience; their minds alſo are fill'd with rais'd Meditations and abundance of Heavenly thoughts. They ſay alſo that theſe Incomparable Jewels caſt ſuch bright rayes, that they ſhow the Beauty of Holineſs, the Reaſonableneſs of Religion, and the Excellency of Vertue, and make them as viſible to good men as any bodily thing is to our common Eyes. Beſides, they ſay that he which is poſſeſs'd of them is ſo happy and content with his portion, that he deſpiſeth the beſt Jewels of this world as contemptible Bits of ordinary Glaſs.

a *A Sunlike eye.*
b *divine joy.*
c *A calm of ſoul.*

But if theſe Jewels, quoth *Urania*, be of ſuch incomparable worth and rare effects, methinks [d] *Theoſebius* ſhould never truſt them in any Cabinet but his own Boſome. I am of your mind, replied [e] *Amerimnus*; and though they talke of a Cloſet in the Houſe, which is ſo ſecret that none knows where it is, which is the Repoſitory of theſe Jewels, yet I have often thought that he wears them ever in his Breaſt.

d *A worſhipper of God.*
e *One void of care.*

The whole Neighbour-hood is convinc'd that his private entertainment is the Love of God, becauſe in publick he doth expreſs an unparallel'd Love to men, and choſeth ſuch Inſtances as will beſt make thoſe which partake of them to become Lovers of God: for his Love imployes it ſelf chiefly in the care of thoſe greater neceſſities of their Souls, having leſſe need to buſie himſelf in the Relief of their Bodily infirmities, becauſe his Siſter [f] *Agape* doth of her own accord diſcharge that part ſo excellently, that ſhe proves her ſelf not unworthy to be Siſter to ſuch a Brother.

f *Charity.*

His affable temper hath made him ſo acceſſible to all, that his neigbours come freely to him, knowing that they ſhall be more welcome if he can do them any good; and when he viſits them, (which he doth often perform to ſuch as are capable of that Civility,) he ever ſets before them a moſt eminent Example, which is the beſt of Books.

In the Temple, where he is chief Prieſt, (according to the Cuſtom of ancient times, for then the Prince had alſo that Honour,) he celebrates the Divine Perfections with due Praiſes: And that others may do it the better for his aſſiſtance, he ſometimes helps them with a clear Explication of the Divine Attributes, as Goodneſs, Wiſdom, and Power; and ſometimes makes them to underſtand ſome of God's moſt famous works, as the ſtupendious Creation of the well-fram'd World, that admirable Providence by which he

takes

takes care for all things which he hath made, and the moſt Myſterious Redemption by which Wiſdom and Love, in a ſacred Conjunction, have brought the greateſt good out of the greateſt evil. Whilſt he performs theſe things with an incomparable Clarity of Divine inſtruction, the people think they ſee the Inviſible God, and cannot refrain from that ſort of Adoration which is made of moſt rais'd thoughts and equal affections. Though they do not omit that ſort of Worſhip which conſiſts in Corporal proſtrations, but bow their Bodies in humble reverence of the Divine Majeſty; both becauſe we are to glorifie God with our Body as well as with our Soul, as alſo that the outward ſubmiſſion is ſome ſignification of the inward: yet becauſe the External is leſſe, and ſometimes deſtitute of the Internal, and then worth nothing; he hath taught them eſpecially to adore the Supreme King with humble demiſſion of Soul, and the unfeigned ſubjection of their Self-will.

We have not many Ceremonies, becauſe we know that God doth principally delight in Spiritual Services, and becauſe men are apt to be content with outward Rites, if they be ſo multiplied that they may have ſome pretence that they will diſpence for inward truth. But as that fancy is fooliſh in it ſelf, though they were never ſo many, ſo here it is warily prevented: for we have but two great Rites of External Worſhip; A Sacred Font of pure Water, in which we conſecrate our Children to the Redeemer of the World, who was incarnate for our ſakes; and a Holy Table, at which we frequently commemorate the Love of our Saviour who died for us.

I may not forget one particular Charity which a *Theoſebius* doth frequently perform, and that is Pious Orations; in which he doth ſo plainly reveal to the People the Nature of Vertue, that they ſeem to ſee her come down from Heaven, and ſtand in the midſt of them when he ſpeaks; and they cannot but fall in love with her, whilſt he makes exhortations to them to reſign themſelves to her love and ſervice, being infinitely taken with the perſon and arguments of the ſpokeſman that wooes for her.

a *A Worſhipper of God.*

Sometimes he numbers to them the chief Precepts of Wiſdom, that they may leave none out of their memories, and find them there more readily for practiſe. Otherwhiles he demonſtrates to them how vaſtly the Reward doth exceed all the duties of Obedience, that they may more plainly ſee how good a Maſter they ſerve, and ſo both work more chearfully, and fear to offend one whom they have ſo much reaſon to pleaſe. Sometimes he ſhows them how the Rules of Truth have been verified in rare Examples of true Saints, and thoſe of the ſame rank and ſtate of life with themſelves, that they may not think Holineſs impracticable except in a few, nor a heavenly life, ſuch a high thing as ordinary people ſhould not aſpire unto; and then they will bluſh and weep to ſee how imperfect they are in compariſon of others. At other times he takes occaſion to diſcover the folly of ſuch, as envying themſelves the happineſs which God hath propounded, deprive themſelves of the glory of a good life, by Sloth, Hypocriſie, and the love of ſenſual Pleaſures. By theſe convictions they find vain joys to begin to dye in their hearts, and they preſently excite themſelves to a vigorous purſuit of Goodneſs, & ſtrive after a portion in a happy Immortality. When he mentions the Divine Threatnings, or reproves ſinners, which he never doth publickly, but for moſt weighty cauſes, they think it thunders; though the terror which ſeizeth upon them doth not proceed from loudneſs and noiſe, but the ſmart penetration of Reaſon & Love, which ſhine ſo clearly in his Corrections, that the Offendor cannot but grieve for himſelf, when he ſees ſuch a worthy Perſon ſorry for him firſt.

Our daily Incenſe is Fervent Prayer; our Oblations are Holy Hymns; the Altar upon which we offer, is the Love of God. Our Prayers are ſuch as no

good man will refuſe to ſay; for we do with all poſſible prudence expreſs this ſort of dependance upon our Heavenly Father, begging of him both ſuch things as our own Neceſſities do mind us of, and thoſe which an univerſal Charity doth require us to ask for all the World.

Our Hymns are compos'd to miniſter unto Thankſgiving; for, as we think our ſelves, and that truly, happy that God is our Patron; ſo we hold our ſelves perpetually obliged to acknowledg the Benignity of our Benefactor, to whoſe Good-will we owe whatſoever we have. Our ſongs are uſually deſign'd to celebrate the Praiſes of the great Creator and moſt merciful Redeemer of the World: but *Theoſebius* doth ſo prudently order the Ditties, that if we do not forget them we ſhall have a particular remembrance of the Divine Benefits; by which means he hath both prevented the vileneſs of Ingratitude, and kept in our minds every thing, for which we are to give thanks, as the pious Love of our Parents, the Supplies by which he made their Deaths leſs afflictive, all means of good Education which concurr'd to the happy inſtruction of our Youth, Sufficiency of external accommodations, good accompliſhment of our Buſineſſes, and ſucceſs in our Undertakings, deliverance from great Dangers at Land or Sea, recoveries from Sin, Vertuous Friends, by whoſe Counſels and Examples we have been incouraged to bear up againſt the ſpirit of the wicked world, the infinite Love of our Redeemer, the Aſſiſtance of the Holy Ghoſt, the knowledg of true Religion, the enjoyment of the Scriptures, and ſuch like.

a *One free from cares.*
b *A Worſhipper of God.*

Amerimnus having given them this account of [a] *Theoſebius*, was now going to make an Apology for the length of his Speech, when [b] *Phroneſia* return'd and ſaved him that labour, by acquainting the Company that *Theoſebius* did expect them at the Temple. When they were come thither, they perceiv'd by the manner after which it was built, that the people did not eſteem all Coſt thrown away which is ſpent any where but in their own houſes; for it was a moſt delectable place, and ſo adorn'd with lightſome Windows, and convenient Seats for all ſorts of Worſhippers, that as all were well pleas'd with the Houſe of Prayer, ſo the poor thought themſelves highly honoured there; for though their Homes were far meaner than many enjoy'd whom they ſaw there, yet here they equall'd them; which ſtirr'd up their hearts to think of the Kingdom of Heaven; for they thought the nearer they came to that State, the leſſe difference they ſhould find in their Manſions.

Theoſebius received them with that welcome which one of his Princely Temper muſt needs beſtow upon thoſe concerning whom he had fram'd extraordinary thoughts: but he was more eſpecially glad of their Company, becauſe he thought his Prayers and Worſhip would be more acceptable when they help'd the performance, and that God would be more willing to beſtow his Bleſſing among them when ſo many of his friends were preſent.

Having finiſh'd their uſual Devotions, he conducted them unto his Houſe, where he gave them that entertainment which he thought would moſt anſwer their deſires, and was himſelf the greateſt part of it; for he adminiſtred rare content to them all by his pious Diſcourſes. When Dinner was ended, [c] *Panaretus* giving him hearty thanks for the delight which by his means he received at the Temple, and particularly from the holy Song which was ſung and accompanied with a ſoft Organ, which he prais'd for the rare connexion of proper Notes and Excellent Words; but wondring that the people expreſs'd it with ſuch an exact harmony of well agreeing Voices; he ask'd [d] *Theoſebius* how he had brought them to that perfection of artificial Singing: and further demanded of him, whether ſome were not offended at that ſort of Muſick, as too carnal a thing, and unfit to be us'd in the worſhip

c *All vertuous.*
d *A worſhipper of God.*

fice

of God; both becauſe mens Minds are apt to be more attentive to the artifice of the Compoſure, and the pleaſure of Senſe, than to the praiſe of God which is deſign'd to be rais'd by it; and alſo becauſe I have heard, quoth he, that in ſome places ſuch are imployed in playing upon the Organ and other Inſtruments, or in accompanying them with their Voices, which are ſo far from being acceptable to the God of Heaven, that by their prophane lives they are grievous to good men upon Earth.

I am much pleas'd, quoth [a] *Theoſebius*, with your freedom of talk, and I am heartily glad that you will by any argument occaſion the continuance of our Conferences; and as to the particulars of your demand, I ſhall endeavour to give you ſatisfaction. That Muſick is advantagious to good men in the ſervice of God, ſeems to me a thing eaſie to be put out of queſtion. It is well known that it hath a great Influence upon the Spirits, and a rare power to work upon the Affections: It is confeſs'd alſo that Affectionateneſs is the Life of our Devotions: That aſſiſtance therefore muſt needs be commendable which doth cheriſh that eſſential quality of Religious addreſſes, without which they would be rejected. If my Experience were a thing to be quoted, I could truly ſay, that by the Exaltation of rais'd Affections I have found the good agreement which Muſick hath with Divine Service. When we give thanks, we ſhould do it with Joy, and that is exceedingly promoted by fit Songs both by reaſon of the ſweetneſs of Poeſie, and the melody of good Notes: for which reſpects I ſuppoſe Muſick was us'd of old in the famous Temple of [b] *Skiamelluſes*; and we find Pſalms and Hymns continued in the Inſtitutions and practiſe of [c] *Anaxanacton*, though he made a great change in the Worſhip of thoſe dayes. By which we underſtand that artificial aſſiſtances of Devotion are not ſo carnal as to merit rejection; and that regard to order of words and ſounds which makes Verſes ryme, and agreement of ſelect Notes which makes the Tune, do not neceſſarily withdraw from attending upon God, who is in that way prais'd. But leſt the people ſhould receive harm in this point, becauſe our Songs are accorded to an Inſtrument; I have often told them, That in Divine ſervice there is no Harmony, without the Heart do accompany every part of the performance; and if that Inſtrument be not us'd or out of tune, they ſing to themſelves, not to God. I do alſo exhort them frequently to mind the ſenſe of every Song more than the ſound of the Words, and not loſe their ſpiritual Joys in the allurements of audible pleaſure, which is abus'd when it doth not ſerve to lift up the Soul more affectionately to God. Our Ditties are both ſo holy, that any good man will be content to bear a part in them when they are ſung, and ſo plain, that they conſort with mean underſtandings, and are for the moſt part ſet to ſuch familiar Notes, that vulgar Auditors eaſily learn the Air. The Compoſer is ſtill charg'd to avoid many fractions; and when any new Tune is appointed, they are willing to obſerve it carefully till they have got it in their memories. If they have not the words which are ſung by heart, they have Copies of them given to them, which they will make their own; for they do not grudge time or pains to further their ſervice of God. Thus they accommodate their Voices without any diſturbance to their Minds and the intention of their affections is both more engaged and furthered.

As for the other part of your diſcourſe, I am wholly of your opinion, that the Unworthineſs of Wicked Artiſts doth not only make the Muſick unacceptable to God, becauſe they live out of tune to their holy Songs, but alſo juſtly offenſive to good men, who think it ſo odious a jar to ſing one part and practiſe another, that they can ſcarce endure to hear it. But I have alwaies had a great care, leſt our Muſick ſhould be ſpoil'd with ſuch untunable

[a] *That Inſtrumental Muſick and art in the compoſition of ſongs is not unfit for the ſervice of God, if rightly us'd.*

[b] *A ſhadow of a ſtate to come.*

[c] *The king of kings*

One free from ſpots.

[a] *One free from ſpots.*

nable Inſtruments; and I am ſure that [a] *Amiantus*, who is Maſter of the Quire, will admit none but ſuch whoſe Converſation doth very well accord with their Profeſſion.

[b] *A Worſhipper of God.* [c] *All-vertuous.*

I give you thanks, [b] *Theoſebius*, quoth [c] *Panaretus*, not only for reſolving my queſtion, but becauſe you have vindicated ſo good a thing from great abuſe, and made it fit for the praiſe of the beſt God.

Then *Theoſebius* broke off their Conferences by deſiring them to retire to a Grotte which he had upon a clear River which ran through his Garden, where they might both avoid the heat of the weather and enjoy the pleaſure of further Intercourſe.

When they were come thither, ſome of his chief Muſicians, plac'd in a Room which he had built for ſuch purpoſes, began to perform ſuch ſelect Muſick as he had appointed for their entertainment. Amongſt many other excellent Songs, one was compos'd in defence of Church-Muſick. There Harmony reveal'd the utmoſt power of its ſweetneſs, not ſo much to pleaſe, as to produce thoſe effects which would witneſs its Uſefulneſs in ſuch applications. Some ſpeak againſt it which never heard it, and ſo are ignorant of its Nature; for it ſelf only can expreſs its profitable delight, which when it doth, the action hath ſome reſemblance of that of a handſome Limner when he draws his own Picture.

[d] *One free from care.*

I have a Manuſcript written by [d] *Amerimnus*, and as I turn'd it over one day, I chanc'd happily to find the fore-mentioned Ditty: The Notes were there too, but they were prick'd in a Character which hath been out of uſe in theſe latter years. The words were theſe:

I.

We ſing to him whoſe Wiſdom form'd the Ear;
Our ſongs let Him who gave us Voices hear:
We joy in God who is the Spring of Mirth,
Whoſe Love's the Harmony of Heaven and Earth.
Our humble Sonnets ſhall that Praiſe reherſe
Which is the Muſick of the Univerſe.

CHORUS.

And whilſt we ſing we conſecrate our Art,
And offer up with every Tongue a Heart.

II.

Thus whilſt our Thoughts grow Audible in Words,
And th'Body with the raviſh'd Souls accords,
We hallow Pleaſure, and redeem the Voice
From vulgar Uſes to ſerve noble Joyes.
Whilſt hollow wood and well-tun'd Strings do give
Praiſes, the Dumb and Dead both ſpeak and live.

CHORUS.

Thus whilſt we ſing we conſecrate our Art,
And offer up with every Tongue a Heart.
Through chearful Air with quicker wings we fly,
And make our Labour ſweet with Melody.
Thus we do imitate the Heavenly Quires,
And with High Notes lift up more Rais'd Deſires.

And

And that above we may be ſure to know
Our Parts, *we practiſe often here Below.*

CHORUS.

And whilſt we ſing we conſecrate our Art,
And offer up with every Tongue a Heart.

When they had ended this Song, [a] *Theoſebius* commanded them at *Urania*'s requeſt to ſing the Hymn which they heard in the Temple in the morning: and when they had done, *Urania* talked ſoftly to [b] *Phroneſia*, who ſate next to her, and asked her who made the words of that Hymn. I know not, quoth *Phroneſia*; but as you may gueſs by the ſenſe of the words, they ſeem to be ſung in Heaven by Good Angels and Men, when they deſign to expreſs the worthy Praiſes of the Creator and Redeemer. And to acquaint you with what I have heard, my Son's Good *Genius* knowing that he us'd to ſing ſuch Ditties, threw the Copy one day into the window of his Study; and they are ſo taken with the deſign of the Song, that they ſing it frequently. I deſire quoth *Urania*, to have a Copy of it. You ſhall command it, quoth *Phroneſia*; and withall took out one which by chance ſhe had in her Pocket. And that my Readers may know what kind of Hymns they ſing in [c] *Theoprepia*, I will ſet it down. I cannot ſay that it is a perfect Copy, but I received it from one of *Urania*'s friends, who with her good leave tranſcrib'd it, and ſent it to me. It was as followeth;

[a] *A Worſhipper of God.*
[b] *A prudent woman.*
[c] *The divine ſtate.*

Angels.

We praiſe thee, God; Thy works do make us know
Both who's the Author, and what praiſe we owe.
When thou didſt leave the Regions of that Light,
Which is ſo great it blinds Created ſight,
Thou wrapp'dſt Thy-ſelf in darker light, that we
Might the Creator through thick Cryſtal ſee.
Thy Power and Wiſdome, equally above
Our reach, are thus brought down by higher Love.
Heaven is thy Throne, thy Footſtool Earth, the Sea
Some drops from thy great Spring: The chearfull Day
Glances from thy bright Eyes: the Starry Night
Takes from the Spangles of thy Veſt its Light.
All Orders of Created Being ſay
With different tongues thy praiſes, as they may.
Whatever is, or grows, or uſeth Senſe,
Reaſon embodied, pure Intelligence;
Whatever ſwims, or creeps, or goes, or flies,
Doth, when we bleſs Thee, echo to the skies.
Thy Works will praiſe Thee: whilſt Thou mak'ſt us be,
At once we find our ſelves, Great God, and Thee.

Men.

And we poor Men, through whoſe great fault the World,
Unhing'd by ſin, was into Ruines hurl'd,
Curſt becauſe ſinners, have more cauſe than you,
Bleſt Angels, as we can, this work to do.
The Son of God, made Man for us forlorn,
That we might live, diſdain'd not to be born,
And when our Stains requir'd a Holy flood,
He ſaw our need, and waſh'd us in His Blood.

Heaven

Heaven is new open'd, He hath made a Dore
For all that do repent, and ſin no more.
He by his Love ended the diſmal ſtrife;
Hell's hope is fruſtrate; Death's the way to Life,
Which grows Immortal from the hallow'd Grave:
How can we chuſe but ſing, when God will ſave?
For ſince He's pleas'd the ruin'd World to raiſe,
It is but juſt it ſhould fall down in Praiſe.

Angels. *All Heavenly Powers do in thy Praiſes meet;*
Archangels throw their Crowns before Thy feet.
Men. *Old Patriarchs and Prophets bow before Thee;*
Apoſtles and the Holy Church adore Thee.

Angels. *We offer praiſe becauſe we kept our Place.*
Men. *Becauſe we are Reſtor'd, we thank thy Grace:*
Angels. *'Tis One great Sun whoſe Glory ſhines ſo bright*
In Heaven; Men. *And fills this lower world with Light,*
By Thy bleſt Influence, O Holy Dove,
Men are inſpir'd; Ang. *And Angels taught to love.*

CHORUS.

We bleſs Thee, God, the Father of us all,
And celebrate the World's Original.
The Heavens and earth, made and reſtor'd by Thee,
Joyn Praiſes in a gratefull Harmony.
Accept our thankful Hymn, though ſuch poor laies
Fall infinitely ſhort of worthy Praiſe.
And ſince, Great Source of Being, we can never
Praiſe Thee enough, we'l ſing and praiſe Thee ever.

After the Song was ended they ſpent the reſt of the Afternoon in the ſpacious walks of a fair Garden, and by various diſcourſe made [a] *Theoſebius* bring forth thoſe rich Treaſuries of Divine Knowledg which he had laid into his Soul by frequent Meditations in the ſame place. When the Evening began to ſpread her duskiſh wings, they haſten'd to *Phroneſia*'s houſe, and took *Theoſebius* along with them.

a *A Worſhipper of God.*

When Supper was ended, [b] *Nicomachus* deſired leave that he might propound two or three Queſtions to *Theoſebius*; which being chearfully granted, he began thus: I have been told, quoth he, in [c] *Vanaſembla*, that if one do but deſire and entertain a purpoſe to go into your Country, that he ſhall be carried thither immediately without any more adoe. No, quoth *Theoſebius*, all Forreigners muſt take the pains to travail, or elſe their Wiſhes and Reſolutions will never bring them hither. If I be not miſinform'd, your Experience will witneſs what I have ſaid to be true; you found not the paſſage free from all difficulty. But the borderers, eſpecially one called [d] *Hemicalus*, who though he dwels near unto us would never come among us, hath rais'd many ridiculous and falſe tales concerning *Theoprepia*. Others, quoth *Nicomachus*, ſay, that you live a very Melancholick life in [e] *Euſebia*. They were never there which told you that, quoth *Theoſebius*; you have ſeen the contrary. They are unreaſonable people who condemn ſuch as they do not know. We do not live diſcontentedly, for then we ſhould be miſerable; neither do we abandon Joy, for ſo we ſhould become Stones: if

b *One that conquers in fight.*
c *The Hypocritical ſtate.*
d *Half good.*
e *Godlineſs.*

if we would live without the ſenſe of humane things, we ſhould be forc'd to pull our Hearts out of our Bodies. But we know that there is a ſort of Maſculine Pleaſure, which doth recreate and ennoble the Soul: and we dare not ſink our ſelves in the Voluptuouſneſs of Senſe, leſt we ſhould ſtick faſt in Mire, as we have underſtood that they all do who will know no reaſons of Delight, but ſuch as are derived from brutiſh Relliſhes and dull correſpondencies with the Worſe part.

You take great pains for Knowledg, quoth *Nicomachus*. Is Wiſdom ſo difficult? or muſt you needs know every thing? why do you do it? Becauſe we believe, quoth *Theoſebius*, that God will not accept of Ignorance for a good plea. But they ſay, quoth *Nicomachus*, that your labour is never at an end. There is good reaſon for that, quoth *Theoſebius*, for our ſtate conſiſts in habitual Goodneſs, and that is not to be attain'd without many Acts; and beſides this we ſeek a noble prize of our diligence, Eternal Bleſſedneſſe. Is that then, quoth *Nicomachus*, the great End of all your Induſtry? Yes, quoth *Theoſebius*. But methinks we need not doubt, ſaid *Nicomachus*, but God will give us that, although we ſhould not ſtrive ſo much for it, becauſe he knows that we are weak. No, ſaid *Theoſebius*, we have no hope to make Imbecillity the refuge of Idleneſſe, ſince we find God is ready to help us to do all things that he requires of us. But what need you be ſo careful every day? ſaid *Nicomachus*. Becauſe, quoth *Theoſebius*, We ſhall be judg'd for every day. But what need you do this more than others? ſaid *Nicomachus*: Many do not trouble themſelves ſo much. Becauſe we ſee, ſaid *Theoſebius*, that many are ſtupid, and mind not their concernments, and we have no ſuch eſteem of thoſe whom we pity for their Errours, as to make them exemplary to our ſelves. Why, quoth *Nicomachus*, do you often viliſie the Intereſts of this world, as they ſay you do? Becauſe, quoth *Theoſebius*, we ſee them deſert thoſe who have courted them with moſt ſervile affections. Since you have attain'd a great Perfection, quoth *Nicomachus*, Why do you trouble your ſelf any further? Some think you are more burdenſome to your ſelf then you need to be. To this *Theoſebius* replied, They which do but imperfectly underſtand their own condition, cannot ſo well pronounce concerning others; but I am aſſured that if I ſhould ſlack my endeavours to grow better, I ſhould wax worſe; and ſo fall into a doubtfull hope of Happineſs, and after that into a certain fear of Miſery. Thoſe which reſolve to ſit down upon the Hill-ſide, will never reach the Top; and if they fall aſleep there, peradventure they may tumble down again. I deſpair of obtaining my End, which I have told you, but by Perſeverance; and I have no hope of that, but by vigilant Care, and conſtant Progreſſions.

There *Nicomachus* broke off his diſcourſe, praying pardon of the Company that he had continued it ſo long, and by his ſpeech occaſion'd their ſilence: and ſince it begun to be late, *Phroneſia* acquainted the Company, that if they pleas'd, ſhe would wait upon them the next morning to the healthful Plains of *Sophroſyne*, and deſired *Theoſebius*, to make them one more with his company. The noble Travailers ſignifying a thankful conſent to a motion which contain'd ſo much Civility, they ended the Conferences of that Night.

In the Morning *Phroneſia* riſing ſomething earlier than ordinary, though ſhe was never late in bed, having prepar'd all things neceſſary for their Journey, conducted her friends towards *Sophroſyne* with ſuch a convenient Equipage, that they eaſily perceived that true Prudence extends it ſelf to all things. They came in a little time to the borders, which were adorn'd with plenty of ancient Trees; and having travail'd a little way through

the pleaſant Woods, they came to old *Sophron*'s Seat. His houſe was built with the plain ſtone of the Country, not adorn'd with Pillars of forreign Marble, or rich Columns of *Corinthian* Braſſe, nor furniſh'd with overworn Statues of ſuch as had nothing elſe by which they could be remembred; neither were the rooms furniſh'd with ſtately beds of Ivory, or golden Goblets: inſtead of the trouble of ſuch dangerous houſe-hold-ſtuffe they had plain Utenſils, and were ſerv'd in Earthen Veſſels, were content with a little, and form'd their deſires according to the proportion of true Neceſſity. One of * *Sophron*'s Sons. (for old *Sophron* was dead,) that had in nothing degenerated from his Father, met them in one of his Walks, and conducted them into his Houſe; where they found all things appointed with reſpects to a decent Soberneſs, and ſaw that they were as far from Sordidneſs as from a luxurious Delicacy.

* *A temperate man.*

Temperance.

After uſual ſalutations and civil entertainment perform'd after the manner of *Sophroſyne*, *Bentivolio*, according to his cuſtom enter'd upon diſcourſes ſutable unto his deſign, and acquainted *Sophron* that as amongſt the many ſingular Courteſies done to them by *Phroneſia*, they eſteem'd it a great honour to be accompanied by her to his houſe, ſo he deſired *Sophron*, to favour him and his Friends with the Knowledg of their Manners, and the reaſons of their Diſcipline, which they had heard to be the moſt conformable to Humane Nature of any in the World.

I have nothing to ſay, replied the Modeſt *Sophron*, in praiſe of our Cuſtoms in compariſon of others; but what they are you ſhall ſoon know. Since the Roots of Immortality wither'd in Paradiſe, Life hath not been purchaſable in Fee-ſimple; and therefore our Anceſtors took thought how they might improve their Time during their Leaſe; and perceiving that they were to enjoy it in joint Tenancy with the Body, they took what care they could to make it leaſt cumberſome to the Soul, that the Spirit might be more content to dwell with it, and more able to accompliſh its actions, without diſturbance from ſuch a dull Companion. The chief thing which they found advantageous to theſe purpoſes was an univerſal Temperance: and this they eſteem'd neceſſary to their Deſign, both becauſe ſome in a very ſhort time forfeit their Leaſe of life, by the neglect of Moderation, and though a longer ſpace was allowed to them, they fooliſhly ſhorten it, and ſcarce out-live the time of a Gourd; and others ſo diſ-enable themſelves by the Effects of Intemperance, that they live to as ſmall purpoſe as if they had never been born, and in the cloſe die as unwillingly as a Beaſt catch'd in a ſnare.

Health is our Pleaſure; and our Riches, Content with competent Portions. We emulate nothing but the Simplicity of our Anceſtors: we think that we then enjoy our Body as we ſhould, when we keep it ſubſervient to a thoughtfull Soul. We look upon it as an Inne where we are to ſojourne few days, and provide ſuch accommodations as are proportionable to the ſtay which we are to make: but our principal Employment is to prepare our ſelves for the eſtate, which awaits us at Home, and to do ſuch things here as will prove beneficial to us when we come thither. All that we deſire by the way, is a healthful Chearfulneſs, and a ſerviceable Temper; and theſe we obtain and ſecure, by denying ſatisfaction to all unreaſonable Appetites which, as we have obſerved, whereſoever they are indulg'd, deſtroy thoſe who are ſo fooliſh as to be in love with them.

If the Inſtances be lawful in which men pleaſe themſelves, we wonder why they tranſgreſs their Bounds; for then they diſpleaſe: and ſince God hath commanded us not to paſs the limits which he hath ſet, we eſteem it

moſt

moſt unworthy to offend, becauſe he never forbids till the Exceſs hurt us, When men chuſe unlawful inſtances, we are aſtoniſh'd at their brutiſhneſs, becauſe the allow'd are better; beſides that they leave no gall in the Conſcience.

If men pretend a joy in ſuch freedoms as they fancy, and then rifle to themſelves, we think they are ſufficiently puniſh'd for their boldneſs by the ſad dyſcraſies of their wrong'd bodies, as the Surfeits of Gluttony, the Vomits of unmeaſur'd Drinking, the Crudities of indigeſted Varieties, which are the Roots of afflictive Diſeaſes, unclean effects of beſtial Luſt, diſhonourable Sickneſs, ſleepleſs nights, diſturb'd Dreams, and untimely Death; beſides what is to be expected in another World.

Whilſt we ſee ſuch things to be the neceſſary conſequences of a diſſolute life, we pleaſe our ſelves in a ſober preſervation of our bodily Comforts; and what we have we injoy without the checks of a diſcontented Soul: ours muſt needs be far from reproaching the Pleaſures which it help'd us to procure: we preſerve and recover the body by the Soul; a diſcreet obſervation of our Conſtitutions is our chief Phyſick. Whilſt a Holy Soul dwells in a healthful Body, it hath an Antepaſt of their future and better Conjunction. The Senſitive part is apt to be miſtaken, and frequently makes the Soul ſuffer for its Errors; and therefore we keep, a ſtrict watch upon its Tentations, leſt it exceed due Proportions in the Quantity of Meats and Drinks, or be too curious as to the Qualities of either. As we avoid Exceſs, ſo we are careful to uſe things which adminiſter proper Nouriſhment; and of thoſe we think our ſelves well provided, if we have ſuch as ſecure our End: the End of Eating, and Drinking is Health, and the End of Health, the employment of Soul and Body in worthy actions.

We are not troubled with the incivility, of offering great meaſures of drink by way of Complement; we eſteem it no great Courteſie in any man to invite us to drown our ſelves either in Water, or Wine: It is a great abuſe of good nature to pleaſe another with our own hurt, and no leſs folly to pretend a regard to ſome friends Health, and at the ſame time to deſpiſe our own.

We care not for delicate Odours, ſweet Herbs are enough; and inſtead of curious Meats, and Drinks, we chuſe thoſe which have a leſs troubleſome preparation, and give more natural ſatisfaction. Yet we are not ignorant that there are different Tempers of Body, and Uſes of Life; and therefore we can tell how to allow that to others, which we take not to our ſelves; but we are wary alſo to diſtinguiſh between the true Infirmity of a weak Stomach, and the Curioſities of a fantaſtical Palate.

Hunger, and Thirſt, are our beſt Sauce; and we are not ſo laviſh in the expence of them; but that we ſtill keep ſome to reliſh our next meal; and therefore though we have dined, or ſupped, we riſe not without ſome Appetite. To what purpoſe ſhould a man for ſo poor a gain as a ſick dulneſs endeavour to eat as much as he can?

Sometimes we have moderate Feaſts, but they are always proportion'd to the juſt conſiderations of the Number, and Quality, of our Company: and thoſe who are entertain'd, do then more eſpecially mind their Rules, knowing that their Vertue is under a Tryal: and though we allow a greater meaſure of time for Converſe, and Chearfulneſs is not prohibited; yet we ſo order the matter, that we may not indiſpoſe our ſelves for what we have to do, by ſitting too long; and do both deceive our Palate with the beſt Diſcourſe, which we are able to furniſh at the Table; and cauſe the Cloth to be taken away, when we perceive the Company have eaten, and drunk enough.

I muſt confeſs that we are more ſtrict in theſe Obſervations, becauſe by this means we endeavour to way-lay an inconvenience which others accelerate by Exceſs in meats, and drinks: for by that, one ſort of Intemperance miniſters to another; and of the latter, we are more afraid, then the former, becauſe it is more diſhonourable: but if that were equal, we would be loath that any thing ſhould make our Body ſo diſobedient to the Government of our Soul, that it ſhould be provoked by its own negligence, to luſtful Sympathies, and be deſtroy'd by the Beaſt which it could have maſter'd, if it had not fed it too high. The Pleaſures of Abſtinence, have a rare guſt, being ſweetn'd with ſubſervience to Chaſtity, by which we preſerve the Honour and Strength of our Bodies. And ſince the beſt of Spirits, who is the Love of all Noble Souls, doth ever refuſe the Manſion which is diſgrac'd with bodily Uncleanneſs, and doth moſt of all abhor to be lodg'd with **Aſmodeus*; therefore we do ſo far abandon the uſe of all diſhoneſt Pleaſures, that we keep the very thoughts of them from defiling our Minds, and eſteem thoſe which are with juſt limitations allow'd to be then ſtrictly forbidden, when they are not join'd with abundance of Temperance, and hallow'd with a great deal of Modeſty.

* *A name of the Devil who is a cruel and foul Spirit.*

We are more eaſily defended from the danger of theſe Pollutions when we come to riper years, becauſe our Wiſe Parents took great care that the Modeſty of our young Nature might not be raviſh'd with evil Examples, light Diſcourſes, obſcene Books, or wanton pictures, and that the unſpottedneſs of our Virgin-life might not be ſtain'd with bad Company, laſcivious Dances, or the miſchiefs which conſtantly attend upon an Idle life. Idleneſs is eſteem'd with us no better than it deſerves, that is, an Ignoble thing and thoſe who know not, nor will practiſe ſome good Art, are accounted uſeleſs members of the Creation.

For other particulars wherein we have no ſet Rules, we guide our ſelves by the beſt Examples, and incline to that part which is moſt ſevere to the Fleſh, keeping in all things a *decorum* with the Prudence of univerſal Moderation. But that I am afraid to be troubleſome to your patience, I would tell you alſo that we do more heedfully obſerve the Orders of our Anceſtors, becauſe we have heard and know it to be true, that the Divine ſpark which is plac'd in the conſtitution of our Souls, can ſcarce be diſcern'd where it is, when it is incompaſs'd with an Atmoſphere of bodily Fumes; and that it is alwaies unfitted for its higheſt operations, when it is clogg'd with turbulent Paſſions. Converſe with God, is the top of our Joy; and we cannot aſcend to him but in a ſerene Calm of Soul, no more than we can ſee the Sun when it is muffled up in thick Clouds.

We do not deſire to be buried alive: which miſery we ſhould think to befall us, if the Eye of our Soul, were darkened to the ſight of our beſt Good, the guſt of our preſent and future Happineſs dull'd, and the hopes and deſires of Immortality choak'd in us, and the power of the Soul, by which it lifts it ſelf up to the attainment of celeſtial life, depreſs'd or extinguiſh'd. And ſince we find that an immoderate reſentment of fleſhly Pleaſure doth perverſly aim at ſuch diſhonorable Ends, we abandon it, being ſo far in love with the Dignity of Humane Nature, that we ſcorn to degenerate into Brutes through ſuch mean perſwaſions; but we ſubjugate our Fleſhly part to advance the honour and liberty of our Minds, having obſerv'd that men of the beſt govern'd Affections have ever attain'd the greateſt excellencies of Judgment.

Whilſt we content our ſelves with a Frugal way of life, we provide fewel for charity, and redeem ſomething to beſtow upon ſuch as want, from lavish

viſh Entertainments, ſuperfluous varieties of Gay Clothes, and multitudes of needleſs Houſes. In ſhort, To the prudent Inſtitutions of our good Father, we owe an excellent Health, an agile Body, unhurt Senſes, quiet Sleeps, a peacefull Soul, ſerene Contemplations, a ſymmetry of Paſſions, freedom from ſhamefull Luſt, and after a contented Life, from which we part with little trouble of Body, but whoſe remembrance is ſo acceptable to our Mind, that if we were to live it over again, we ſhould repeat it according to the ſame Rules.

When *Sophron* had finiſh'd his Diſcourſe, he deſir'd them to walk into a little Grove, which join'd to his Garden, and there by an ocular demonſtration, he ſhow'd them what pleaſure may be found in a Little, and by what way Wiſe men make the *half*, *more than the whole*: for, with Herbs, Roots, Fruits, Milk, Hony, Bread, and the native Wine, which he call'd by another Name, he made a Feaſt, which was a Practiſe upon his former Rules.

But this firſt part of the Entertainment was far exceeded by that which follow'd; which was a rare Diſcourſe manag'd by two young Ladies, of which I ſhall give an account by and by.

It may be, ſome Reader will wonder why I do ſo much magnifie this ſort of Entertainment: and becauſe I have mention'd it divers times, I will now give the reaſon of that [a] *Theoprepian* Cuſtom. You muſt know that although the *Theoprepians* did frequently retire themſelves to Contemplation and Piety, and had appointed ſelect Places remov'd out of the Noiſe of the Tumultuous world as fitteſt for Education; yet they were not ignorant of thoſe Advantages which may be had in Converſe with others: and it was received as a common Opinion amongſt them, That Ingenious Conference is one of the moſt pleaſant ſorts of Recreation, and a moſt profitable, as well as delectable, exerciſe of our Natures; ſince by this means every one doth teach and learn, and by a free Communication of Souls in a lively and vigorous way of Knowledg, enjoy a delight as far above that which is attainable in loneſome life, as an excellent Song of many Parts is above the pleaſure of a ſingle Voice, or at leaſt as the performance of a good Compoſition with fit Voices and Inſtruments paſſes the mute joy which one can take by looking upon a Song prick'd in a Book. The *Theoprepians* being us'd to this way, and having confirm'd their love to it by the experience of the Benefit which they reap'd from it, ſlighted thoſe mean Sports which ravel out the time of other people, and leave them diſcontented when they ſee to what little purpoſe they have ſpent it. Leſt their Conference ſhould be tedious if they managed it always after the ſame faſhion, they have learn'd to vary the Mode of their Diſcourſes with much pleaſing Change. Sometimes they put Queſtions, that they may enjoy the Learning and Knowledg of each other in their Anſwers. Sometime they make it their task to recite Examples of Noble Precepts by which the poſſibility of the higheſt Vertues is demonſtrated. At other times, by obſerving the happy Succeſſes of Good men, they encourage themſelves in the purſuit of that Holineſs which they practis'd. Sometimes they recount the ſad Cataſtrophes of Splendid Tyrants, and take a view of the true Miſerableneſs of Fortunate Wickedneſs. And other-whiles they make little Orations, in which they declare and commend the Excellency of ſome particular Vertue. That day [b] *Evergeſia* and [c] *Philothea* were appointed to a loving conteſt for the Priority of the Graces which they bore in their Names; and *Phroneſia* having acquainted *Urania* with the deſign the Night before, prevail'd with her to do them the Honour to accept of the Moderator's Chair, and with a ſhort ſpeech to determine the Controverſie according to her own moſt excellent judgment. Taking her

a *Divine.*

b *Beneficence.*

c *The Love of God.*

her by the hand ſhe led her to her Place, and having ſet the two Ladies *Euergeſia* and *Philothea* in the midſt upon two green Seats, all the Company being diſpos'd round about in a convenient Circle, *Urania* becken'd to *Euergeſia* to begin: Which command ſhe obeyed after this manner;

Illuſtrious Auditors,

'It is hard for me to ſay whether I be more encouraged or diſheartn'd in 'the performance of my Task by this Noble Company: For as it would 'be my ſingular Joy if I could preſent you with any worthy entertainment; 'ſo it doth extreamly afflict me to think how much I ſhall abuſe your Pati'ence againſt my will, and that my Power doth in a time of ſo great neceſſi'ty deſert my Wiſhes. As the Nobleneſs of my Argument doth inſpire me 'with Deſire, ſo the Imparity of my Abilities doth ſpoyl my hope of ma'king good my Undertaking, which I think ſo far above my Endowments, 'that I have much to do with my ſelf not to find more fault with my Pro'vince becauſe it is too good for me, then many others do with theirs, be'cauſe they judg it inferior to their Worth. Since my skill is too weak to 'diſplay the divine Beauty of Charity, I muſt be fain to draw a Veil inſtead 'of a Face: Only I have this comfort, that as I know this bright Sun needs 'not borrow my ſmall finger to point to it; ſo I make as little doubt but 'that it will ſhow the All-conquering Vigour of its native Luſtre the 'more, whilſt it breaks through the cloudy repreſentations of my dark Diſ'courſe.

A Diſcourſe concerning the excellency of Charity.

'That I may be clearly underſtood, in what I intend, I ſhall ſay what 'kind of thing I mean by Charity, and then give an Argument or two for my 'Opinion concerning it. By Charity I underſtand a Good-will ſo compre'henſive that it includes an Univerſal Regard to the Neceſſities of all Man'kind, and a hearty endeavour for their Relief. Of this I am to ſpeak by 'way of Commendation; and my praiſe extends ſo far as to call it the moſt 'glorious thing that is found amongſt men: which I think will eaſily ap'pear by the exact Conformity which it bears to the Archetypal pattern of 'all Worth. To be moſt like the Divine Goodneſs is to be next beſt to it. 'This place Charity doth of right claim, ſince it is an All-ſpread Benevo'lence, putting obligations upon all the World by good affection, and ma'king all ſorts of infirmities to wear its Livery, in the effects which it pro'duceth by Beneficence. And therefore mankind with a common Love 'doth, as it were, adore thoſe perſons which are crown'd with this Glory, as 'Viſible Gods. Confirm'd in my belief by theſe Reaſons, I am more bold to 'aſſert, being not only ſatisfied in the grounds of my private thoughts, but 'well aſſured that if I err in what I think, I ſhall be juſtified by the Gene'ral Vote of the World.

'That God is the Original Pattern of all Excellency is a thing out of all 'Diſpute; and it is as clear a Truth, That the brighteſt Notion which our 'poor Minds can form of Divinity, is Goodneſs, and that this is the Splen'dor of the increated Majeſty. He doth verifie the Adorableneſs of his 'God-head by his Attribute, which is ſo full of God, that it doth Deifie 'the reſt. By this Wiſdom he would be acknowledged able to outwit his 'Creatures, and by his Power to tyrannize over them; but that he will do 'neither, we are aſſured only by his Goodneſs. Whilſt his Creatures find in 'what vaſt extents it dwells in his Nature by the incomparable Effects which 'they experiment in themſelves, they fall down before it in ſubmiſs Adora'tions, and pronounce them infinitely due to the Univerſal Benefactor and 'Patron of all things. And they cannot chuſe but do it, whilſt they perceive

that

'ceive that he is not only the Eternal Fountain out of which all things are 'derived, but, as they alſo take notice, that he doth incompaſs the World 'with his out-ſtretch'd Arms, and reacheth Perſeverance to the happineſs 'of his Creation; in which nothing is depriv'd of the benefit of his Love, 'but what, by chuſing Hatred, makes it ſelf incapable of Love. So that he is 'in every point of this great Circumference, and like an Omnipreſent Sun 'is every where ready by a free Communication of his beams to fill the 'whole Creation with heavenly Light.

'But though God hath ſo made up his work, that he hath left nothing un-'finiſh'd by which any doubt may juſtly ariſe concerning his Almighty Skill 'or infinite Goodneſs; yet one may diſcern ſome ſhadows of ſeeming Im-'perfections to remain in its Conſtitution, as if he had left ſomething un-'done which he would not perfect till afterward. One viſible flaw which I 'ſeem'd to find was the Poverty of many of his diſtreſſed Creatures: at 'which I was troubled; yet not ſo much for their Affliction, as for the diſ-'honour which rebounded upon their Maker from their unrelieved Condi-'tion. But ſeeking further for ſatisfaction to this ſcruple, which I knew 'might be had if I ſought it right, I happily met divine Charity, and ſhe 'told me, when I entreated her name, that ſhe was the *Counterpart* to the 'Defects of the Creation, and deputed by God to make them up, and with-'all carried me to her houſe, which was not far off, and ſhow'd me a Store-'houſe, which ſhe call'd, The Treaſury of God, which was able to ſupply 'more neceſſities than humane Nature was ever troubled with. I went away 'fully reſolv'd in my Mind, becauſe I ſaw it was no diſparagement to God 'to make the world after the fore-mentioned manner; ſince though he had 'not given them all things immediately or at once, yet he had put all neceſſa-'ry additions ſo far within their reach, that the want of more perfect Hap-'pineſs ſhould not be laid upon him; and that he had moſt juſtly reſolv'd, 'the Condition of men ſhould be Imperfect if they were Slothful or Mali-'cious. I perceiv'd alſo that Want was requiſite to make us underſtand the 'Benignity of his Supplies, and that without complaining; ſince he had 'provided them in abundance, and created the curteous hands of Charity 'to beſtow them where they were needfull. I underſtood alſo that God had 'by this means caſt a great honour upon us, that he would not ſo complete 'every thing which belong'd to the excellency of his work, but that he did 'leave ſomething undone, that we might be co-workers with him towards 'the perfecting of the Univerſal good, and ſo have a more honourable ſhare 'in it. Whilſt by this means I ſaw a Divine luſtre reflected upon the con-'dition of Men, yet I could not but take notice that Charity was the great 'Globe of light where all thoſe beams were fix'd; and that whilſt it did 'glorifie Vertuous perſons by ſhining in them, that of all the Vertues it ſelf 'was moſt glorified.

'Who can conſider the Nature of Charity, and not ſee that God hath 'ſingled it out of all the reſt of his creatures, and made it his Vicegerent 'in the Royal Office of Love, and, as truſting it above others, hath made 'it the ſole Treaſurer of thoſe Mercies which he intended mediately to be-'ſtow?

'How can I but extol that Vertue which God hath magnified, and which 'is of ſuch important uſe, that it ſeems neceſſary to ſupport the defence of 'Supreme Goodneſs? For though that hath prepar'd all Bleſſings in plenti-'ful meaſures, not only with ſufficiency to correſpond with Want, but alſo 'with ſuperabundant fulneſs to adminiſter to Delight; yet without this key, 'which unlocks thoſe Repoſitories where they are laid up, the Poor, which

moſt

'moſt need them, would never be able to come at them.

'The truth of this is manifeſt, if we look into thoſe parts of the world, 'where Charity is not entertain'd: for in thoſe places Ignorance, Poverty, 'Sickneſs, Complaint, Diſorder, War, and all manner of defects, ruine the 'Happineſs of Mankind. But where ſhe is received, there Knowledg, Plenty, 'Health, Amity, Peace, and all good things abound: for ſhe carries her 'Treaſures with her, and doth moſt freely impart her Stores becauſe ſhe 'counts her ſelf not a jot the richer for them, till they are diſtributed. She 'plains all the unevenneſs of Fortune, with a merciful hand; and ſmooths 'all the Wrinckles, which ſeems to be in the inequality of worldly condi-'tions, and ſo anſwers thoſe Objections, which otherwiſe would be made 'againſt Divine Providence, whilſt one man, hath more than another; and 'makes the poor content that the Rich ſhould be their Stewards, and the 'Rich much more Rich, whilſt they make themſelves poorer by giving a-'way a conſiderable part of what they have.

'Upon Hunger, and thirſt, ſhe beſtows her Corn, and Wine: ſhe would 'eſteem her Wooll good for nothing, if the naked did not want Clothes: 'She fruſtrates the dreadful threatnings of Beggery with her Money, and 'makes the Iron fetters of Captives to fall off, with the force of Gold and 'Silver. The Sick want no Viſits, whilſt ſhe can go her ſelf; nor Medicines 'or Attendance, as long as ſhe is able to procure them. Strangers have not 'leave to lie in the Streets, for ſhe takes them into her Houſe, or a conve-'nient Hoſpital provided for them, with all neceſſary Accommodations. 'The cold Winter prevailes not againſt ſuch as have no Fewel, becauſe ſhe 'hath laid up enough for them in warm weather. Deſperate Debtors, are 'hindred from curſing God, and their Creditors in Priſons; for ſhe either 'perſwades thoſe to whom they owe to forgive them, or pays their Debts. 'She beſtows Knowledg upon the Ignorant with meekneſs; formes the rude 'and compoſes the diſordered with prudent inſtructions. She paſſeth by 'Offences committed againſt her ſelf, and hides with candid Hope ſuch faults 'as ſhe cannot preſently mend; and where any Good is begun, ſhe helps it 'forward towards perfection. She reconciles the differences of Mankind 'with diſcreet interpoſitions; and having done what good ſhe can to parti-'cular perſons, ſhe ſeeks out waies to advance the publick Good. And by 'a divine Fulneſs would, like an inexhauſtible Spring, ſend forth Streams 'continually to repleniſh all the Wants of men, but that they obſtruct their 'paſſage with unworthy Damms; and yet ſhe makes a ſhift to get over them, 'conquering all Evil with Good. The world ſhall ſooner want empty 'Pitchers, than Charity will want Liquor or Affection, to fill them up; all 'times being her Opportunity, all occaſions an Invitation; and whoſoever 'pleaſes, her Gueſts.

'Charity makes her ſelf a great high Prieſteſs, offering up prayers con-'tinually for all the World, for whoſe Good ſhe is not unwilling to become 'alſo a Sacrifice; and having made all that dwell in the ſame Nature her 'Children, ſhe would gladly, like a true Pelican, feed them with her bloud. 'And as ſhe lives to no other, as her main End, but to do good, (for ſhe 'eſteems it all Glory, to be an inſtrument in Gods hand to further the good 'of others) ſo ſhe counts it but congruous to her nature to be willing to 'dye, not only as *Pylades* for his friend *Oreſtes*, bnt rather as *Damon* for the 'more uſeful *Pythias*, taking it for a ſufficient price of death, to loſe her 'own, to ſave their lives which will be more beneficial to the world.

'This makes all the World in love with a Charitable perſon; when they 'ſee him, they behold the true *Volto divino* drawn upon his face, and think

'that

'that God is come down to them in the ſhape of Men. This puts an awe upon 'his preſence, and makes his Example reverenc'd. They cannot think upon 'him without love and admiration: They know, he is worth ten thouſand 'Vulgar Souls, and ſtrive for him as their common poſſeſſion; expecting as 'great a darkneſs to ſeize upon them by his loſſe, as the Earth would ſuffer if 'God ſhould extinguiſh the Sun; and is ſo endear'd to the Neighbourhood, 'that if any place ſhould endeavour to woo him from them, they would 'eſteem it as great a wrong as to divert a common River. This Grace tun'd 'the Harp of *Orpheus*, and was the life of the Pythagorick Muſick, which 'made the dull Stones dance into order, and ſweetn'd the very Beaſts out of 'their roughneſs. There was nothing in thoſe days which durſt be ſo ill as 'to diſobey the precepts of one that was ſo good. Finally, Being ſenſible 'that this was the higheſt obligation of which humane kind is capable, 'though they are naturally afraid of Death as the worſt enemy; yet being 'deſirous to perform a due requital, for ſuch a one they are willing to dye.

'But I will conclude my Diſcourſe, leſt by multiplying words, I ſhould 'be thought to ſuſpect the Evidence of the Truth which I defend for ſuch 'a dark buſineſs that it cannot be eaſily demonſtrated, and through tediouſ-'neſſe of Speech concerning Charity forget my Argument, and uncivilly a-'buſe the curteous Patience of thoſe noble Auditors who have to me more 'than ſufficiently diſcover'd the power of Love, in that they could ſo long 'bear with my Infirmities.

[a] *Euergeſia* having finiſh'd her Diſcourſe with a general approbation, which reveal'd it ſelf in all their Countenances, *Urania* deſired [b] *Philothea* to ſucceed her: which ſhe did with a modeſt Smile, after this manner. *a Beneficence or charity.* *b A lover of God.*

'If I were able to form rais'd notions in my mind, moſt Excellent Audi-'tors, and to clothe them with the beauty of Rhetorical Language, I ſhould 'think my ſelf happy in this preſent opportunity, having received a Sub-'ject which no low thoughts can reach, and honour'd with Company which 'deſerve the beſt of Diſcourſes. The diſcouragements which riſe from my 'Imperfections do chiefly amaze me, knowing that I can ſpeak nothing that 'will requite the ſilence of your Attention. I ſhould undoubtedly hold my 'peace, but that I know that thoſe who are moſt able to do excellently 'themſelves, are moſt ready to pardon the failings of others, and that they 'make not their Deſerts the meaſures of their Acceptances; and that I am 'aſſured by the experience of a happy acquaintance with your Vertues, that 'you will take in good part what is offer'd with Humility though it fall ex-'tremely ſhort of what you might have juſtly expected. My Argument doth 'afford me ſome Comfort, becauſe it will be its own praiſe, and doth con-'tain ſo many refulgent perfections, that to recite them is Eloquence: and 'though I am not able to perform that in a manner anſwerable unto their 'worth, yet I make bold to hope that I ſhall be excus'd in that defect, becauſe 'even Praiſe is not aſham'd to confeſs its ſelf poor of *Encomiums* for ſo rich a 'Subject.

'Divine Love is the Exaltation of Humane Nature to the Top of all poſ-'ſible Perfection; the Soul rais'd to the poſſeſſion of its utmoſt Felicity. By 'Celeſtial Love we receive the fruition of our chief Good. Whilſt the Soul 'is enamour'd with God, it exerciſeth its moſt noble Faculty upon the beſt 'Object. What I have aſſerted concerning the Object, is without the juriſdi-'ction of doubtful diſputation; all other things being in compariſon of God, 'both as little in quantity as a Drop to the Sea, and as inferiour in true worth, 'as painted Fire is in reſpect of the real Sun. All other good things are but 'little Pictures made to repreſent ſome ſmall parts of this Univerſal Goodneſs; *A diſcourſe concerning the love of God.*

'Momentany perſwaſions of ill-beſtowed Affections, of which they are ſoon 'deſerted,having not roots ſufficient to uphold their own Lovelineſs, which 'is ſoon wither'd by the Sun that produced it,like the Flowers in Summer.

'Concerning the Priority of the Faculty,ſome Queſtion is made; though 'I know none that pretends Rivalry with Love,but Knowledg: but how unjuſtly it doth ſo,I ſhall ſoon demonſtrate. There are but two things, which 'I can gueſſe by which our Faculties exalt their Worth, the Excellency of 'their Operations,or the Nobleneſſe of the Object.

'As to the Dignity of the Object, no allegation can be made to put a difference between them, becauſe God is the ſame to both: The firſt Truth 'is the Firſt Good; God is the moſt Knowable and moſt Lovely Thing in 'the world; exceſs of Knowableneſs following the Greatneſs of his Eſſence,as Infinite Amiableneſs doth ſhine in the Goodneſs of his Nature.Here 'Knowledg and Love are reconcil'd,both conſpiring in a ſtrict Union Jointly to Adore ſo worthy an Object.

'We muſt give judgment then concerning the Meliority of theſe Powers,by 'the Operations which they produce; and they muſt ſtand or fall in the reputation of their Excellency, as they riſe higher in their Applications towards the moſt Supreme Object. And here I think the difference is ſo viſible that there is no Compariſon between them; for Love is admitted to 'a nearer approach to God than Knowledg, and by the liberty of that acceſs 'is demonſtrated to be a more Sacred thing. Knowledg is but a look upon 'God at a diſtance, which is allow'd to ſuch as are far enough remov'd from 'all Glory; but Love, is an Union with him. Love takes it for its Definition, to be the Union of the Lover with the Object lov'd. Holy Love ties 'up the life of the Soul in God, with the perfect Bond of celeſtial Amity,and 'it knows no death or deſtruction, but ſeparation from its beloved God, 'nor can endure to be abſent from him. And as he alwaies loves again, (for 'his Love is a great part of his Goodneſs) or rather continues his Love, by 'which this affection was firſt produced in the Soul, they cleave together 'by the cloſe inheſions of Reciprocal Affection. So that they are no Hyperboles which an intimate Friend of the Prince of Lovers us'd, when he ſaid, '*He that dwells in Love,dwells in God,and he in him*,by a mutual inhabitation: 'and his reaſon is ſtrictly concluſive, *For God is Love.* Holy Lovers by this 'affection have ſuch a Complacency in God, that they live in him, more than 'in themſelves, and are ſo naturaliz'd to his Converſation, that they can be 'no where without him, and do paſſionately reject all things, as hinderances 'of their Happineſſe, which do offer to keep him out of their Hearts.

'But how far ſhort doth Knowledg come of ſuch a Bliſſe? Where Knowledg ends, Love begins, perceiving it hath gone but a little way. What 'is it barely to diſcover that there is ſuch a thing as God? or Philoſophically to contemplate his natural Perfections? What am I the Richer for 'underſtanding, that there are Silver Mines in the *Indies*? What the mind 'underſtands only by knowledg, the Soul enjoys by Love, and ſo is made 'happy. How little Excellency doth ariſe from loneſome Apprehenſions, is manifeſt in that Forlorn Spirits remain Devils ſtill, though they 'know God, becauſe they do not love him too. Its true, Love makes uſe of 'knowledg in the accompliſhment of this ſacred Union, becauſe it is naturally impoſſible to love that which we do not know, or to place a ſtrong 'Affection upon that whereof we are but uncertainly inform'd.But what preferment doth knowledg receive by this more then the Honour of an Inſtrument? I deny not Knowledg to be the hand-maid of Love, for ſo ſhe is, and 'therefore receives reſpect,becauſe of the Relation which ſhe bears to ſuch a

'Noble

'ble Miſtreſſe: in her illuſtrious company ſhe is always honoured, as all are 'that ſerve where ſhe doth; but when ſhe hath dimiſs'd her ſelf from that at- 'tendance and is met alone, ſhe is like a Cypher without Figures, is of ſmall 'regard, and is many times corrupted with very diſhonourable practiſes.

'Of what ſmall Value Knowledg is in reſpect of Love, we may perceive 'alſo by the Divine permiſſions, which hath given us leave to beſtow it up- 'on the meaneſt Creatures; but Love is a hallow'd Faculty, which he hath 'conſecrated by reſerving it for himſelf, and is ever jealous leſt any Idola- 'trous corrival ſhould ſhare with Him in that ſacred affection. We have 'leave to know and uſe other things, but not to love them; except in ſuch 'minute degrees, that they may well think that we would rather make them 'believe that we do counterfeit an affection then love indeed. Wherein God 'doth not only ſecure his own right, but alſo expreſſes a great care of us; 'becauſe Love conteining the Vertue of Union, if we ſhould beſtow it upon 'Creatures, we ſhould debaſe our ſelves by a Conjunction with many things 'worſe then our ſelves, and ſo make our ſelves unmeet to be exalted into u- 'nion with God, We have prophaned the Affection which was due to God, 'by uniting it with every contemptible Object.

'As by that which I ſaid before concerning the Subſerviency which know- 'ledg performs to Affection, Love appear'd to be the Exaltation of know- 'ledg, from which, if it were ſeparated, it would be diſcharged by Mankind 'as a thing of no uſe, or elſe miſchievouſly applicable: ſo leſt any ſhould 'think that Love is beholden to Knowledg for this ſervice, I will prevent 'that miſtake: for ſhe is not only well rewarded for her labour, but it doth 'ſo redound to the encreaſe of her own Intereſt, that in the very way where- 'in ſhe ſerves, ſhe is requited. Its true, a bare knowledg doth give ſome 'ſmall directions to the Love of God; but the Divine Beauty of the God- 'head is not clearly viſible till Love have kindled a fire in the inamour'd 'heart. The Light which ſhines from the flames of Love, is like the Noon-day 'Beams, bright and hot. This heavenly Fire, doth ſhine with Vital light, and 'with a potent heat doth dry up thoſe fumes of Luſt which would caſt a cloud 'upon the eyes of the Soul. Whoſoever ſees by any other light, hath only ſome 'cold reflexion of wan Moon-Beams upon gliſtring Snow: Though he may 'brag of knowledg, he ſees only with Owls eyes; and if he talk, muſt needs 'ſpeak at random of that which he never ſaw but in the twilight. He may 'make ſome Fancies proportionable to what he hath heard others ſay, but is 'ſo devoid of the grounds of certain Knowledg, for want of Experience, that 'he doth but gueſſe at Heavenly things, as blind men do at Colours.

'By this Argument it is manifeſt that the Soul through Love aſcends not 'higher into the ineffable Joyes of Heaven, then into the Serenities of the 'Beatifick Viſion; and is as far from being in debt to knowledg here below, 'as he which pays his Creditor with Gold for Silver, and that in greater 'weight then he receiv'd.

'But why do I weary your Patience, whilſt I ballance Love, with this Ri- 'val who is but its Harbinger, and ſo though it goes before to the ſame place, 'is but ſent to provide Entertainment for another? The Glory of this Vertue 'is better revealed if we conſider the Nobleneſs of its Deſcent, accompanied 'with a correſpondent Deportment. Love is the Natural Child of Celeſtial 'Goodneſs, and to produce it, the God of Love vouchſafe to condeſcend to 'appear in the world, not only cloth'd with the Eſſential Luſtres of his Na- 'tural Beauty, but alſo to ſuperadd thoſe adventitious Attractives of Bounty 'and Mercy, proportion'd to the Wants and Miſeries of our Condition.

'The Divine Goodneſs, deſigning our promotion, choſe this as the beſt

'Means to make us Happy and Good both at once. For as God's Love brings 'his Goodneſs into view, to produce our Love: ſo when our Love is brought 'forth, it becomes our Goodneſs. As we muſt of neceſſity have continued mi-'ſerable, if God had not loved us; ſo he permits us not to be happy but in lo-'ving him. That God will be loved by ſuch as we are, is his great Condeſcen-'ſion: but that we love the Divine Goodneſs, is the higheſt Exaltation of our 'affections. So that Heavenly Love being the Flower of the Reaſonable 'Soul full blown, and confirm'd in holy vigour by the ſame Goodneſs that 'produc'd it; we may well think it the chief Faculty for which we ſhould 'pleaſe our ſelves that we have receiv'd Souls. Love is the Correſpondent of 'Goodneſs, for which God is pleaſed with himſelf. Whilſt the Beſt Good, 'is the Parent and Object of our Love, our Affections are made Divine, and 'we led to Bleſſedneſs by a moſt pleaſant way, ſince in the Conſtitution of 'our Happineſs Love is ſo great an Ingredient. Thus Love is become that 'holy Ladder by which the Spirits of good men go and come between Hea-'ven and Earth with reciprocal Motions. Nothing comes from above, that 'will reſt long below. The participations of this Spirit are like waters of 'Life, deriv'd through inviſible Channels from the great Sea, filling the Hearts 'of men, as ſo many little Springs, but never forgetting the way home, nor 'unmindfull whence they came: the over-flowing Stream makes little Rivo-'lets, which never reſt till they return into the boſom of the beloved O-'cean.

'I have often admired the noble Spirit of Love, whilſt I have ſeen how all 'that are poſſeſs'd with it make way to God with an irreſiſtible Vigour 'through all hindrances, both carefully performing all ſervices which are 'acceptable to him, and for his Love deſpiſing all the gliſtring allurements 'of the flattering World; and making uſe of a rare advantage which it hath in 'its own Nature, (for in Love all the Paſſions are ſeated as in their common 'Root) it doth with it ſelf offer up all the Affections of the Soul to God. 'Taking conſtant Motives from the Generouſneſs of its own Temper, it doth 'that which none but Lovers can perform: Where languid Souls enfeebled 'by the want of this aſſiſtance find impoſſibilities, complain of impotency, 'and make a ſtop, it goes on, and conquers with an invincible power.

'It ſo paſſionately deſires to pleaſe whom it loves, that it doth not only 'ſuch things as are required by Explicite Commands, but never ſtaying till 'it be bidden by words, complies with the moſt ſecret notices of the Belo-'ved's pleaſure, and doth whatſoever it thinks may pleaſe when it is per-'form'd, whether it was commanded or no: and having done all that it can, 'counts nothing too hard to ſuffer, and yet hath ſo poor an eſtimation of its 'own Merits, that it doth not rate all that it hath done or can ſuffer at the 'value of one Smile from God.

'As a Holy Lover ſees that nothing can be added to the Greatneſs of the 'Divine Goodneſs, which needs not what he can wiſh, becauſe it hath that 'already and infinitely more; he is much pleas'd with the contemplation of 'ſuch Perfections, and makes proportionable Adorations, and is conform-'ably thankful ſince that Supreme Goodneſs would love or be loved by 'Him, and whilſt the lover perceives that the Divine Goodneſs is only 'worthy of that which it needs not, he ſets love for a Sentinel at its own 'door, to keep out all things which offend the Beloved or ſeek to invade his 'Portion: And in the diſcharge of this office is vigilant and curious. How 'diſdainfully hath it repuls'd other loves when they have been ſo bold as to 'make unworthy offers; How have I ſeen it make other ſort of Lovers to 'bluſh as they paſs'd by, upbraiding them with the indignity of thoſe in-

'ferior,

'ferior Objects to which they had devoted their affections, with an injurious 'neglect of God, who is ſo inexpreſſibly worthy of Love in himſelf, and to 'whom all the world is infinitely obliged? How diſconſolately have I ſeen 'poor Tentations ſneak away, after Love had mortified their vain hopes 'with ſmart denyals? How clearly hath Love convinc'd many of her erring 'friends of their great Folly in giving away the affections due to their 'Maker, to thoſe things which are not able to requite them; and of Inſo-'lence too, whilſt to his diſparagement they court every trifling vanity be-'fore his face? By which I underſtood that the ſafety of the Divine Ho-'nour was much repos'd in the truſty Valour of this noble Champion.

'But I will go no further; for whilſt I look upon this Sacred Vertue as 'deſcending from Heaven, glorifying the Underſtanding, uniting the whole 'Soul with God, either claſping about the Beſt Good, or kneeling before 'the Throne of Mercy, or ſerving his pleaſure to whom all things bow; I 'am ſo far from retracting what I have ſaid in the praiſe of Divine Love, 'that if I knew how, I would encreaſe it with more Eulogies. As there is 'no Goodneſs comparable to God's above; ſo below there is no Affection 'equal to Love, nor indeed any Goodneſs or Affection but Divine Love.

'It may be, *Euergeſia*, you had ſome expectation that I ſhould have ſpo-'ken with ſome Reflection upon your Diſcourſe made in the praiſe of 'Charity. But I ſhall excuſe my ſelf for neglecting all Compariſons, becauſe 'I think that ſuch as heartily magnifie the Love of God, can never ſpeak 'againſt Charity. I find it in ſuch ſtrict Union with the Love of God, that 'I judge it an inſeparable Effect of that as an Excellent Cauſe, a Peculiar 'Inſtance of its incomparable Power, a rare Counterpart of its Amiableneſſe, 'an honorable Companion by which its worth is made known, and a plain 'verification of its undeniable Truth.

'Since Loveline ſs is the firſt born Property of Goodneſs, it may be next 'beſt to imitate, but it is beſt of all to Love. Whatſoever is firſt diſcern'd to 'be worthy of Love, is afterwards for that reaſon judg'd fit for Imitation. 'Some have fancied that theſe two Graces are, what Nature hath made you 'and me, Twin-ſiſters: and if they be, let them always go together, as you 'and I do, hand in hand.

'When * *Philothea* had made an End, *Urania* with no leſſe Grace, then 'if all the vertues had beſtow'd their Ornaments upon her, began after this 'manner.

* *A lover of God.*

'It is a thing too apparent to receive the leaſt ſhadow of doubt, That it 'is a very difficult Task, to determine a Cauſe which two ſuch Advocates 'have pleaded. Each of them being endued with rare abilities of Learning 'and Wit, and furniſh'd with Subjects that juſtifie the Hyperboles of Praiſe, 'muſt needs make what they ſay very hard to be anſwer'd. Whilſt I was rapt 'into admiration of their moſt excellent Speeches, me-thought I ſaw the 'vertues themſelves glad to be ſo nobly patroniz'd; and though they won-'dred how they came to be at ſuch odds, as to be oppos'd in the diſtances of 'Compariſon, yet they were not diſpleaſed that by the tranſcendent skill 'of their tutelar Profeſſors they were both made incomparable.

'I am beholden to my good *Genius* for ſending me a Dream laſt night, 'which whilſt I call to mind me-thinks I ſee it was his Good will by that 'to prepare me for the diſcharge of this honourable Undertaking, unto 'which I confeſs my ſelf inferiour, and to make that Task eaſie, which other-'wiſe I ſhould have judg'd impoſſible.

'I dream'd that I did contemplate the face of the Heavens, and ſeem'd to 'ſee Two Suns encircl'd with mighty luſtres: and as the wondering Specta-

'tors

The Sun reflected.

'tors were making gueſſes and laying wagers which was the * *Parelion* (and 'that was hard to ſay, their Glories were ſo equal;) any body would have 'that God had made another Sun juſt like the firſt, or elſe cut it into two 'pieces with the convex ſides towards us. But after they had well ſatisfied 'the Curioſity of the beholders with ſo ſtrange a Novelty, they made the 'wagerers part ſtakes: For the Two Suns accoſting each other in nearer 'diſtances, at laſt United themſelves into One body, and doubled their 'Splendours in the ſingle Globe of Light which they both made and glori-'fied by their Conjunction.

The Goodneſs and Union of all Vertues.

'Whilſt I meditate upon the Two divine Subjects of this days Diſcour-'ſes, I ſee two Intellectual Suns at once diſplay their beauties before me: 'when I view each of them apart, I think them both without Compare; 'and when I look upon them both together, they do ſo dazle my eyes with 'their vigorous Rayes, that I know not which to prefer. But if you will 'have a little patience, I hope they will unite their beams, and take the 'praiſes which I muſt give to each, in a joint *Encomium*.

'Vertue is not a thing to be pull'd in pieces, no not in Thought: being 'not one ſingle Member of a Body, and ſo valuable according to the hand-'ſomneſſe of its particular Form, or Convenience of its diſtinct uſe; but 'an entire Body conſtituted of many well-proportion'd Parts, by which, 'when all are fitly join'd, the Whole is made up: and the Nature of Vertue 'doth ſo eſſentially conſiſt in the Integrity of all the Parts, that if any 'of them be wanting, the Body is ſo maim'd in its Compoſition, and ſo 'lam'd to action, that it is eſteem'd no other than a deform'd Monſter. 'The Whole were not the Whole, but for all the Parts; and the Glory which 'the Parts aſcribe to themſelves is, that they contribute to make up the 'Whole.

'So in the Compoſition of a delightful Harmony, the Thirds and Fifths, 'have no loneſome conſideration for which their Sweetneſſe is admired by 'the raviſh'd hearers; but they receive their praiſe as they are blended to-'gether with other Notes, in reference to which they become Thirds or 'Fifths, and by whoſe tunable concurrences they are inabled to grace the 'Song. The Soul accompliſh'd with many regulable Faculties is the Sub-'ject of Vertue, which is content that it ſhould be honoured with her Name 'and Relation, if none of them be Irregular; but ſhe allows not any per-'ſon the Denomination of Vertuous, unleſſe he underſtand, Affect, and 'Act according to her reſpective directions. Her Dominion is Univerſal, 'and her Soveraign Empire conſiſts in this, that no Subject diſobey any of 'her Commands: neither is that a Tyrannical Power, for there is nothing 'Unjuſt in the Government of Vertue, nor any precept ſo mean, that it is 'worthy to be trampled upon by Diſobedience.

'Its true, that Vertue doth diſplay her Greatneſſe in many inſtances; but 'ſhe is not ſo ſuperfluouſly made up that ſhe can ſpare any particular as a 'trifling Ornament. How fit it is that every thing ſhould be in the place 'where ſhe hath put it, is ſoon manifeſt by the ill-favouredneſſe of the De-'fect which it leaves when it is taken out. As the multitude of Excellencies 'ſhows the Perfection of her Conſtitution; ſo the uglineſſe which preſent-'ly appears when one is ſeparated from the reſt, doth demonſtrate the ne-'ceſſity of their eſſential Connexion. So the variety of Strings that are 'faſten'd upon the Body of a large Inſtrument do make it capable of higher 'Muſick, which hath a liberty to expreſſe it ſelf in a greater Compaſs by 'reaſon of the multitude of bigger and ſmaller Chords; but if two or three 'of them be out of tune, they will diſorder the Muſick of the Whole: For

'though

'though ſome Sounds may come off pleaſantly from one part of the Inſtru-'ment; yet as ſoon as the Hand toucheth upon the untun'd Strings, they 'will jar unpleaſantly, and the Diſcord will be ſo much the more obſervable 'and odious as the other Strings are more exactly tun'd; and ſo the Muſick 'will become ingrateful to all judicious Ears.

'When I have ſometimes thought of the Golden Chain, which is ſaid to be 'tied above to God's Throne, and from thence let down to the Earth, to 'draw us up thither; I imagin'd that the firſt Inventors of the Notion re-'preſented by it the firm Concatenation of all Heavenly Vertues: and I am 'afraid that if a few Links of that courteous Chain ſhould by any dire miſ-'chance be broken off, we low Mortals ſhould not be able to catch hold of 'it. Whoſoever wickedly undoes this holy Combination, makes the Happi-'neſſe which God hath deſign'd for him unattainable.

'When the Tree of Life was firſt planted in Paradiſe, I make no doubt 'but it receiv'd ſingular beauty from its many well-ſpread Branches, and 'gave extraordinary delight by a great variety of Fruits: but ſince our A-'poſtaſie we value it moſt for its Medicinal qualities; that it is ſweet to the 'Taſte, and pleaſant to the Eyes, are ſmaller praiſes. The Infirmities of Man-'kind are numerous; and as they are reſpectively curable by the ſeveral 'ſorts of healing Fruits which grow upon this Vivifical Tree, and the Medi-'cinableneſſe of every one is ſo affix'd to its own Branch that it is not com-'municated to another, if you lop off any Arm, ſome Diſeaſe of Humane 'Nature will be left incurable.

'As we have great reaſon to rejoyce in this Virtuous Conſpiracy of all the 'Graces, and to think thoſe infinitely malicious who ſhould endeavour to 'hinder ſo many Friends jointly aiming at our Good; ſo their attempt who 'ſhould be ſo unworthy would ſoon diſcover its Folly as well as Malice: 'For the Vertues will not be ſeparated, the Graces will not be courted a-'lone; none of them will be loved, except their Fellows ſhare in the affe-'ction. What Favours they beſtow, are never ſingle; they always ſend down 'Complex Influences: that Heavenly Life which irradiates the Soul with 'a ſerene Knowledg, doth at the ſame time awaken the Powers of the affectio-'nate part into Love; true acquaintance with the higheſt Goodneſſe will be 'accompanied with the beſt Affections; and whom it makes to love, it inſen-'ſibly transforms into the Image of the beloved Goodneſs. The Heart being 'made partaker of God's Love, muſt needs be inamoured with the Good-'neſſe which is the Root of that Love: and as it is raviſh'd with the Sweet-'neſſe of Divine Good-will, the Undeſervedneſs of his Grace, and the Cle-'mencies of his Pardon, a Heavenly Spirit ſteals into the Soul, and it loves 'and becomes like unto God ſo both at once, that it finds it ſelf like a wedg 'of Steel all ſet on fire, at the ſame time poſſeſſed with Light and Heat. So 'Divine love and Charity are Twin-daughters of the ſame Mother, born both 'at once, who preſerving the Union with which they embraced each other 'in their Original, do never after permit any thing to violate their moſt in-'timate Amity.

'It can be no diſparagement to Vertue to be prais'd after this Faſhion; 'neither can any take a juſt occaſion to think that ſhe is poor in her ſelf, that 'muſt be made up of ſo many pieces: no, ſhe is one intire Excellency in 'her own Nature, and thoſe many Rayes of Glory which ſhine from her, do 'but diſplay, not divide Her; ſhe ſends them forth and gives the luſtre, but 'keeps them all ſo faſt lock'd to the Unity of her Eſſence, that they can no 'more be pluck'd off from her, than you can clip off the Sun-beams with a 'pair of Sciſſers.

'Vertue is one in herſelf; much like the Center of a Circle, which though 'many Lines are drawn from it round about, and it is look'd upon ſometimes 'as the term of this Line, and then of that; yet it is one term to them all, and 'is in it ſelf undivided. So is Vertue but one Perfection, though it ſeem to 'be diverſified in regard of many Affections which it moderates, and ſeveral 'Actions which it doth produce: Her Unity is thereby no more diſpa-'raged, then the Monarchy of a Prince is impaired by the multitude of his 'Subjects, or large extent of his Dominion. Though the Precepts and A-'ctions of Vertue are many, they are all ordinated to one End, in which they 'are united, as well as in the Principle from which they proceed.

'This Variety is her Glory; for by this means ſhe ſits in her Royal Throne 'guarded with a Princely attendance: Prudence it ſelf manageth her affairs, 'Juſtice decides her Cauſes, Charity keeps her Subjects in Union, and Obe-'dience makes them univerſally obſervant of her excellent Laws: and ſhe 'receives a compleat Glory from them all, which would be conſiderably 'leſſen'd if any of them ſhould be wanting to themſelves or her. Thus Ver-'tue is beautified by the reflexion of many Splendors upon her, which were 'at firſt derived from her ſelf. Thus have I ſometimes beheld an illuſtrious 'blaze of mingled Lights plac'd orderly in diſtinct Sockets upon a Candle-'ſtick of burniſh'd Gold, receiving their firſt Illumination from the midſt 'of the Ball; but after they had mix'd their United Rays, how dazeling was 'the Glory of the Room where they ſhone? Which they could not have ef-'fected, but that giving and taking Light from each other, they made a gene-'ral Contribution for one great Splendor. So doth the generous Vine de-'clare the Plenty of its vigorous juice by thruſting it forth, not in ſingle 'Grapes but Cluſtres.

'But this great Truth, if I had ſaid nothing, would have been ſufficient-'ly verified in that Noble Combination of excellent Spirits, in whoſe con-'verſe I and my fellow-Travailers have been unſpeakably happy ſince our 'coming to *Theoprepia* The Pleaſures which we have receiv'd from each are 'ſo many times doubled, whilſt we enjoy you all, that they are not to be 'expreſs'd in words, much leſſe equall'd with Thanks. We ſhould have 'thought our ſelves bleſt in no mean degree, if we might have enjoy'd, as 'our portion, any of thoſe ſingle Friendſhips which you have beſtow'd up-'on us united in your moſt deſirable Company. And I muſt needs profeſſe 'that we think our ſelves no leſſe honoured, then if all the Muſes had not 'only given us leave to viſit them in their diſtinct Cells, but had alſo ap-'pointed a rendezvous upon *Parnaſſus* for our ſakes, there to beſtow upon 'us the pleaſures of their Muſick, which muſt needs be an unparallel'd Con-'ſort, becauſe it is made up of ſuch Voices, which if they were alone could 'not be equall'd.

The Divine State.

I have taken this opportunity in my own and my Friends names to give you thanks, not knowing when I ſhould have a fitter ſeaſon to pay that which hath been a long while highly due. Ever may your Society flouriſh; let nothing make your chaſt Pleaſures wither. But I might have ſpar'd this 'Wiſh; for it is no more poſſible that your Delights can fade, then that thoſe 'Eternal Roots upon which they grow can dye. The truth is, I can make no 'Wiſhes that ſignifie any thing as to your Happineſs, except Duration: For 'if that which you enjoy be continued, you can have no more. At laſt 'may the fooliſh world grow wiſe and become happy in imitation of *Theo-'prepia.*

'As to you, a *Philothea* and b *Euergeſia*, an unparallel'd Pair of Vertu-'ous Siſters, in what words ſhall I preſent my particular Thanks? You 'have

a *The love of God.*
b *Beneficence.*

'have made the Love of God and Man ſo amiable in your Diſcourſes, that 'I cannot chuſe but love you both. As the Vertues which you have elegant'ly commended are inſeparable, ſo I give you the Praiſes, which you equal'ly deſerve, in a joint-acknowledgment: and I ſhould think my underta'king highly applauded, if I were as confident that I ſhould be pardon'd, 'as I am ſure that you are admired.

This Conference being ended, *Phroneſia* made a return of thanks to *Urania* with ſuch affectionate expreſſes, that every one preſent thought Words to have been the leaſt ingredient in their Compoſition; and after a ſhort time beſtow'd in ſuch pleaſure as leaves no grief when it is paſt, *Sophron* deſired them all to retire into his houſe, where he entertain'd them with a Supper after the Mode of *Sophroſyne*, and with ſuch Diverſions as neither waſted the time, nor gave them any occaſion to be weary of it. But having obſerved that the ſilent Night, whilſt they were talking, had ſtollen away more then they thought of thoſe hours which are allotted to Reſt, he deſired them to retire to their Chambers to ſave what was left.

[a] *Phroneſia* and [b] *Theoſebius* having ſtaid a few days with no ſmall content in [c] *Sophroſyne*, they return'd to the City, taking along with them their noble Gueſts, whoſe company was as much pleaſant to them, as the loſſe of it adminiſtred occaſion of grief to the good [d] *Sophron*, who would have been much troubled, but that he had learn'd among other Rules of Wiſdom, to part contentedly with the beſt things which God will permit us to keep no longer.

a *A prudent woman.*
b *A worſhipper of God.*
c *Temperance.*
d *A Temperate perſon.*

The Travailers had now ſpent a conſiderable time in *Theoprepia*; for which though they were ſufficiently paid with the pleaſure of excellent Company, and the knowledg of a moſt Happy People, yet the neceſſity which lay upon them to finiſh their Deſign made them think of returning home: which when *Phroneſia*, *Theoſebius*, and the good [e] *Agape* underſtood, they began to be affected with the ſame reſentments of their Condition, which men feel when a former Happineſs doth aggravate a preſent Suffering; and thought that the Joyes which they had gain'd by the preſence of moſt deſirable Friends, were now all loſt by their departure; and they were willing to have judg'd it not only an Uncharitable thing to deprive them of the Happineſs which they had lately beſtow'd, but alſo an Injuſtice to leave them in a worſe condition then they found them. For they ſeem'd not only to carry their own Perſons away, but alſo whilſt they prepar'd to be gone, they rob'd the *Theoprepians* of their Hearts, and deſtroy'd the Contentment which they took in themſelves before they came. But then reflecting upon the Innocence and Neceſſity of their Friends, and hearkning to Prudence which admoniſh'd them concerning their own duty, they began to think it requiſite to take heed leſt they committed the faults for which they were ready to blame others. They had no reaſon to complain, ſince the Travailers were afflicted with the ſame inſtances of Grief; and it had been cruelty to puniſh ſuch as ſuffered with them, and were moſt of all troubled that they could not ſuffer entirely that Sorrow of which they perceiv'd themſelves to be, though a guiltleſs, yet a ſad Occaſion.

e *Love.*

Who ever had been preſent at this parting would have melted into Pity; for of all the ſharp Tryals which in this Region of Changes exerciſe our tender Spirits with a deprivation of our better Enjoyments, there is none that doth more afflict us then the Loſs of thoſe Companions, who, whilſt they ſtaid with us, made us a little Heaven with their preſence. And though it doth pleaſe us that they are gone to Bliſs, (for we cannot envy thoſe whom we love,) yet the remembrance of what we did enjoy, but of which we are

now bereav'd, doth make us more diſcontented that we have not leave to go with them, and renders our loneſome abode below more doleful.

After many Embraces and divers expreſſions of mutual Love, *Phroneſia* and her Friends having accompanyed the Travailers a good way on the Road of [a] *Bioſcalus*, they took ſuch a leave of them, as was a lively reſemblance of that natural affection which the Soul feels when it is forc'd from its intimate Aſſociate, the Body.

a *A good life.*

The Travailers had not gone much further before they came to the Valley of [b] *Elpiſcale*, which lies at the Eaſt-end of *Bioſcalus*. Upon their arrival there, they found themſelves immediately poſſeſs'd with that ſort of Joy which Marriners ſailing towards the *Eaſt-Indies* do experiment when they have weather'd the *Cape of Good-hope*. It is a pleaſant Dale: The Ground alwayes green, and embelliſhed with divers kinds of painted flowers and fragrant herbs, yielded not only a rare Aſpect to the Eye, but alſo a delicious Smell as they paſs'd along; a little Rill which water'd the Valley, did glide along by them with a murmuring noiſe for fear of being left behind them. Both the ſides of the Valley were encompaſs'd with ſtrait Rows of fair Plants; which, from their conſtant vigour and perpetual flouriſhing, are call'd [c] *Amaranth*. When they had meaſured the better half of the Dale with a ſteady pace, they were accoſted by a beautiful Nymph, call'd [d] *Irene*, which came out of a neighbouring Grove, and brought with her a great number of little Chappelets made of the purple flowers of *Amaranth*, and put a little Coronet upon each of their Heads. When *Urania* demanded the reaſon of that Action, ſhe anſwered that the Owner of that Grove appointed thoſe Garlands as a Civility to all Travailers which came that way. *Urania* and her Companions having modeſtly accepted *Irene*'s courteſie, for fear of rudeneſs in the refuſal of that which yet they were afraid to receive, looking upon it as an unmerited reſpect, and having given ſuch thanks as the Civility requir'd; *Irene* making way for a new entreaty, by giving notice to them that ſhe could not but look upon them as Travellers which had gone a long Journey, deſir'd *Urania* and her Friends to accept of a Lodging at her Siſter's Houſe, and to reſt themſelves there for a few days. *Urania* made ſome delay to return an anſwer to this courteous propoſal, though ſhe found chearful inclinations in her mind to entertain it, having obſerv'd ſuch an Air in *Irene's* face as ſignified her to be no ordinary Perſon; yet for fear of being too troubleſome, ſhe pray'd *Irene* not to interpret it as a diſregard, that ſhe was unwilling to give her the trouble of receiving ſo many Strangers. *Irene* nothing ſatisfied with this Anſwer, and gueſſing who they were, for they had intelligence of their being with *Phroneſia*, ſhe doubled her entreaties, and with a gentle earneſtneſs pray'd them to honour her ſo far as to give her leave to bring to her Siſter the moſt acceptable Company that ever arriv'd at their Houſe; adding that hereby they would ſave her from the Puniſhment of an unwelcome return to her Siſter without them, by whom ſhe was ſure to be ſeverely chidden for a great want of prudent Endeavour, and defect of juſt Civility, if ſhe ſhould permit ſuch worthy Perſons to paſſe by without making her acquainted with them. *Urania* not knowing how to accept the Invitation, being ignorant how her Companions were inclin'd, and not being able to refuſe ſuch ſeaſonable Love, was in a great ſtreight between her own Modeſty and *Irene's* Goodneſs: which *Bentivolio* perceiving, having form'd the ſame noble Apprehenſions of *Irene* with *Urania*, and making no doubt but upon ſo fair an Invitation it would be well worth their time to viſit one who was Siſter to a Perſon of ſuch excellent appearance, and whom they ſuppos'd themſelves to have ſeen already in a lively

b *Good hope.*

c *Immarceſſible never withering.*

d *Peace.*

lively Picture, turning towards his Siſter, reſolv'd her doubtfulneſs in theſe words: *Urania*, we have been much beholden to this Lady already, and by reaſon of the condition in which we are at preſent, find our ſelves much more able to receive new Favours than to make Requitals; let us accept this kind Offer, and though we can make no Recompence, we ſhall however ſhew that we are far from being ſorry to have contracted a Debt to ſuch a noble Perſon, by our willingneſs to be further oblig'd.

[a] *Irene*, not ignorant what happineſs ſhe had incountred, expreſs'd ſuch a ſincere joy in her Countenance as made them ſee that they were not invited in Complement, and aſſur'd them that they were going where they ſhould both contract new Debts and leave great Obligations: having whiſper'd in her Servants ear to go Before, and let her Siſter know what Company was coming, that ſhe might not be ſurpriz'd with the approrch of unexpected Gueſts, nor they find any thing unready, which might make them ſorry to have come upon ſuch Friends ſo ſuddenly; ſhe took *Urania* by the hand, and ask'd her if they did not come from the Court of *Phroneſia*. *Urania* anſwer'd, they did; and requeſted her to tell them her own and her Siſter's name. I am call'd *Irene*, and my Siſter [b] *Theonoe*, replied *Irene*; and ſince the Death of [c] *Theander* our Father who was a Kinſman of [d] *Theoſebius* the Prince of [e] *Theoprepia*, we have liv'd together above a year in this place, which is the ancient Seat of our Family.

Urania and her Friends rejoyc'd that in the progreſs of their Travels they had met with ſuch as had relation to *Theoſebius*, whoſe Image was fix'd ſo deep in their Hearts, that they never thought upon him but they felt themſelves tranſported with a mix'd Paſſion made up of Love and Grief: and indeed had they known how much the Opportunity of their preſent Joy was due to him, it would have put a freſh Gratitude into their Affections; for he had privately ſent one of his Friends to viſit *Theonoe* and *Irene*, and to tell them what kind of Travellers they might poſſibly enjoy, if they did not neglect to way-lay them.

a *Peace.*
b *A Divine mind.*
c *A Divine man.*
d *A Worſhipper of God*
e *The Divine ſtate.*

The End of the Fourth Book.

BENTIVOLIO
AND
URANIA,

The Second Part,

IN

TWO BOOKS.

By *Nathanael Ingelo* D. D.

The Third Edition.

LONDON,

Printed by *T. R.* for *Richard Marriott*, 1673.

To the Right Honourable

JOHN *Earl of* LAUDERDAILL,

Secretary of State to his Majeſty for the Kingdom of Scotland, *Gentleman of his Majeſty's Bed-Chamber, and one of His moſt Honourable Privy Council in both Kingdoms.*

My LORD,

THe Obligations which your Lordſhip hath laid upon me are ſo great, that I diſputed a good while with my ſelf whether it were not better to continue an unthankful Negligence, than to attempt a Gratitude in this poor Expreſſion. When I perus'd the Number of your Lordſhip's Civilities, I felt ſomething of thoſe troubleſome Paſſions which ſurprize a Merchant when by the Foot of his Accompts he perceives that his Debts have over-grown his Ability to make Payment. But remembring how unworthy a thing it is ungratefully to conceal another's Right, I thought it was neceſſary to acknowledg what I owe, though I am not able to diſcharge it; and when beſides this I conſider'd that your Lordſhip's Goodneſs can as eaſily take a ſmall Acknowledgment in good part as beſtow Courteſies without the Expectation of any, I grew a little confident, and thought that the Forbearance of a due Addreſs would be as unjuſt a Modeſty in me, as it is in any Tenant who is aſham'd to carry his Rent becauſe his charitable Landlord requires only a pepper-corn.

This Motive, yes, my Lord, this Motive is the Root upon which my Boldneſs grows. A mean Sacrifice is not incapable of Acceptance with God, nor a little Preſent with ſuch as are like him, if they be offer'd with a ſincere Mind. With my own Intentions I am indifferently well acquainted, and I have receiv'd ſuch aſſurance of your Lordſhip's generous Diſpoſition, that I think I may lawfully ſay that in your Lordſhip's behalf which *Pindar* did long ſince for *Theron* the Prince of *Agrigentum*:

Olymp. Od. 3.

Τεκεῖν μήτιν' ἑκατὸν
Γ' ἐτέων πόλιν,
Φίλοις ἄνδρα μᾶλλον
'Ευεργέταν πραπίσιν, ἀ-
φθονέστερόν τε χέρα.

But leſt I ſhould offend your Lordſhip's Modeſty with a Recital of your juſt Praiſes, or preſs too rudely upon your Patience with a long Epiſtle, I will only crave leave to tell you a ſhort ſtory (which is alſo a caſt of my preſent Office) and then kiſs your Lordſhip's Hands.

As I went one day ſince your Lordſhip's departure from hence to that part of the Neighbouring Hill which riſeth with a lofty Grace upon the South-ſide of the pleaſant Valley *Aquedon*, where I had the Happineſs firſt to know your Lordſhip, I chanc'd to arrive at that hollow part of the Rock where your Lordſhip was ſometime impriſon'd, juſt as *Apollo* accompanied with his *Virtuoſi* was making a viſit to the *Muſes* who inhabit there. They to our great trouble were at that time weeping. We having ask'd the Reaſon of their Tears, they anſwer'd, that it was not poſſible to be ſo ſtupid as not to reſent the Abſence of one of their beſt Lovers, and that they had not been able to ſing as they us'd to do when they thought of the Loſs which they ſuffer'd by his Removal. We were going to ask the Name of that ſo worthy Friend; but when by chance we ſaw the Door of your Lordſhip's Cell thrown open, we knew well enough whom they meant, and replied thus. Moſt gentle Muſes, It is Ingenuous not to forget one to whom you are obliged; but you muſt take heed leſt under the pretence of Grief you enviouſly reſent your Friend's Happineſs. Would you confine him to your petty converſation who is deſign'd to the Service of one of the greateſt Princes in the World? You do too fondly love your private Concerns, if you are diſpleas'd becauſe ſuch a Gallant Soul is taken from you, and you do not conſider that it is to promote a General Good, and to undertake a part in thoſe uſeful Cares to which the Muſes themſelves owe their Tranquility. If great Minds ſhould reſolve to decline the troubleſom Affairs

of Courts, the moſt flouriſhing Kingdoms would ſoon find the ſame miſerable change of their happy Condition which the *Athenians* brought upon their once famous City, after they had depriv'd themſelves of their beſt Stateſmen by a brutiſh *Oſtraciſm*: with which Fate the *Syracuſans* alſo were juſtly puniſh'd, for making an Apiſh imitation of that pernicious Cuſtom by a fooliſh *Petaliſm*. The firſt of theſe States might with as good reaſon have built their *Acropolis* without Foundations, and the other have ſent their Fleets to Sea without Balaſt and Pilots. The Truth is, if Vertuous Perſons would not be drawn out of their quiet Privacies to attend Publick Buſineſs, Devils and the worſt of Men would only be left after their wild faſhion to govern, that is, to deſtroy the World.

Civility made the Muſes ſilent till we had done ſpeaking, and then they wept again. Whereupon one of our Company demanding what it was that could trouble them ſtill; one of them (as I remember it was *Urania*) replied thus, We are not capable of envying one whom for many Reaſons we are oblig'd to honour with our beſt Love; neither are we ſo poorly-ſpirited as to repine at the publick Benefit which many may reap from our Bover's Employment: our Tears do only ſignifie our Deſires of our Friend's Security, and expreſs the Fears which we muſt have for One incompaſs'd with thoſe Dangers which commonly attend the Flouriſhing Seaſons of Humane Life. We have been told that a Royal Poet us'd to call great Proſperities דלקחח Flattering Lubricities; and that *Atoſſa* the Mother of *Xerxes* expreſs'd the ſame ſenſe in words not much different;

Καί με καρδίαν ἀμύσσει φροντὶς
Μὴ μέγας πλοῦτος κονίσας οὖδας ἀντρέψῃ ποδὶ
Ὄλβον.

Olymp. Od. 1.

To which our great Lyrick ſpeaking upon the ſame Argument hath added,

——ἀλλὰ γὰρ καταπέψαι
Μέγαν ὄλβον οὐκ ἐδυ-
νασθηκόρῳ δ' ἕλεν
Ἄταν ὑπέροπλον.

Here *Apollo* ſmil'd and ſaid, I ſee that all true Lovers are a little Jealous. I cannot but pardon that carefulneſs which ſprings from tender Affection; but withall let me adviſe you to comfort your ſelves, and to lay aſide thoſe Apprehenſions which you might not unfitly entertain for low Spirits; they are impertinent here. I ſuppoſe you have had ſo much Experience of your Friend's Vertue, long tyred by many Aſſaults of Adverſe Fortune, that you cannot wiſh his Return to the old Dungeon in *Portland*, for your fuller ſatisfaction in that Point; and therefore it is unreaſonable to diſtruſt him now when he is brought upon the Theatre to ſhew the ſame Vertue in a new Scene of Life, to perfect his Courage in the Probations of a bright Proſperity, and to receive that Honour which is due to Fortitude when it hath prov'd it ſelf Invincible by blunting both the Horns of Tentation. Leave weeping, Dear Muſes, and pray that your Friend may do honour to God proportionable to the Advantages of his Condition, that he may happily ſerve and be alwayes loved by his Royal Maſter, that he may encreaſe the Glory of his Noble Family, and after many peaceful dayes in this World be admitted into the Beatifick Preſence of the Eternal King.

Here the obedient Muſes dried their Eyes, kneel'd down and pray'd heartily (as true Lovers uſe to do) for your Lordſhip's Happineſs; which Performance is alſo the daily Task of,

My LORD,

Your Lordſhip's moſt Obliged and very

Affectionate Servant,

N. INGELO.

A PREFACE TO THE READER.

I *Muſt begin this Addreſs with an Excuſe, and crave pardon for a Miſtake in the cloſe of the Fourth Book of this Hiſtory; which was occaſion'd by a Report that* Bentivolio *and* Urania, *with the reſt of their Companions, after their Departure from* Phroneſium, *went immediately to the Higher* Theoprepia: *but I am inform'd ſince by an intimate Friend who dwelt ſome time in that Country that they made a ſtay at* Theander's *Houſe in the Borders of the Lower* Theoprepia, *being engag'd to it by the Charming Converſation of the two Vertuous Siſters*, Theonoe *and* Irene. *Whilſt they ſtay'd there,* Bentivolio *and his Brother underſtanding by two Gentlemen who came upon a viſit to* Theander's *Daughters, that the brutiſh* Theriagene *had barbarouſly depriv'd* Alethion *of his Kingdom; they found themſelves very unwilling to return home till they had endeavour'd the Reſtauration of that Excellent Prince. As the deſign was worthy of their Generous Souls, ſo they thought it feaſible by the Aſſiſtance which they hop'd to obtain from the King of* Theoprepia.

After I had receiv'd this Intelligence, I thought it was neceſſary to correct the fore-mention'd Errour; I look'd upon my Hiſtory as imperfect without this Addition, and ſuppos'd that it might be no unpleaſing Diverſion to ſome Readers to underſtand the life of Alethion, *to know the Accidents which happen'd to the Noble Travellers before their return to their own Country, and to read thoſe Diſcourſes which paſs'd between* Bentivolio *and other very worthy Perſons concerning Arguments which I think to be of as great Import as any in which Humane Wit employs it ſelf. In ſome places I have brought them in defining* the Nature of true Happineſs, *in ſome aſſerting* the Exiſtence of a Deity, *in others attempting the* Vindication of Divine Providence. *Sometimes they undertake to ſhew* the Vanity of this preſent Life, and the true Uſe of that ſhort Time by which our Continuance in this World is limited *Sometimes you will hear them exploding vain* Pretenders to Revelations in Matters of Religion, *and at other times demonſtrating* the Eternal Nature of Vertue; *and in ſome Leaves you will read what they ſaid when they endeavour'd to prove the* Immortality of Humane Souls; *beſides ſome other Subjects very conſiderable to all ſerious Perſons, which I have endeavour'd to put into handſom Dreſſes, both knowing that they are worthy to be adorn'd with the moſt induſtrious Art, and alſo hoping that they would add grace to my Book whilſt I treated concerning them.*

I thought alſo it would not be unacceptable to inſert a ſhort Story of the Life, *and to give a* brief Synopſis of the Sacred Doctrine, of our deareſt Saviour: *to which I have added alſo a* Vindication of his Incomparable Goſpel, *to diſcharge it from the Impudent Cavils of thoſe who undervalue the* Holy Scripture, *not becauſe they have much Wit, but becauſe they are Ignorant of thoſe Perfections for which it is not only* Juſtifiable, *but* Admirable; *as they have been told not long ſince by a Gentleman deſervedly honour'd for Wit, Vertue and Learning.*

In aſſerting the fore-mention'd Verities I found reaſon to be more prolix, and ſhorter

ſhorter in the Hiſtorical Narrations; which though they are in moſt parts Parabolical, and ſo not unuſeful to thoſe who will underſtand them, yet they being not the Principal parts of my Diſcourſe, I thought leſs care was requiſite to compoſe them.

If any Curious Reader ask, But why all this? *Really I can only ſay that it was partly to give an account of my Time to Almighty God, to do honour to the Goſpel of our Lord and Saviour, to ſerve the Lovers of Truth and Goodneſs; and partly to entertain my own Mind. If* Tully *pretended this as a Reaſon of his writing books,* Nos autem qui non tantum roboris habemus ut Cogitatione tacitâ à ſolitudine abſtrahamur, ad hanc ſcribendi operam omne ſtudium curámq; convertimus; *I hope I may uſe the ſame Excuſe, eſpecially ſince I am very much ſatisfied that I could not employ thoſe quiet Hours which I gain from the troubleſome Affairs of Humane Life to better purpoſes than thoſe which I have mention'd. What good man can diſſent from him who, amongſt ſome Extravagancies, hath recorded this noble Speech,* Il ne faut pas douter que ce ne ſoit l'uſage le plus honourable, que nous leurs ſcaurions donner; & qu'il n'eſt occupation ny deſſein plus digne d'un homme Chreſtien, que deviſer par toutes ſes eſtudes & penſemens à embellir, eſtendre & amplifier la verité de ſa creance? *i. e. There is not an employment more honourable for a Man, or more worthy of a Chriſtian, than thoſe ſtudious Endeavours by which we embelliſh Religion, and advantageouſly recommend the Truth of it to the World. I cannot but think that what* Ion *ſaid of his Attendance at* Delphi, *may be much more fitly applied here;*

Mount. Book 2. ch. 12. p. 243.

Καλόν γε τὸν πόνον, ὦ
Φοῖβε σοι πρὸ δόμων λατρεύω,
Τιμῶν μαντεῖον ἕδραν.
Κλεινὸς δ' ὁ πόνος μοι
Θεοῖσι δούλαν χέρ' ἔχειν,
Οὐ θνατοῖς ἀλλ' ἀθανάτοις
Εὐφάμοις πόνοις μοχθεῖν.

Eurip. in Ion.
In Bacch.

or what the Prieſteſs call'd her ſervices,

In Bacch.

Πόνον ἡδὺν, κάματόν τ' ἀκάματον.

Which in Engliſh ſpeaks thus,

My task is noble, *Phœbus* me commands
To wait, where the Oraculous Tripos ſtands.
I ſerve no Mortal, but that God whom all
The World doth juſtly their great Patron call.
This Holy Office is Ambition's Height;
To ſerve is Honour, and to work Delight.

What can be more congruous to our Nature, if we know our ſelves, than this φίλταλον ἄχθος, *to devote our Time to the ſervice of God, and (which he values as one of the chief Sacrifices which we can offer to him) to direct our Actions to the Melioration of Mankind? I look upon the World as a great Temple whoſe Doors are open day and night, in which ſome do continually ſing Hymns in the Praiſe of the Eternal King who is the Creator of it: It becomes all Excellent Spirits both to bear a part in that Divine ſong themſelves, and to uſe their beſt Art to bring others into that Holy* Chorus. *How far theſe Papers may conduce to ſo good a Purpoſe, I cannot tell; but I have made them as perſwaſive as I could. That for which I have been chiefly ſollicitous is that they may pleaſe* τοὺς τῇ σοφίᾳ Παρέδρους, καὶ τοὺς ἀρετᾶν μεμαλότας υἱοὺς, ſuch as are fit to determine concerning Wiſdom, and who have heartily concern'd themſelves for the Intereſts of Vertue: *and if this Expectation be not fruſtrated, I ſhall think my ſelf* νενικηκέναι τὰ μεγάλα Ὀλύμπια, *to have perform'd the greater part of my Task; and for other matters I think my ſelf able to paſs unconcern'd through little Cenſures.*

Eurip.
Pind.

In this ſhort Prologue I think it will not be impertinent to make a particular Addreſs to Atheiſts, Epicureans *and* Scepticks. *I have many Reaſons to fear that I ſhall not convert* Atheiſts : *I know that ſuch as diſpute with that ſort of men do* προσπολεμοῦσι τοῖς ἀλαζόσι καὶ δυσελέγκτοις, contend with the Arrogant and argue with ſuch as are hard to be convinc'd : *but ſince their Infidelity is conquerable, I have done my endeavour ; and if the Application prove not effectual, yet I hope they will find no juſt cauſe to be offended at my Charity, if any ſuch ſhall happen to read this Book. If I have us'd any ſharp Expreſſions in the Reproof of their Unbelief, or endeavour'd to caſt Diſparagement upon their Principles, they will not have Reaſon to be angry, if they conſider the Greatneſs of that Intereſt which I defend; and remember that the Ancient Philoſophers ſpoke at a far higher Rate : the boldneſs of whoſe Philoſophick Zeal I have follow'd at a very remote deſtance.*

Plotin *the chief of the* Platoniſts *pronounceth roundly*, *that* the Denial of an All-wiſe Creator is Ἄλογον, καὶ ἀνδρὸς οὔτε νοῦν οὔτε αἴσθησιν κεκτημένου, ſo Irrational *Enn.* 3. *l.* 2.
that it can be approv'd by none but thoſe who have neither Underſtanding nor Senſe. Arrianus, *in a great Indignation againſt ſuch as could not diſcern God* *Lib.* 1. *cap.*
by his Providence, breaks out into theſe paſſionate words, νὴ τοὺς θεοὺς, ἓν τῶν γεγονότων 16.
ἀπαρκεῖ πρὸς τὸ αἰσθέσθαι τῆς προνοίας, τῷ γε αἰδήμονι καὶ εὐχαρίστῳ, *&c.* O God, one of thy Creatures is enough to diſcover thy Providence to a modeſt and thankful Perſon; thoſe who have conſider'd many of them, and yet do not acknowledg a Creatour, are guilty of a ſtupid Impudence, and (*as he ſaith in* *Lib.*1. *cap* 6.
another place) are deſtitute of a δύναμις συνορατικὴ καὶ τὸ εὐχάριστον, they have loſt their Diſcerning Faculty, and ſo cannot perceive; or are infected with Ingratitude, and will not acknowledg a God. Cicero *having made uſe of* *Lib.* 2. *de*
the Admirable Courſes of the Orbs as an Argument to evince a Deity, ſays, Hæc *Nat. Deor.*
qui vacare mente putat, is ipſe expers mentis habendus eſt, &c. He which is not ſenſible of a Divine Mind ſo fairly repreſented, is ſo devoid of Underſtanding himſelf that he knows nothing.

Many others whom it is needleſs to cite, have us'd Expreſſions of the ſame nature; who, though they were not ſo enrag'd with the baſeneſs of Atheiſts *as* Moxus *was, who drown'd the* Crambians *becauſe they did not worſhip any God : yet being inflam'd with a ſober Zele they made uſe of Words which were juſtly reprochful, and condemn'd them as moſt unworthy Perſons for attempting to extinguiſh the nobleſt ſenſe of our Souls, and to eradicate* τὴν παλαιὰν πίστιν, τὴν ἀναγκαίαν ἐπί- *Plut.*
νοιαν, ἔμφυλον ἐν παντὶ τῷ λογικῷ, πάνυ ἰσχυρὰν καὶ ἀέννaον, the Ancient Faith of Man- *Dion. Pruſ.*
kind, that Natural Belief which is planted in all reaſonable Souls, and to overthrow the ſtrong and everlaſting Foundation of Vertue. *Who can juſtly blame their Heat, when they did only oppoſe ſuch as do* τῆς κοινῆς πίστεως καταπολμῆσαι, inſolently affront the common Faith? *For my own part, I muſt ſay that whilſt the whole World exhibits Arguments in the behalf of God, and all the Creatures proclaim a Deity ecchoing to one another with loud Acknowledgments, I cannot but wonder that the moroſe Atheiſt ſhould not be pleas'd with this Intellectual Harmony : whilſt he ſtops his Ears, and with a ſurly voice denies the Truth which is ſo generally affirm'd, he makes me think of the dull-ſounding Drone in a Bagpipe; for when the higher Notes delight the Ear with various Harmonies, being pleaſantly referr'd to one another, this diſcompoſeth all with one Baſe untun'd Note. I would not have troubled my ſelf with this ſort of People, but that I judg'd it neceſſary to ſhew the Falſhood of their Principles, and ſo to prevent the Contagion of thoſe Errours which have a moſt pernicious Influence upon Humane Life; for they tend directly to the Overthrow of Religion, the Deſtruction of Vertue, and to the Introduction of all bold Wickedneſs in the World.*

The voluptuous Epicureans *will be content that I make my Addreſs to them very ſhort, leſt they ſhould be too much diſturb'd in their ſoft Repoſe. I confeſs I think*

it is to little purpoſe to ſay much to them of Divine Matters, whom Senſual Pleaſure hath made, Ἀμβλυωποὺς κριτὰς, *ſuch dull-ſighted Judges of Truth, that they affirm there ought not to be any Knowledg of Good and Evil, that ſo they may eat* Forbidden Fruit *more ſecurely. Leſt they ſhould be diſcompos'd with that which I have written in diſgrace of the* Life, *as well as the* Philoſophy, *of their great Patron* Epicurus; *I think it is fit in this place to give an Account of the Reaſons which I had for it.* Book 5. *His Opinion concerning* Pleaſure *was declar'd in the time of his Life by his moſt intimate Companions to be this;* That our Happineſs doth conſiſt in brutiſh Voluptuouſneſs. *That this is the genuine Senſe of his Expreſſions, his chief Admirers could not but acknowledg many years after his Death.* Lucian *confeſſeth plainly, that when he compar'd* Epicurus *with* Democritus *and* Ariſtippus (τὸν ἐκείνου Σοφιστὴν τῆς ἡδυπαθείας, that famous Maſter of Luxury) *he had nothing to ſay but this, That he was* πλέον ἀσεβέστερος, τὰ δ' ἄλλα ἡδὺς καὶ λιχνείας φίλος, more impious than they, but for other things he was a good Companion and a Lover of his Palate. *He was reproch'd for his beaſtly Philoſophy by Heathen as well as Chriſtian Writers, as is manifeſt to ſuch as know Books. Among others the Noble* Epictetus, *as* Arrianus *teſtifieth, us'd to call his Opinions* Πονηρὰ δόγματα, Ἀνατρεπτικὰ πόλεων καὶ λυμαντικὰ οἴκων, Wicked Aſſertions, deſtructive to Cities, pernicious to Families. Lib. 3. c. 7. *Though* Diogenes Laertius *endeavour to put a better Gloſs upon his Doctrine, yet what is the Teſtimony of a ſingle Author againſt ſo many who are unexceptionable? That one gallant man,* Cicero, *whom I have oppos'd to him as a Counter-witneſs, is ſo conſiderable, that the learned* Caſaubon *doth eſteem him worthy of a higher* Encomium *then I have beſtow'd upon him, and uſeth theſe words in his Praiſe,* M. Tullius, Autor graviſſimus, quique eſſe debeat εἷς ἀντὶ μυρίων Διογενῶν, M. Tully, a moſt grave Author, and one who alone is worth ten thouſand Diogeneſſes. In Not. ad Laert. *I might add to theſe the diſgraceful Character which is put upon this Sect in Holy Writ.*

That the Gardens of Epicurus *were not free from that ſort of women which I have mention'd in my fifth Book, needs no greater Proof than what I have offer'd. Beſides one whom I have named,* Laertius *and* Tully *have recorded many others, the chief of which were* Marmorium, Erotium, Hedia *and* Nicidium. *The Epiſtle which* Leontium, *one of that Number, wrote to* Lamia, *in which ſhe complains of the Venereous Temper of* Epicurus, *and diſparageth him as an old* Adonis, *is recorded in the ſecond Book of* Alciphron, *and begins thus;* οὐδὲν δυσαρεστότερον, ὡς ἔοικεν, ἢ τὶ πάλιν μειρακιευόμενος πρεσβύτης, οἷά με Ἐπίκουρος οὗτος διοικεῖ· πάντα λοιδορῶν, πάντα ὑποπτεύων, ἐπιστολὰς ἀδιαλύτους μοι γράφων, ἐκδιώκων ἐκ τοῦ κήπου. Μὰ τὴν Ἀφροδίτην, εἰ Ἄδωνις ἦν ἤδη ὀγδοήκοντα γεγονὼς ἔτη, οὐκ ἂν αὐτοῦ ἠνεσχόμην φθειριῶντος καὶ φιλονοσοῦντος, καὶ καταπεπιλημένου εὖ μάλα πόκοις ἀντὶ πίλων. i. e. Nothing, as I think, is harder to be pleas'd than an old man when he grows youthful again, this *Epicurus* doth ſo perſecute me. He finds fault with all things, ſuſpects every thing, and writes endleſs Letters to me, which keep me from his Garden. By *Venus*, if *Adonis* were now fourſcore years old, lowſie, alwayes ſick, and wrapp'd his head in a Fleece of Wool inſtead of a Cap, I could not endure him.

But I will diſturb theſe delicate People no longer.

The Scepticks *can expect no ſatisfaction from me; for they teach their Scholars to laugh at Geometrical Demonſtrations, and have given them this as the Sum of their Philoſophy,* That they ought not to believe any thing. *It muſt be granted that truth is not very eaſily found out; but they have highly diſſerv'd it by confounding it as much as they can with Falſhood, and diſcourage all Induſtry by reproaching our Endeavours for the obtaining of it, as Enquiries after we know not what. What elſe did* Boccace *mean by his three Rings,* Sextus Empiricus *by his Purging Potion, his Ladder and Fire? To what other End did he*

direct

direct the great pains which he took to prove that we have no Faculties to employ in the ſearch, and that Truth hath no diſtinct Character from Falſhood; that we have no Connate Directions or External Helps to bring us to the knowledg of any thing; in ſhort, that we are as much aſſur'd that Salt-Water is mad becauſe the Sea ebbs and flows, as that a Man is Rational becauſe he apprehends and diſcourſes? This ſtupid Unbelief was much promoted in the World by Lucian; *and how much he pleas'd himſelf in his Attempt may be perceiv'd by his* Hermotimus, *the Cup ſuppos'd to be loſt in the Temple of* Æſculapius, *and that ſlie Jeer which we find in his* Piſcator: φιλ. Ἡ ἀμυδρὰ δὲ αὕτη ϗ ἀσαφὴς τὸ χρῶμα, ἡ Ἀλήθειά ἐστιν. Λυκ. Οὐχ ὁρῶ ἥντινα δὴ λέγεις· φιλ. τὴν ἀκαλλώπιστον ἐκείνην ὐχ ὁρᾷς, τὴν γυμνὴν, τὴν ὑποφεύγουσαν ἀεὶ ϗ διολισθαίνουσαν· Λυκ. Ὁρῶ νῦν μόλις.

I can eaſily foreſee alſo that a ſmall Effect of this Diſcourſe is to be expected from the Rhodomonts of this preſent Age, who having reſign'd themſelves to the ſlavery of Vice, do publickly declare themſelves free from all pretences to Vertue, and with no ſmall ſcorn pronounce (as ſome of their Predeceſſors did long ago) τὴν σωφροσύνην ἠλιθιότητα εἶναι, ϗ δικαιοσύνην γενναῖαν εὐήθειαν, *That* Temperance is but Folly, and Righteouſneſs a generous Ignorance; *and boldly proteſt that* Bonum *is* Umbra quam neſcimus, quod Honeſtum ſplendido magis quàm ſolido nomine dicitur; Goodneſs is a ſhadow of we know not what, which by a ſplendid Title, without any ſolid Reaſon, is call'd Honeſty. *Plot. Enn. 1. Lib. 6.*

And becauſe they would not be condemn'd by the Vertuous Lives of good men, they would have the World believe that ſuch as endeavour the Reformation of Mankind, and give Rules of excellent Diſcipline in hope to make Men better, *S. Emp.* *do only* ὑπερφθέγγεσθαι τῆς ἀνθρώπων φύσιν, ϗ εὔχεσθαι μᾶλλον ἢ τ'ἀληθῆ λέγειν, ſpeak great words which are above the Power of Nature, and rather declare what they wiſh then what is poſſible; *and that when they perſwade others to put their Doctrines into Practice, they do not tune diſorderly Nature, but put it upon the Rack.*

I know very well that whoſoever conſiders the Degeneracy of Humane Nature, will be compell'd to ſay with Seneca, Rem difficilem optamus humano generi, Innocentiam. *De Conſtant. Cap. 4.* We deſire a very difficult thing for Mankind, Innocence; and *after many Endeavours, ſtill perceiving the potent reſiſtance which Vice makes, will be apt to uſe the Reflection which* Hippocrates *made in the like Caſe,* Ἀλλὰ ταῦτα μὲν εὐχαί, *In Epiſt. ad Cratevam.* Theſe are but wiſhes. *Yet we are aſſur'd alſo that thoſe who wiſh well to others are not to be blamed, and that thanks have been given to ſuch as refus'd to diſpair in hard Attempts. It is a baſe Cowardiſe to yield to an Adverſary who may be conquer'd, though with ſome difficulty; eſpecially where Courage can aſcertain a Victory in part: And therefore wiſe men have as rationally continued their Endeavours in this caſe, as Mariners do their Induſtry at the Pump of a Leaking Ship; which* Seneca *hath gallantly expreſs'd in theſe words;* Aliam excludit aquam, aliam egerit, manifeſta foramina præcludit, latentibus & ex occulto ſentinam ducentibus labore continuo reſiſtit; nec ideo intermittit quia quantum exhauſtum eſt ſubnaſcitur. Lento adjutorio opus eſt contra mala continua & fœcunda, non ut deſinant, ſed nè vincant; *De Ira. Lib. 2. cap. 10.* *i. e.* They keep out the Water as well as they can, they force out that which gets in, they ſtop the Leaks which are viſible, and reſiſt the danger which threatens them by ſuch holds as they cannot diſcover, with a continued Labour; neither do they intermit their Pains, though the Veſſel takes in water as faſt as they exhauſt it. We muſt uſe a gentle Induſtry againſt thoſe Miſchiefs which ſpring up continually, not hoping to deſtroy but to ſubdue them. *For this Reaſon I have broke through the Diſcouragements which ariſe from the Power of bold Vice, and ventur'd to deſcribe Noble Examples in which*

Holy

Holy Rules appear practicable, that I might both engage and aſſiſt Imitation in all capable Souls: And I made choice of this way, knowing that we ought as Plato *hath told us,* εἰς τὸ θεῖον καὶ λαμπρὸν ὁρῶντας πράττειν, to act looking upon beautiful and divine Images ſet before us. *Some poſſibly will learn to deſpiſe a vicious courſe of Life, though it be follow'd by the degenerate part of the World, when they ſee how contemptible it is in compariſon of better Examples; and rather endeavour to contribute ſomething to the Exaltation of Humane Manners by their Vertue, then hope to excuſe their own Imperfections by citing ſuch mean Precedents. It is but a ſlight Juſtification of our Actions which is only taken from Vulgar Practice;* οὐ γὰρ χειροτονοῦσι τὰς ἀρετὰς οἱ τόποι, οὐδὲ οἱ νόμοι, For no place can create Vertue by common ſuffrage: *but it is the glory of men to conform their Lives to the Eternal Reaſons of Goodneſs, whoſe Indiſpenſable Principles are Connate with our Souls.*

In Alcib.

M. Tyr. Diſſert. 20.

It will be ſtrange to no wiſe man that I interpret the Divine Precepts as requiring Duties far above any thing which we ſee practic'd in moſt Nations of the world. An Excellent Perſon hath told us long ſince, Equidem ſi omittenda ſunt omnia tanquam inſolentia atque abſurda, quæcunque perverſi hominum mores fecerunt ut videri poſſint aliena, diſſimulemus oportet apud Chriſtianos pleraque omnia quæ Chriſtus docuit; If we muſt omit all thoſe things as impertinent and abſurd which the perverſe manners of men have made to ſeem ſtrange, we ſhould be forc'd to conceal among Chriſtians moſt of thoſe things which Chriſt taught.

Mori. Utop.

I hope none will take an occaſion to find fault with me by making this uncharitable Suppoſition, that I have taken the boldneſs to give Precepts of Vertue, deſiring by that means to be eſteem'd better than others. No, no; οὐ γὰρ ἔστι μοι πρὸς ἄλλους τὴν ἅμιλλαν ἐμαυτὸν δὲ πάντως. *I have no contention with any in that point, but with my ſelf alwayes; for I endeavour by the Aſſiſtance which I adminiſter to others to grow better than my ſelf. I deſire alſo that none would be offended at thoſe Objections which for the inſolent boldneſs with which they contradict Truth might be ſuppos'd worthy to be conceal'd; I judg'd it in ſome part neceſſary, leſt the Adverſaries of Truth ſhould ſay, if I had quoted only more ordinary Exceptions,* ὅτι φρύγανα ἐνθέμενοι κατατοξεύουσιν, εἶτα φασὶν ἀνδρῶν ὡπλισμένων κεκρατηκέναι, That we ſet up Puppets of Twigs, and having ſhot them down boaſt that we have conquer'd arm'd Men: *I thought alſo that being anſwer'd they would become harmleſs.*

Julian. in Miſpog.

Lucian. in Hermot.

I ſuppoſe I need make no Excuſe for inſerting amongſt my Diſcourſes ſome Arguments known only by Divine Revelation; for I deſign'd this Book principally for the ſervice of Chriſtians; and all men do eſteem it a moſt abſurd thing not to be willing to hear Truth or receive good News becauſe it is not brought by an ordinary Carrier.

Now, Courteous Reader, I commit my papers to your peruſal. I diſmiſs them more chearfully, becauſe of that Good Fortune which, as I make bold to hope, doth await them; being aſſur'd that if any thing be written as it ought to be, it will pleaſe Good Men; and that whatſoever is defective, will equally pleaſe thoſe who take moſt delight in that which is worſt, having indeed no other way to keep themſelves in their own favour but by finding faults in others. And as I muſt alwayes eſteem it a high Reward of my Endeavours, if they be accepted by the Vertuous; ſo I do think my ſelf worthy of much blame if I ſhould envy that ſmall content which any ſhall pleaſe to take in that which, becauſe it correſponds not with their Humour, they vote Imperfect; eſpecially ſince I have plac'd the ſatisfaction of my Mind concerning this Book, not in Expectation of Praiſe, but in Aſſurance that what I have written is a ſervice to Vertue and Truth.

THE

THE FIFTH BOOK. OR, THERIAGENE.

Degenerate Beaſts.
In this Book many brutiſh Opinions and ignoble Practices are related.
* *Peace.*

THe beautiful * *Irene* conducting the Noble Travellers along the Grove, where the chearful Birds welcom'd their Arrival with pleaſant Notes, in a ſhort time they entered into a Walk more ſpacious then the reſt, where fair Lyme-trees and flouriſhing Sycamores ſtretching their long arms from one ſide to the other made a moſt hoſpitable ſhade, which with the help of thick branches covered with broad leaves, kept out the offenſive heat. This Walk brought them to a Garden which joyned to the Houſe, which was beautified with many fair Plats, incompaſs'd with little Myrtle-hedges; and being adorned with excellent Flowers and fragrant Herbs, did recreate the Senſes and Minds of ſuch as came near them, with ſweet odours and lovely colours. It was grac'd with variety of broad Allies, bordered with Cypreſs-trees. At the four corners of the Garden were Sommer-Pavilions of ſtructure ſufficiently handſom. Upon the other ſide of the Houſe was a fair Orchard planted with the beſt ſorts of Fruit-trees and many rare and uſeful Plants. The paſſage to it was, through a little Wilderneſs, which by many windings repreſenting a Labyrinth in a Wood of Laurel, Holly and Juniper, led to a delightſom Aviary peopl'd with the beſt voic'd Birds. The middle of it, was embelliſhed with an Artificial Rock, out of which Cryſtal ſtreams continually aſcended through little Pipes; and falling down the ſides of the ſtone, fill'd a ſmall Sea, in which the Rock ſtood, with water. Here the Birds took an infinite delight to drink and bath themſelves. Neither did they think themſelves Priſoners; for the Cage being large, handſomly turfed, and having many Trees planted round about the ſides of it, gave them ſo much room to build their Neſts, and fly up and down, that they ſeemed to enjoy a Wood in a Palace. When they came to the outermoſt Walks upon the North-ſide of the Orchard, they ſaw large Fiſhponds, ſome of which bred ſo plentifully that they ſtoredall the reſt; and thoſe which were not Mothers prov'd good Nurſes, and did ſo well feed the young Frie, that they ſupplied the houſe upon all occaſions with delicate and well-grown Fiſhes. They had no ſooner entred into the Garden, but they were in full view of the Houſe; which

B though

though it was not ſo curiouſly fram'd, as to make ſignification, that he which built it, hoped to live in it for ever; yet neither was it ſo meanly contriv'd or furniſh'd, but that it was fit to entertain moſt worthy perſons. At this time the Owners look'd upon it more pleaſingly then ever, judging it now the happy Receptacle of ſuch Company, as Angels would be glad to receive into their Celeſtial Manſions.

A divine Mind.

Here the Virtuous * *Theonoe* entertain'd the Noble Tavellers, and accoſted them with ſuch a Grace, that it ſtruck them into no ſmall Admiration of her preſence. She did fully anſwer and ſomewhat exceed thoſe fair Proportions, by which they had drawn her Image in their minds; not ſo much in regard of thoſe fading Luſtres which are viſible in the Body, and do uſually produce a ſlight Love in amorous Hearts, (though ſhe had Beauty enough to make her Body a lodging moſt agreeable to the Excellent Qualities of her Heavenly Soul, and it became her as properly as a handſome Cabinet doth a moſt rich Jewel) but ſhe was chiefly wonder'd at for thoſe better Virtues which raiſe and fix the greateſt Eſtimations in the Breaſts of the moſt knowing Perſons. But, that ſome which have heard of her incomparable Perfections, would think them prophan'd, if any of no greater abilities then mine are, ſhould offer to picture them, I would venture at her Deſcription. However I ſuppoſe I may lawfully do it, or at leaſt it is but a Sin that ſhe her ſelf would pardon, that upon ſo juſt occaſion I make bold to relate what I can remember of her ſingular Virtues. The ſhape of her Body was ſo full of Symmetry, that the moſt curious Limner could find no fault in it. Her Eyes were beautified with a ſparkling Modeſty. Her Countenance was a lively Pourtraiture of Grave ſweetneſs, Her Dreſs was ſuch as ſhew'd, that ſhe neither wanted Art to put it on decently, nor was troubled with any phantaſtical delight in Apparel. Her Father neglected nothing which might ſignifie his affectionate care of her Happineſs, but being ſenſible that he had receiv'd from God a Daughter of an Excellent Nature, he was diligent to give her Education ſutable to her Capacity and Birth. In this point * *Theonoe* had the beſt aſſiſtance in the World, that is, the daily Example of her moſt prudent Mother * *Soſandra*. Her great Knowledg teſtified, that ſhe had improv'd all advantages to the utmoſt, and was a clear proof that the Capacity of the Female Sex, is not ſo inferiour to ours as ſome Men do ignorantly believe. Her Fancy was quick, her Memory faithful, her judgment ſolid. She underſtood many Languages, and could ſpeak ſome very exactly. Her Diſcourſe was compos'd of diſcreet Wit, and rais'd Admiration in all that convers'd with her: for ſhe delivered well-fitted words and excellent ſenſe with ſuch tunable Accents, that thoſe which heard her, thought ſhe ſpoke like *Memnon*'s Statue, when it was ſtruck with the Sun-beams. Her Converſation was Ingenious, and alwayes expreſs'd ſuch a modeſt Confidence as accompanieth Innocence, when it is lodg'd in a generous Soul. Her Temper was ſomthing reſerv'd, but void of all Moroſity. Her Deportment prudent, and wanted nothing which is requiſite to make up a graceful Carriage. She us'd no Affectedneſs in her Speeches, Looks or Actions. Humility pleas'd it ſelf to dwell in ſuch a Noble Spirit, which ſet off its worth with all poſſible Advantage. She had ſo much Diſcretion and Fidelity, that the moſt Excellent Perſons in the World deſired her Friendſhip. She did ſo truly love Charity, and expreſs'd her regard of thoſe which needed it, with ſuch an univerſal care; that there were none of her poor Neighbours which pray'd more heartily for themſelves then for her. She was known to be ſuch a paſſionate Votary to Chaſtity, that none durſt ſpeak rudely in her preſence. She was a true Lover of

A divine Mind.
A Preſerver of her Huſband.

God

God,& devoted her beſt Affections to him & to his ſervice, ever eſteeming it as a great folly to pretend Love to amiable Perſons or worthy Things, and to ſlight God, the greateſt Good and Firſt Fair, by whom all other things were made lovely. Her Religion was not made of Talk, or fram'd of a few external addreſſes; by which many make their Devotionary part, like the reſt of their Life, a Complement: but it conſiſted in a great Knowledg and much Love of the Divine Nature, and in a conſtant Reſignation of her Will and Actions to all holy Commands as indiſputable Laws. Having ſpent a good part of her Life according to this infallible Method, at laſt ſhe grew accompliſh'd with all thoſe Virtuous Habits, and was bleſs'd with thoſe ſerene Tranquilities, which fix themſelves in thoſe Ingenuous Souls, where true Knowledg is ſincerely obey'd.

This is a rude draught of **Theonoe*'s Perfections; and though I have not been able to paint her to the life, yet it doth ſo far reſemble her, that by it you may know the Qualities of * *Irene*: for they were not more Siſters in Nature, then they were alike in all virtuous Accompliſhments. Indeed they were two lively Reflections of one Divine Beauty parted between them, and ſhined with no more different Rayes then the Sun would ſend down, if it were cut in two pieces.

* *A divine Mind.*

* *Peace.*

Some poſſibly which may chance to read this Story, will be apt to think that I have ſaid too much in their Commendation: but there is none which ever ſaw them and was in their company, but will either be angry or ſorry for the imbecillity of my Wit, finding the *Encomiums* which I have beſtow'd upon them, to fall ſo exceedingly ſhort of their tranſcendent Worth. I have the rather committed this ſhort Delineation to writing, becauſe I ſuppoſe that other ſorts of Painting are only able to expreſs but one half of Beauty, and that the far worſe part; and becauſe I think the two Siſters in this repreſentation, are ſo far beyond ordinary Exemplars, that many Ladies would think themſelves very handſom if they were like them; and of this I am ſure, that in all places it is not eaſie to meet with ſuch as are equally made up. I know it is no hard matter to find many which are grac'd with an elegant form of Body, pleaſing features of the Face, an amiable ſweetneſs of quick Eyes, Heads cover'd with fair Hair, ſmooth Hands parted into delicate Fingers ending in a round littleneſs; and in ſhort, adorn'd with proportions of Bodily parts ſo exactly meaſur'd, and lively colours ſo well plac'd, that they might ſit to Painters as Original Copies of rare Pieces of Humane Form, and yet many of theſe Beauties are ſo deform'd with evil Diſpoſitions and diſhonourable Actions, that the excellency of their bodily Compoſitions is ſpoil'd by an ill-agreeing connexion with a vicious Soul. For which they have been not unfitly compar'd to the Ancient Temples of *Ægypt*, which are fair outwardly, being large Structures built with choice Stones; but if you look'd inward, inſtead of a God you ſhould only ſee an Ape, a Crocodile, or a Serpent. And yet how fondly do ſome dote upon theſe empty ſhows, eſteeming a well colour'd Skin or handſome Geſture above Excellency of Manners, Modeſty & Chaſtity, & thoſe other Virtues which conſtitute a great Soul? I call it Dotage, for the folly is no leſs ridiculous then if they ſhould be enamour'd with their fine cloths, or prefer the faſhion of their new Apparel before the comely ſhape of their Bodies. But I muſt return to my Story.

Amongſt thoſe many Diverſions which the Travellers enjoy'd in the converſation of theſe Noble Siſters, I muſt not forget one which they eſteem'd above all the reſt: It was a Sommer-houſe which **Theander* had built near the Head of a pleaſant Spring, which running under it made the lower Rooms

* *A divine Man.*

cool Grotta's,& was adorn'd by a neighbouring Grove which grew hard by it. As ſoon as they were told that *Theander* made this the Receptacle of his retired Life,they were affected with a ſingular pleaſure;for we are apt to be mov'd,I know not how,with the very places where we find particular remembrances of thoſe brave Souls,whoſe Virtues we have admired;& ſeem to ſee thoſe great men,when the Houſes where they dwelt,the Rooms in which they diſcours'd,& the Tables where they ſate,are before our eyes. Here *Theander* was conſtantly to be found,not ſleeping away his Time, or waſting it idly with vain pleaſures, as the ſoft Gallants of *Rome* trifled away their Lives in the Gardens of *Tarquin:* no,*Theander* and many Virtuoſo's which daily frequented his Houſe,convers'd in theſe Privacies, as the Great *Tully* did with *Atticus*, *Cotta* and *Balbus*, and the reſt of his learn'd Companions,when they walk'd under the *Marian* Oak at *Arpinum*,or ſate in cool ſhades upon the Banks of *Fibrenus*. Having here ſequeſtred themſelves from the Tumults of the lower World and the avocations of vulgar Converſation, they enjoy'd a freedom from the troubles of impertinent Company,rejoyc'd in a calm fruition of noble Studies,and recreated themſelves with a moſt profitable Diverſion from ſuch laborious employments, as ſome men by reaſon of their condition of Life,are neceſſitated to undergo. Hither they retir'd to modeſt Pleaſures,and ſweetned Labour with Ingenuous Recreation. Here *Theander*,when he was alone, improv'd his Mind in the Knowledg of things by deep Meditation ; not only reading ſuch Books as were worthy to have been written: but ſometimes writing ſuch as were not unworthy to be read;deſigning his endeavours not only to his own entertainment,but to acccompliſh his Soul with ſuch abilities as might make him more ſerviceable to the common good of mankind. When his Friends came to him,he made them contribute their Aſſiſtances,whilſt they employ'd themſelves joyntly,ſometimes in the Contemplation of the Heavens, to obſerve the ſeveral motions of the Planets, and by the help of *Teleſcopes* to take notice of their various Appearances, and ſometimes in examination of Minerals ; for which purpoſe they had a Room well appointed with Furnaces and Diſtillatories: otherwhiles they enquired into the Myſteries of ſenſitive Nature, the Reaſons of Growth, and the Engines of Automatous motion, which may be underſtood by Anatomy. Some ſelect places of the Garden, were furniſh'd with large Bee-hives made of Glaſs ; and through thoſe Windows they peep'd into the exquiſite methods of thoſe buſie Artiſts, which contain ſuch great Skill in a little Compaſs.

A divine Man.

In the Grove * *Theander* had built a Chappel,which in my mind was a Deſign full of prudence;He,without doubt,having found in himſelf upon his Arrival in this ſolemn place a great alteration of Temper,that is,a more raiſed diſpoſition for devout thoughts,took the advantage of his Experience, & dedicated the place to holy Services,hoping charitably that thoſe good people which came to it through thoſe ſhady Walks,would be encountred with thoſe heavenly affections which he had felt in himſelf. Who hath not obſerv'd that the ſoft murmurs of a Fountain, the ſight of that green Moſs which naturally adorns the Banks, the gentle blaſts of cool Air which are whiſpered through the Trees, & the native horrour of a thick Grove, do compoſe the Mind to more then ordinary thoughts, & raiſe great paſſions in the Soul? Upon our firſt entrance into an ancient Temple,arched with a lofty Roof, whoſe awful ſolemnity is heightned with an holy Silence, or when we deſcend into a ſpacious Cave,whoſe hollowneſs not wrought by Art ſeems to be a natural Vault overſpread with the Canopy of an hanging

Mountain

Mountain,do we not feel our ſelves ſtruck with a ſacred dread,and made apt to entertain more ſoft affections;as if the Walls we ſee,or theGround on which we tread,were animated with ſome particular *Genius* which beſtowed upon us this change of Diſpoſition,either as an aſſurance of Welcome,or elſe as a notice of its own great Preſence?For this reaſon we muſt needs ſuppoſe,that the knowing Poets frequented the heads of Fountains, & meditated in ſilent Woods,not only as Receſſes from noiſe,but as thoſe delightful Manſions where they were ſure to find the Muſes alwayes at home,never fail to receive their wonted Inſpirations.The Heatheniſh Idolaters had ſo much prudence in the courſe which they took for the ſupporting of Erroneous Worſhip,as to joyn a Grove to every Temple;for whilſt the People, apt to admire whatſoever is ſtrange, thought ſome inviſible Power muſt needs inhabit ſuch Solemn Places,their Devotion received a natural nouriſhment from their Eyes: Of theſe effects their Idolatrous Guides could eaſily make application to what Object they pleaſed, the Worſhippers being extremely ignorant. But *Theand'r*,who knew how to make uſe of every thing, had virtuouſly improv'd theſe natural advantages both for himſelf and his Neighbours,who were willing to be relieved from the oppreſſive load of Secular life;& knowing that they muſt needs loſe God where they cannot find themſelves, would earneſtly long to retire frequently to this pious Solitude, where they were reſtored to the uſe of their own better Powers; and taſting there the freſh delights of the Divine Preſence, would be unwilling to deſcend from this holy Mount into thoſe lower Grounds where earthly Vapours alwayes riſe, and uſually ſtifle and choke the delicate ſenſe of the Soul. When I think of * *Theander*, (and I often think of him) I cannot but wiſh to be in ſome ſuch place. ** A divine Perſon.*

The Noble Travellers viſited this Chappel every day,and ſpent a great part of their time here,in the Grove and the Garden-houſe;which,beſide the other Conveniences forementioned, was accommodated with a flat Roof, which being covered with Lead and incompaſs'd with Balliſters gave'em leave to walk where they enjoy'd the Pleaſure of two fair Proſpects.Upon one ſide they had a view of the Higher * *Theoprepia*,ſhewing at a good diſtance like a pleaſant Landskip. In the way to it they beheld the whole valley of [a] *Elpiſcale*, and at the further end of the Dale the fair Haven [b] *Kallolimen*, and the famous River [c] *Lampromela*, which parts the two *Theoprepia's*. At *Kallolimen* an old Ferriman call'd [d] *Euthanatus*, by order of the Prince of *Theoprepia*, gives conſtant attendance to tranſport all Paſſengers which come through [e] *Bioſcalus* over the River *Lampromela*. I have not yet receiv'd a perfect notice of the particulars which make up this Excellent Landskip, and therefore I muſt crave your Pardon, good Reader, that I paſs it by with ſuch a ſhort Narrative.

** The divine State above.*
[a] A good Hope.
[b] A fair Haven
[c] Partly bright, partly dark.
[d] A good Death
[e] A good life.

From the other ſide of this Roof they look'd into that part of [f] *Theriagene* where ſtood the great City [g] *Plutocopia*. This was removed from [h] *Theander*'s ſeat to ſuch a diſtance,that it was not diſcernable without the help of a Proſpective-glaſs.*Bentivolio* perceiving it to be very large,deſired [i] *Theonoe* to give them a Deſcription of it, & to inform them concerning the Cuſtoms of the People.I ſhal the more willingly obey your Command,anſwer'd *Theonoe*,having receiv'd Intelligence concerning it from a kinſman of mine who came to viſit us not long ſince,being juſt then return'd from *Plutocopia*, whither he had travell'd to acquaint himſelf with their manner of Life.It was call'd *Plutocopia* by [k] *Taraxion*, the Son of [l] *Mataeogenes*, who built it. It is not far diſtant from the Proud City [m] *Hyperenor*, whoſe inſolent Example

[f] Degenerate Beaſts.
[g] The City of the Covetous Rich.
[h] A divine Perſon.
[i] A divine Mind.
[k] Perturbation
[l] An ignoble Perſon.
[m] Inſolent.

ple the *Plutocopians* do but too much imitate. It is ſituate upon an *Iſthmus* or narrow Bridg of Earth lying between two vaſt Seas, which do continually beat upon it, and every day waſh away ſome part of the Land with their impetuous waves. There is nothing very remarkable in this City but an unſpeakable Induſtry which they beſtow only to get Riches. Their Coin hath no Image upon it, but is only inſcrib'd with two words, [n] *Chryſus* being ſtamp'd upon one ſide of it, & [o] *Tapanta* upon the other. The Device is not improper, becauſe it doth ſignificantly expreſs the vaſt apprehenſions which they have of Wealth. They underſtand no other Happineſs but that which they can meaſure, as *Hannibal* did the Romans Rings, by the Buſhel. They beſtow upon themſelves for Recreation ſome of the moſt feculent ſort of Pleaſures, for they vouchſafe to be drunk ſometimes at a gluttonous Feaſt. A virtuous perſon is reckon'd among them by the number of Servants which he keeps, the Acres of Land which he poſſeſſeth, or the Ships which belong to him. Charity is eſteem'd a capital Foolery: Humility and Modeſty are confined to the houſes of the Poor. The Inhabitants are all, either unjuſt themſelves, or Oppreſſors Heirs. Ingenuous Arts have no place amongſt them. They think themſelves incomparably learned, if they underſtand the Tongues of Trade, and have ſome little skill in Courtſhip. They never taſted any Liberty of Soul, & are at laſt ſo extreamly in love with their habitual Slavery, that they will neither open their eyes to look upon Truth, nor hearken to thoſe which offer to ſhew them their Errors. They take it as the greateſt incivility in the world for any to attempt the change of their Opinions. The truth is, having bottom'd the Deſigns of their Life and their expectations of Felicity upon Erroneous thoughts, wiſe Counſel would but diſturb their Peace. Some which have calculated their Latitude, report that they are ſituate in a Climate which lies many degrees without the Tropick of Virtue. The Youth being never acquainted with any other methods of Education, but to learn how to get and keep Money, do uſually ſo improve themſelves in that Art, that they are able to cheat their Fathers: and in a ſhort time they do ſo exceed the bounds of Covetous deſires which were ſet to them, that they will frequently complain that their over-grown Parents do not die ſoon enough. In point of Marriage they are contrary to the *Genius* of other Lovers, for in * *Plutocopia* no young Virgin hath ſo many Suitors as a rich old Woman with three Teeth. Thoſe which are beautified with a good Forune, eſpecially if they be not likely to live long, though they be really very ill-favour'd, are there eſteem'd more handſome then an Exquiſite piece done by *Titian* or *Van-Dyke*. They are very uncivil to Strangers, hoping by this means that they ſhall be freed from the chargeable trouble of entertaining ſuch as come from other places. They are infinitely ſuſpitious of their Neighbors, & upon ſmal occaſions magnified by Jealouſie and falſe Reports, will fall upon one another, after ſuch a cruel manner, that one would think a Civil War had happen'd amongſt a ſwarm of Waſps. They are perpetually Litigious, and drag thoſe to the Law whom they have injur'd. It is no wonder, for it is their principal to believe that they ought to hate another for ever, after they have once done him a Diſcourteſie. They are ſo exceedingly ingrateful, that thoſe few (and they are but few) which do good to others, are ſo far from hoping for a thankful requital, that they fear a miſchief from none more then thoſe whom they have reliev'd. They are alwayes gnaw'd with Envy, repining at that which they call the Happineſs of others; which is great Houſes, Beneficial Offices, Much Plate, Brave Furniture, Rich Coaches, High Diet, Gallant Clothes and Large Gardens.

[n] *Gold.*

[o] *All things.*

* *The City of the Rich.*

They

They commonly make ſo much haſt to be Rich, that by a too-eager Proſecution of their croſs Deſigns they hinder not only others, but themſelves; like people in a Throng, who thruſting each other forward with an indiſcreet haſt to get out at ſome Door, do wedg up the paſſage. They count it a great Ability to cheat one another; and this Art is practic'd among them ſo generally, that ſome have reſembled * *Plutocopia* to a field in the time of a great Plague, where you can ſee nothing but Crows and Carkaſſes. They have ſo corrupted the Offices of Friendſhip, that the *Stagyrite* would be forc't to burn out two or three of *Diogenes* his Candles, before he ſhould find any there, which would fit his Definition. They love their Friends as they do their Lands, and deſpiſe all Friendſhip but that which they can put to uſe. They are ſo far from practicing any generous notions of Love, that they account them ridiculous perſons that ſpeak of 'em. Yet they are ſo vex'd with the effects of Unworthineſs and Falſhood when they feel them, that in a great diſcontent they will wiſh there were ſome infallible Mark ſet upon Hypocrites, or that a Window were made into mens Boſoms; not minding what ſport they themſelves would make if their wiſhes were accompliſh'd.

* *The City of Covetous Rich.*

If it were not too tedious to relate the Story, I would acquaint you with a Trick which was lately put upon them by one [a] *Alopex*. He and two of his Companions arriving in an Inn, ſtay'd there two or three dayes, where they made an agreement that they ſhould ſalute *Alopex* as their Lord in all companies, and having put him into Mourning Apparel, pretend that the cauſe of his coming to [b] *Plutocopia* was the Death of a moſt hopeful Son, his only Child, whom he had lately buried in [c] *Poliſtherion*, which was the chief City of [d] *Theriagene*, which was far diſtant, being parted by a great Sea from *Plutocopia*; and that therefore the moſt diſconſolate Gentleman had left his City, leſt the company of his Son's Friends or the ſight of his Grave, ſhould keep his ſorrows alive; and that as an addition to his Grief he had ſuffered ſhipwrack, by which he loſt Ten thouſand pounds, which he brought with him to buy ſome convenient ſeat, and to diſcharge the Expences of his abode, till he could diſpoſe of his Eſtate, which was very great both in Lands and Goods, in his own Country; and that he had reſolv'd to ſpend the reſt of his Life in *Plutocopia*, where his Loſs did not ſo much trouble him, as that being deſtitute of his Attendants he ſhould not be acknowledged according to his Dignity. He Cough'd frequently, as being in a Conſumption, and drank often of a little Glaſs, which he call'd for with ſuch a low voice, as if he were ready to faint for want of Spirits; he talk'd alwayes of his Lands, Houſes and Money; made his Will every day, in which he imploy'd the moſt noted Scrivener in the City, unto whom he beſtow'd great Legacies. His name was * *Klerotheron*, a man famous for great skill in his Profeſſion. He us'd to lend money to young Heirs, and having got a Mortgage for the Principal, did not long after purchaſe the Fee with the Intereſt. It was his manner when he was entertain'd in a Suit, to promiſe his Client luſtily; but being compell'd ſometimes to take a bribe from the adverſe party, he frequently found himſelf ſo equally pois'd, that he ſtood like *Buridan*'s Aſſe, hungry between two ſorts of meat which pleas'd him alike, and knew not which cauſe to proſecute firſt. This man * *Alopex* thought a very fit inſtrument to promote his deſign. The firſt uſe which he made of him was to hire him a brave Houſe near the River, which he did; and in a ſhort time by his means he inveigled many covetous Citizens into his Aquaintance, who, in hopes to be made his Heirs, feaſted him magnificently, furniſh'd him with Monies, ſent him rich Preſents, and ſo carefully perform'd whatſoever they thought

[a] *A Fox.*

[b] *The City of the Rich.*

[c] *The City of Beaſts*

[d] *Degenerate Beaſts.*

* *One that hunts for the Inheritances of other Men.*

* *A Fox.*

thought acceptable to him, that *Alopex* began to think his lies true, and was willing to forget the reality of his Condition; till one of his mock-ſervants having bethought himſelf of the inſecurity of Falſhood, and knowing what they ſhould be forc'd to ſuffer if they were diſcover'd, ask'd *Alopex* after he had return'd half drunk from a Feaſt, What would become of us, if [b] *Klerotheron*, who pretends ſo much kindneſs to us, ſhould ſend a ſpie to [c] *Poliſthereon* to know the certainty of our Reports? Then replied *Alopex*, like a man awaken'd out of a pleaſant dream with a loud Thunder-clap, we ſhould be forc'd to pay for our good chear. I think it is high time, ſaid his other Companion, to free our ſelves from the danger of Diſſimulation by a real Eſcape; for having ſinn'd ſo egregiouſly, we ſhall alwayes expect the Puniſhment which we have deſerv'd. But what courſe ſhall we take? I think I can reſolve you, replied his Fellow-ſervant. I underſtood yeſterday there is a Bark in the Port, which though it bears other colours, belongs to [d] *Amphibius*, which is an Iſland not belonging to the Juriſdiction of *Theriagene*: The Maſter's name is [e] *Pirates*. I will ingage him with a good ſum of Money to take us in. The Wind being fair, they will be ready to ſet ſail, for they have diſpos'd of their Fraight. To morrow, ſaid he, turning to his Maſter, you ſhall feign your ſelf very ſick, and ſend for *Klerotheron*, and let him know that you deſire to remove your ſelf to his Country-Houſe, which lies near the Sea about three Leagues from the City, being willing to die there privately, that you may not be troubled with Sollicitors: withall give * *Klerotheron* your laſt Will, which you may make to night, and appoint him the ſole Heir of your Eſtate; entreat him to go along with you without giving any notice of your Deſign, and when we have him abroad, leave the reſt to me. They approv'd this Plot, and put it in Execution the next Morning whilſt it was dark. When they were gone off a little from Land * *Alopex* would needs be very ſick, and deſired *Klerotheron* to keep him company in his Cabbin, pretending that he doubted very much that he ſhould never live to ſee his Houſe, *Klerotheron* comforted him, and endeavour'd to make him believe otherwiſe. *Alopex* entertaining *Klerotheron* ſometimes with pretences of inclination to Vomit, ſometimes inveighing againſt the unmercifulneſs of the Sea, ſometimes feigning a ſleep, and when he awaked giving order concerning the manner of his Burial, amus'd him with various diverſions till they were above four Leagues at Sea. *Klerotheron*, ſuppoſing that they might very well have come to his houſe in leſs time, call'd to the Pilot, for *Alopex* would not let him ſtir out of his Cabbin, and told him he was afraid that they ſteer'd a wrong courſe. The Pilot pretending to be very angry, replied, that he was too old to be directed by him. *Klerotheron* being ſo ſnibb'd, was compell'd to a little more Patience: but at laſt ſuſpecting ſome misfortune, ruſh'd out and went upon the Decks; and perceiving that they were almoſt arriv'd at the Iſland * *Moroneſus*, cryed out very diſcontentedly, Sirs, what do you mean? To land you at your houſe there, anſwer'd *Alopex* his ſervants. That is not my houſe, ſaid *Klerotheron*; you have over-ſlipt it a League. They replied, Whether this be your houſe or no, we know not, but we are ſure that you muſt land here. Whilſt they were talking, *Alopex* appear'd, not making any great ſhow of ſickneſs now; at which *Klerotheron* wonder'd: but much more when *Alopex* began to adviſe him with a grave voice not to diſobey the young men, leſt they ſhould throw him over-board. *Klerotheron* not knowing whether that was any great miſchief, conſidering his preſent condition, ſtood muſing what to ſay, till * *Alopex* having aſſured that all his Lands and Eſtate (except

[b] *One that hunts for other mens Inheritances.*
[c] *The City of Beaſts.*
[d] *One that lives partly on the Land, partly in the Water.*
[e] *A Pirate.*
* *One that ſeeks for other Mens Inheritances.*
* *A Fox.*
* *The Iſland of Fools.*
* *A Fox.*

cept what he had borrowed in [b] *Plutocopia*) were in [c] *Moroneſus*, his men, to prevent all further Diſputation, let down [d] *Klerotheron* by a rope into a boat which they had call'd from the Shore, making what ſail they could, as *Alopex* thought, for *Amphibius*: but [e] *Pirates* being the more cunning Fox of the two, and loath to loſe his Prey after he had got it into poſſeſſion, having deveſted *Alopex* and his ſervants of all the ſpoils which they had gotten in *Plutocopia*, and following the example which he had but juſt then ſeen, beſtow'd upon them a little old Bisket and mouldy Cheeſe, and left them upon a Deſart Iſland call'd [f] *Leſtocharis*

[b] *The City of the Rich.*
[c] *The Iſland of Fools.*
[d] *One that Covets other Mens Eſtates*
[e] *A Pirate.*
[f] *The Charity of Thieves.*

Here [g] *Theonoe* made a pauſe, and begging pardon for the length of her jocular ſtory, they granted it, with laughing at the juſt Fate of *Klerotheron*, & the retaliation of his ſufferings upon *Alopex*. After they had pleas'd themſelves a while and were now ſilent, [h] *Irene* told them that, if their patience would bear it, ſhe ſhould acquaint them with another Accident which happen'd after the former, in the ſame place, as ſhe underſtood from the ſame Gentleman, who for a diverſion related it to them one night after ſupper, and at her Requeſt gave it to her in writing. It began thus.

[g] *A divine Mind.*
[h] *Peace.*

The *Plutocopians* worſhip a God called [i] *Holochryſus*, whom they have honoured with the ſolemn Celebration of a publick Feaſt twice every year, and with a Golden Statue ſet in a moſt conſpicuous place in the midſt of their City. It was made by [k] *Eudæmon*, eſteem'd by them as the beſt Artiſt in the World. At the deſire of the *Plutocopians* he had ſhown his utmoſt Skill in the contriving of a Noble Deſign to do honour to their God. It was fram'd, as far as I can remember, after this manner. *Eudæmon* erected a Magnificent Arch; in the middle of the South-Front towards the top he put the Image of *Holochryſus* ſitting in a throne made of Silver, which ſtood upon a high Rock, and ſeem'd to be divided from the lower ground by Precipies, naturally abrupt, but made of more difficult Aſcent with ſtupendious extuberancies of Ice and Snow, inſomuch that it was almoſt inacceſſible, eſpecially toward the top. Notwithſtanding that, one [a] *Ponus* did encouraged ſuch as climb'd, and help'd them with his hand over ſome difficult places; yet the Paſſages were ſo dangerous ſlippery, that thoſe which aſcended with the moſt bold Confidence, did uſually fall down and break their Necks. Thoſe which eſcaped the danger of this rough way, came to a ſmall Plat of plainer ground, where they ſeem'd to ſtand aſtoniſh'd, their eyes being dazled with the glory of the Illuſtrious Image. A beautiful Virgin in a gliſtering Habit call'd [b] *Pſeudelpis*, was plac'd on the right ſide of [c] *Holochryſus*, and becken'd to them to come nearer the God, where ſeveral Worſhippers upon their knees before the Throne, received from the Hands of *Holochryſus* chains of Gold and Jewels. They ſaid that *Eudæmon* upon the North-part of the Arch had drawn the Figure of [d] *Apateon*, who taking the Advantage of a Precipice as they return'd upon the back-ſide of the Rock, (for they were not permitted to go down the ſame way which they came, becauſe of the Multitudes which were ſtill climbing up) robb'd moſt of the Votaries of thoſe rich Gifts which they had received, and afterwards threw them head-long from the Rock: and if any chanc'd to eſcape this Death, they were met and jeer'd by a ſcornful Virgin call'd [e] *Hybris*. Moſt of them were ſo vext at their diſappointment, that when they came at the bottom of the Hill, they were repreſented as entreating an old Woman call'd [f] *Angerona* to ſtrangle them. But theſe Figures are not now to be ſeen, becauſe [g] *Chrematophilus*, a Citizen of great Note in *Plutocopia*, had procur'd them to be obliterated as being a diſhonourable Appendage to that Divine Image.

[i] *All Gold.*
[k] *A good Genious, who made people Rich and ſo happy as they thought.*
[a] *Labour.*
[b] *Falſe Hope.*
[c] *All Gold.*
[d] *A Deceiver.*
[e] *Contumely.*
[f] *Grief.*
[g] *A lover of Money.*

[h] covetous. Mind.

Before this Arch upon a riſing ground ſtood an Altar, at which [h] *Pleonectes* the High Prieſt gave attendance; and, according to their Cuſtom, after ſome Sacrifices, he recited a Panegyrick made in the praiſe of *Holochryſus*, whom he extoll'd as the Patron of their City, the Protectour of their Happineſs, the Founder of their Dignities, the Fountain of their Joyes, and in ſhort, acknowledg'd him to be the Beginning and End of all their Deſigns. The *Plutocopians* applauded his Orations with an Univerſal Hum, ſome having heard what he ſaid, and others imitating their Neighbours. After this they entertain'd themſelves with Muſick, Dances, and other ſports correſpondent to their Feſtival ſolemnity.

[a] Dried Carcaſs.

Whilſt they were in the midſt of their Jollity, [a] *Skeletion*, a grave Philoſopher, his Habit reſembling thoſe which of old were called *Cynicks*, of a ſlow pace, and looks ſomewhat caſt down, being newly arrived in the City, went to ſee the manner of this great Aſſembly. He took the firſt convenient place which he could find, ſate down, and fell a weeping. The more inconſiderate of thoſe which were next him, took his impertinent Tears as an affront to their common Joyes. Others which pretended to a little skill in Hiſtory, thought that *Heraclitus* having taken upon him the Form of *Diogenes*, was riſen from the Dead. Whilſt he continued weeping they began to leave off their Mirth, the Multitude flocking about him, as boyes uſe to do about a Stranger. Their Curioſity was the greater, becauſe they ſaw a great Glaſs in his hand which had ſuch a ſtrange Power, that it made moſt of thoſe which look'd upon it to ſhed tears. He call'd his Glaſs [b] *Iconecron*. It was made in a round Figure by one [c] *Cranion*, his Brother, who had form'd a Deaths-head ſo artificially upon it, that thoſe which ſaw it, diſcerning nothing but a rotten Skull without Hair or Skin, a few Teeth all uncover'd, inſtead of Eyes empty holes, and no Noſe, were amaz'd, being ready to think, that ſince their Image was thus transform'd, they had been dead a great while; or if they were at preſent alive, yet they fell a crying to perceive what within a little ſpace of time they muſt of neceſſity be. *Skeletion* ſaid nothing, only wept with them; and being unwilling to be troubleſome at this time, he retired to his Inne. This accident was like a ſhowr of Rain to Country-people at a Fair, and forc'd ſo many of the Company to withdraw, that it both put an unacceptable Period to the pleaſure of their Feaſt, and made 'em forget what they had enjoy'd; for when they were gone home, they talk'd of nothing now but *Skeletion* and his Glaſs.

[b] The Image of the Dead.
[c] A Skull.

*The Covetous Rich.

A few dayes after this, the * *Plutocopians* had a Great Mart, which they kept every Moneth upon a large Key adjoyning to a muddy River call'd [a] *Glycipicron*, which ran through their City; where whilſt they were infinitely buſie in ſelling and buying of Trifles, [b] *Euphranor* the Son of [c] *Morogelon*, a Jolly Fellow, never out of Humour, moderately fat and of a lively complexion, famous for his merry Temper, for he us'd to laugh at all the World, having heard of the incomparable Vanity of the [d] *Plutocopians*, came to the Town in hope to make himſelf ſome ſport. He was not deceiv'd of his Expectation, for he had no ſooner got upon a high place whence he obſerv'd the People and their Actions, but he had like to have kill'd himſelf with laughing. The *Plutocopians* ſtaring upon him, not without ſome Indignation, ask'd him what he laugh'd at. At you, replied *Euphranor*, who make ſuch a ſilly Queſtion: when every thing which I ſee is ridiculous, do you demand what I laugh at? He continued his Mirth ſo long, and laugh'd ſo heartily and loud, that they began to be afraid of him, and ſuſpected that he was Mad. For ſeveral dayes he made it his Recreation to walk up and down the ſtreets, and

[a] Bitter ſweet.
[b] One of a pleaſant Humour.
[c] One who laughs at the Follies of the World.
[d] The Covetous Rich.

and to deride the Follies of the *Plutocopians*, which he ſaw expreſs'd in a thouſand ridiculous Varieties; whilſt the penſive * *Skeletion*, whoſe eyes were Fountains of pity, deplor'd, as he thought it his charitable duty, their Unhappineſs. The *Plutocopians* ſufficiently diſturb'd by *Skeletion*, were yet more vext upon the Arrival of *Euphranor*, upon whom they could look no more pleaſingly, then as upon a ſecond Meſſenger which comes to confirm bad news. They thought *Plutocopia* ſtood before theſe men of ſuch contrary Tempers, like thoſe Pictures, which being look'd upon divers wayes, repreſent different Figures; ſhewing a Baboon to one Spectatour, and at the ſame time a Beggar to another. After a little time the *Plutocopians* began to be extreme angry, ſeeing themſelves both pitied by one as miſerable Wretches, and laugh'd at by another as Fools; and complain'd of the injuries which they ſuffered, to their chief Magiſtrate, by name * *Bathypogon*. He having conſulted with ſome of the graver Senators, determin'd that they were both out of their Wits, and made an Order that [a] *Archibius* and [b] *Thurepanœcta*, the two principal Phyſitians of the City, ſhould viſit 'em and endeavour their Cure. Not that [c] *Bathypogon* was much moved with any charitable reſentment of their condition, but to free the Citizens from trouble. The two Strangers lay both in one Inne, where when the Phyſitians were come, they deſired the Maſter of the Houſe to acquaint [d] *Skeletion* and [e] *Euphranor* who they were, and to let them know, they having heard thoſe two Gentlemen to be Strangers in *Plutocopia*, had preſum'd ſo far as to give them the trouble of a Viſit. By good chance they were both together, for *Euphranor* had gone that morning to *Skeletion's* chamber on purpoſe to laugh at the Weeper; for among other things which made him ſport, he thought *Skeletion* very worthy to be laugh't at, who ſeeing the world miſerable by reaſon of their affected Folly, would needs cry for that which could not be altered, and afflict himſelf becauſe many were in miſery when as by that means he added one unhappy Fool to their wretched number. *Euphranor* went forth, and ſeeing the Phyſicians in the next Room, accoſted them chearfully, thank'd them for their Civility, deſired them to come into *Skeletion's* Chamber and ſit down. *Skeletion* took no notice of them, but ſignified much grief of Mind by Silence and a dejected Countenance. *Archibius* and his companion having ſaluted their Patients; after a little diſcourſe *Archibius* deſired to know the reaſon of *Skeletion's* ſorrow. I weep, ſaid *Skeletion*, to think how many Men and Women you have kill'd. At this *Euphranor* was taken with a new fit of Laughter. *Thurepanœcta* asking him the Reaſon of his Mirth, *Euphranor* told him, he could not chuſe but laugh to conſider how willingly people paid great Fees for that Death which was beſtow'd upon them, and to think how little you car'd for what *Skeletion* ſaid, it being all one to you whether you kill or cure, ſo you be pai'd for it. *Thurepanœcta* being of a proud temper, was very much troubled to be ſo abus'd where he went without expectation of a reward. *Archibius* was not mooved, knowing it is an Indecorum for a Phyſician to be angry at his Patients, eſpecially when their diſeaſe is in their Brains; and continuing his Diſcourſe with * *Skeletion*, attempted by divers Queſtions to find out the cauſe of *Skeletion's* Malady. But *Skeletion* took him off, ſaying, that though the World were not in other reſpects barren of occaſions of Sorrow, yet he ſhould not ceaſe Weeping whilſt he ſaw it abus'd by ſo many bold *Medicuccio's*, who being ſtrangers to the Principles of true Philoſophy, utterly ignorant of the Myſterious conſtitution of Humane Bodies, unskilful in Anatomy except what they had ſeen practis'd at ſome great Dinner, careleſs of Study, and un-

* *A dried Carcaſs.*

* *One who hath a long Beard.*

[a] *The Author of Life.*
[b] *One who can enter any door.*
[c] *Great Beard.*

[d] *A dried Carcaſs.*
[e] *One of a pleaſant Humour.*

* *A dried Carcaſs.*

furniſh'd with Experience, yet pretend to be Reſtorers of Health, and Saviours to Mankind; though they are more afflictive to the ſick then their Diſeaſes themſelves, if they would let them alone. He accus'd them of Diſingenuity, becauſe they did not acquaint their Parents with the ſhorteſt way to Health, and both neglected to exhort them to Temperance, & to teach them to meaſure it according to the Nature of their various Conſtitutions. He eſteem'd it cruelty, that ſuch as by the Miſgovernment of themſelves had fallen into ſickneſs, muſt alſo be tormented with the tedious courſes of Phyſick, and be forc'd to continue ſick till their Phyſitian was content to gain no more by their want of Health; and the poſſibility of their Recovery made very doubtful, being expos'd to the uncertain Operation of divers Medicines jumbled together in a long Compoſition, the pompous number of coſtly Ingredients only ſerving to make a greater ſhew of a learn'd Preſcription, to keep ſick men poor too, and to enrich covetous Apothecaries. In ſhort, he told them that he was ſorry ſo many of them had not read their great Maſter's Oath, and that fewer obſerv'd it; adviſing them never to pretend to the honourable Name of *Hippocrates* his Diſciples, or attempt to cure others, whilſt they found themſelves ſick of the Diſeaſes which he had forementioned. Theſe words put * *Thurepanœcta* into ſuch a ſharp Paroxyſm of his angry Diſtemper, that he was not able to bear the Abuſe any longer, but flung out of the Room. This ſight did ſo tickle * *Euphranor*'s Spleen, that he fell a laughing. [a] *Archibius* himſelf could not chuſe but ſmile. *Skeletion* reproving *Euphranor*; How can I forbear laughing at you, replied he, when I hear you talk ſo ſillily to one, that is reſolv'd never to mind what you ſay; and at him for being angry at that which he knows to be true?

* *One who enters at every Door.*
* *One of a merry Humour.*
[a] *The Author of Life.*

Archibius perceived that theſe men were not mad; and judg'd that *Thurepanœcta* had not juſt cauſe to be ſo highly offended, knowing that many counterfeit Phyſicians deſerve thoſe Reproofs which *Skeletion* had given them; and that what he had ſaid, was ſo far from bringing any prejudice upon thoſe Gallant Perſons that are really accompliſh'd with that uſeful Skill which they profeſs, that the detection of falſe pretenders would only remove a few blocks out of their way, reſtore due Honour to that Divine faculty, and advance the Health and Happineſs of Mankind. He would willingly have ſtay'd longer to enjoy converſe with *Euphranor*, for *Skeletion* was not pleaſant Company; but conſidering what effects the wrath of *Thurepanœcta*, which was incens'd, might poſſibly produce, he took his leave, and went to * *Bathypogon*'s Houſe, where he found *Thurepanœcta* engag'd in deep invectives againſt *Skeletion* and *Euphranor*, ſaying that they were not only mad men but Villains, & that *Bathypogon* ought to take the ſame or more ſevere notice of them, then if they had brought the Plague to the Town; they being ſick of two ſorts of Madneſs, & both ſo infective, that they would endanger the putting of many people out of their Wits. *Archibius* was ſorry that *Thurepanœcta* had proceeded ſo far in his Defamation; but when he had made an end, *Bathypogon* asking his opinion alſo, he ſpoke in their Defence, and told him and his Aſſiſtance that the two Strangers were troubled with ſome Diſtempers, but thoſe eaſily curable; that he did not apprehend them to be mad, much leſs that they were guilty of any unworthy Intentions, or deſign'd any miſchief againſt the City. As a more plauſible way to perſwade them to believe what he ſaid, (for he knew it was a hard Task to ſpeak to any purpoſe in the behalf of perſons, againſt whom thoſe which heard him, were already prejudic'd,) he was going to have told them the ſtory of *Democritus* and the Citizens of *Abdera*:

* *Great Beard.*

dera: But *Thurepanœcta* interrupted him, ſaying, *Bathypogon*, & you Gentlemen which ſit by him, may well ſuſpect that to be true which I have reported concerning the contagious nature of theſe mens Madneſs, for you ſee it hath infected a Phyſitian. [a] *Archibius* being ſo much in his wits as not to trouble himſelf with making a vain ſhow of Wiſdom among Fools, went away: when he was gone, [b] *Bathypogon* and his Companions ask'd [c] *Thurepanœcta* what they ſhould do with *Skeletion* and *Euphranor*. He adviſ'd them to call a Court, & having there accus'd them of Sedition, to condemn them to be ſold for ſlaves, and tranſported to gather Hellebore in the Iſland *Anticyra*; adding, that they needed not to make any doubt of finding Merchants to buy them: but if it ſhould happen ſo, he told them as a Reſerve, that they might baniſh them, and command them upon pain of Death never to come within the Gates of the City again. They took his advice, and reſolved the day following to put it in execution. They perform'd it accordingly; for about ten of the clock the next Morning their Serjeants ſeiz'd upon *Skeletion* and *Euphranor*, and brought them to the Town-houſe. The forementioned *Bathypogon*, famous for Wealth and a great Beard, was appointed to be their Judge: they deſired [d] *Chryſalides* and [e] *Pluteraſtus* to plead againſt them, having agreed upon the Sentence which *Thurepanœcta* had dictated.

[a] *The Author of Life.*
[b] *Great Beard.*
[c] *One who can go into any Houſe.*
[d] *An Aurelian.*
[e] *A lover of Riches.*

The Court ſitting, and a multitude of Spectators being aſſembled to ſee the event of this Great Action, *Bathypogon* nodded to *Pluteraſtus* to accuſe *Skeletion*, who with no ſmall zeal began thus: We have great Reaſon, moſt Grave *Bathypogon*, to bring this man before the Judgment-ſeat, he being a Blaſphemer of our God and a deſpiſer of that Felicity which we have receiv'd from him. That he is guilty of theſe Crimes is too manifeſt in this, that ſome dayes ſince he openly prophan'd our Religious Rites, and put a publick affront upon our Feſtival Joyes. I accuſe him as a hater of Mankind, whom he doth perpetually torment with his direful Lamentations. I lay to his charge alſo, that he being a Factour for [a] *Achthedon*, & a Correſpondent of our utter enemy [b] *Anelpiſtus*, is come into the City to ſpie out our weakneſs, that he may the more eaſily betray us to our Adverſaries. He hath ſeditiouſly ſown the ſeeds of Diſcontent in the peoples Minds, and hath endeavour'd to undermine the bottom of our Hopes, that ſo he may ruine the Pleaſures which are built upon them. In ſhort, I demand Juſtice againſt him in the name of all the *Plutocopians*, becauſe he maintains Intelligence with the forlorn people of [c] *Hades*, which are our mortal enemies; and hath receiv'd from them a Magical Glaſs, which doth ſo bewitch the Eyes of all that look into it, that afterward they can do nothing but weep.

[a] *Grief.*
[b] *One who Deſpairs.*
[c] *The Grave.*

When [d] *Pluteraſtus* had done, *Chryſalides* was commanded to charge [e] *Euphranor*, which he did after this manner: I accuſe thee, O *Euphranor*, as a Reviler of our Ancient Cuſtoms, and a Reprocher of our moſt Excellent Conſtitutions, & as one that hath traiterouſly endeavoured to expoſe our Government to ſcorn, by perſwading the people to believe that our moſt ſerious Affairs are but ridiculous Trifles. Thou art worthy to be puniſh'd, becauſe thou doſt continually upbraid men with the Imperfections of their Nature, and inſult over the Neceſſities of their Condition with a diſdainful Laughter. Is it not moſt meet that he ſhould feel the ſeverity of our Laws, who hath diſparaged the values of our richeſt Commodities before thoſe Foreiners which converſe with us; and by this means hath put a great ſtop to our Trade, which is the life of *Plutocopia*? The truth of theſe accuſations being manifeſt, I make no doubt, moſt juſt Judge, but you will appoint him ſuch a Puniſhment, as ſhall both free

[d] *A lover of Riches.*
[e] *One of a pleaſant Humour.*

free us from his dangerous practices at preſent, and put ſuch an Awe upon others of his Ludicrous Temper for the future, that they will not venture to imploy their abuſive wits to the diſturbance of the *Plutocopians*.

* *A dried Carcaſs.*

a *Great Beard.*

b *One who makes a true Eſtimate of Things.*

c *A quiet State.*

Now * *Skeletion* left weeping, leſt the fooliſh *Plutocopians* ſhould think that he bemoan'd his own eſtate;& *Euphranor* laugh'd twice as loud as he us'd to do,to let them ſee how much he ſlighted their Menaces.Hereupon a *Bathypogon* ſtood up, and having ſtrok'd his long Beard once or twice, would have pronounc'd the ſentence againſt them,but that a great noiſe which he heard among the People, gave him an Interruption. Is was occaſioned by their thruſting one another to make way for b *Orthocrinon*,a Gentleman that lived in a Village call'd c *Eueſto*, not far diſtant from the City, and who was of Venerable eſteem among the *Plutocopians* for his extraordinary Wiſdom,and eſpecially for many ſingular Courteſies which they had received from him. *Orthocrinon*, as I am imform'd, is an excellent Philoſopher, though he arrogates no ſuch Title,nor makes any pompous oſtentation of his Knowledg in great words, but approves his real worth by prudent Actions, which do ſo completely adorn all the parts of his exact Life,that the beſt Philoſophers may take him for an Example.He is deſcended from a good Family, and owner of fair Poſſeſſions ; but he deſpiſeth worldly Dignity in compariſon of Vertue, and makes no reckoning of Wealth in regard of Philoſophy. He hath given away a great part of his Eſtate to promote ſuch in the courſe of Study, as having great aptitudes for noble Undertakings,are hindered only by the want of ſuch things as are neceſſary to ſupport our common Life ; and hath now only left a reaſonable Competency for himſelf and his Family. He ſeem'd not to be ſo much incited to Philoſophy by former Examples, or perſwaded to it by the Exhortations of his Parents and Tutors ; but was rather inflam'd by an innate Love of Wiſdom, which with a mighty force deriv'd from the inclinations of his own ſoul, thruſt him forward, when he was young, to all excellent endeavours. He doth not profeſs himſelf a ſworn Diſciple to any Sect of Philoſophers,but embraceth truth whereſoever he finds it.His manner of Converſation doth ſomething reſemble that of *Socrates*. If *Anacharſis* had found him at *Chana*, he would have taken him for *Myſon*,and been no leſs pleas'd with him.He did ſo imitate both in the prudence of frugal Temperance, that no diſeaſe durſt meddle with him, leſt it ſhould be ſtarv'd with hunger & Cold.His life was an impartial correction of all Vicious Manners; yet though he was a moſt rigid obſerver of Vertuous Rules,he did not allow himſelf to imitate the ſeverity of the *Cynicks*,becauſe he thought that they did many times rather bite then reprove. He was not apt to take notice of thoſe Faults which he ſaw in others ; only he did conſtantly deſpiſe thoſe whom he obſerv'd to be very curious of words,and as negligent of their Actions.Theſe he uſually call'd * *Chelidones*, becauſe their Cuſtom is to make a great noiſe with ſelect words,to boaſt of round Periods,ſoft Compoſitions,rare Inventions, and brave Sentences, to ſeek the glory of voluble Speech, and deſirous to be cried up as great Oratours ; or elſe jingling with Syllogiſms,producing large Inventories of Queſtions,and clattering whereſoever they come, with loud Diſputations,& affrighting their Auditors with endleſs contradictions,claim it as their due to be admired for deep Philoſophers: when as God knows, under theſe fine ſhows, made more plauſible with a contracted Brow, a ſevere Countenance,an affected Gate, and a diſtinct Habit,they do often hide Unſpeakable Ignorance,Fooliſh Opinions,Contentious Pride, Vain-glory,and innumerable company of Trifles. He did not

* *Swallows.*

deſpiſe

deſpiſe theſe great Pretenders, becauſe he himſelf was ignorant of the Art of Speaking; for by reading the beſt Authors, and exerciſing himſelf to ſpeak and write, he had attain'd to the top of that excellency: or that he did undervalue Philoſophy; but he was griev'd to ſee it expos'd to ſcorn in the world; that ſmall matter which theſe great Boaſters profeſs being no more like true Phyloſophy, then an old Woman in a Tragedy looking ſadly is *Hecuba*. He thinks no method of teaching comparable to Example; and though he ſays nothing of himſelf, yet it is manifeſt to all that underſtand Vertue, that he is a moſt lively Repreſentation of it. In ſumm, he is that bright Mirrour in which all may ſee incomparable Wiſdom, ſincere love of Truth, perfect Humility, exact Juſtice, the true meaſures of Temperance, Tranquillity of Spirit, Freedom of Soul, and ſuch a Sweetneſs of Deportment; that all who have had the happineſs to converſe with him, become Lovers of his divine Perfections, and think that they have found that happy Guide, who not only underſtands Truth himſelf, but reſtores Liberty and Joy to all ſuch as know him. Though it is impoſſible but ſuch Perfections muſt needs gain him Eſtimation, yet he hath one particular Excellency which commands an Univerſal Love: For he hath ſuch a rare dexterity in performing all Offices of Friendſhip, that he hath no Acquaintance which hath not found the benefit of it in ſuch reſpects as are ſutable to his condition. He had much obliged the * *Plutocopians*, not only by compoſing private quarrels which uſually happen amongſt Neighbours, whom he reſtor'd to Amity: but alſo in appeaſing of more publick Commotions, in which he ſhew'd no leſs Prudence then Charity; for he perſwaded the Seditious to lay down their deſtructive Idiopathies, and yield quiet obedience to the Common Laws. The effects of his powerful preſence were ſo generally Beneficial, that there was no ordinary perſon which did not obey him as a Father, and thoſe which were in Power honour'd him as a Friend. It happen'd not long ſince * *Orthocrinon* having obſerv'd ſome which managed the publick Affairs of the City, to abuſe their Truſt to their own undue Advantages, he reprov'd them ſo ſmartly, that his freedom of Speech & impartial Honeſty procur'd him ſo much hatred, that for a good while he had not been in *Plutocopia*. But hearing that two Phyloſophers lately come to the City, were apprehended & brought to a publick Trial for Miſdemeanours by them committed, well knowing what Sentence would be paſs'd upon them where they were to be judg'd, he went haſtily to underſtand the matter, and meant if they were innocent, to intercede for them; but perceiving in part by thoſe which ſtood near the Door, that things were managed unhandſomly, for he heard ſome ſay, Aha! theſe are new Sins; I never knew any body that was hang'd for weeping: we muſt cry no more. I care not for that, ſaid another, but it vexeth me to think that we ſhall not be allow'd to laugh. Our Court is very ſevere to day, but will it be ſo alwayes? & ſhall we be condemn'd too before we have ſpoke for our ſelves? By this talk *Orthocrinon* underſtanding both the faults for which they were accus'd, & that the Judge intended to condemn them without giving them leave to make their Defence, hereupon he made haſte towards the Tribunal. Whilſt * *Bathypogon* & his Aſſeſſours wondred at his Appearance in ſuch a time, *Orthocrinon* reſolv'd their doubt by ſpeaking to them after this manner: It is now a good while, *Bathypogon*, and you the reſt of my Friends of *Plutocopia*, ſince I gave you a Viſit; and I am ſorry that I come now ſo unhappily, for I ſee you are ready to do that which, if I be not miſinformed by the By-ſtanders, is extremely to your diſhonour. You are going to condemn two Strangers before you have heard them ſpeak for themſelves.

* *The Covetous Rich.*

* *One who makes a right Eſtimate of things.*

* *Great Beard.*

ſelves. Your Preſence would be acceptable, ſaid *Bathypogon*, if you did not hinder our proceedings; but we cannot bid you welcome, if you endeavour to repreſent us as unjuſt. We did not intend to condemn them, till two Lawyers had accus'd them of great Crimes; and we cannot want Evidence for the truth of their Charge, for they are ſuch notorious Offenders, and have ſo generally diſturb'd the peace of our City, that there is ſcarce any preſent who hath not been moleſted by them. However, worthy Judg, replied * *Orthocrinon*, you muſt obſerve your Laws, and then eſpecially when you are about to pronounce Sentence upon others for the Breach of them: and ſince your Law doth not permit any man to be condemn'd unheard, I pray you let theſe Strangers have leave to make their Apology, and then you may do as you ſee cauſe. *Bathypogon* grumbled a little at the Interruption, but being perſwaded by *Chryſalides* and *Pluteraſtus*, who whiſpering in his Ear, told him that he might permit them to ſpeak, but withall bad him be ſure to condemn them as ſoon as they had done, gave his conſent; and deſiring *Orthocrinon* to ſit upon the Bench by him, he beckon'd to *Skeletion* to ſpeak, if he had any thing to ſay for himſelf.

* *One who makes a right Eſtimate of Things.*

Skeletion forbearing his ſighs for a while, that they might not hinder his Speech, began thus: I ſhould wonder at it, O moſt unhappy *Plutocopians*, but that I have often ſeen the ſame unreaſonableneſs in other places, that you ſhould think a man accuſable for expreſſing a Sympathy with the general eſtate of Mankind, that you eſteem it a fault in me to cry with ſo many that weep, that is, to weep when I ſee ſo many miſerable. I might in ſome happy place, if I could have found it, have dried up my Tears, and I ſhould have embrac'd this as no ſmall good Fortune, ſince it is no great pleaſure to weep; and I came hither to ſeek it. But I am not only diſappointed, as I have been in other places, but am ſo far fallen from my hope, that I ſeem to be overwhelm'd in the Infernal Lake of Sorrow, where I rather deſerve your pity then anger. If poor *Prometheus* faſten'd to a cold Rock, was an Object of Compaſſion, whilſt the mercileſs Eagle fed upon his Heart; I have reaſon to expect that you ſhould condole with me, who at leaſt in mine own apprehenſion, am ſunk down to that Centre, where all the Calamities which do afflict the whole Circumference of Humane Life do meet: yet here I am accuſed for weeping.

It were a ſufficient Plea for my Lamentation, to ſay that I do but bear a part in that ſad Dirge which is ſung by all the World: It is begun by Infants, who when they firſt live, that is, begin to be ſick of an incurable Diſeaſe, come crying into the World; indeed preſaging thoſe Tragical Miſfortunes which they are to ſuffer, they prelude to them with Tears. This is a common Deſtiny, and ſo to be met with in all places. But here I have ſeen the new-born wretches, wet with Tears and Blood, expoſ'd ſo unmercifully, that it would ſoften a Rock, if it were able to ſee their Calamity, and make it diſſolve it ſelf into Tears: But I muſt not weep. You throw the Poor to Hunger and Cold, nay their Parents do it, becauſe they have no money to buy them food and cloth: and if by ſome ſtrange chance they out-live this Death, yet they are forc'd to learn to ſpeak with crying, and to beg as ſoon as they can ſpeak. I cannot but weep for company, eſpecially perceiving the Rich ſo deſtitute of Humanity, that they ſee it, and yet refuſe to relieve them. I do not wonder ſo much at it, but I am griev'd nevertheleſs to ſee them uſe their Own not much better. It's true, they give them Meat and Drink, and uſe means enough to keep them from dying; but when they are grown to the uſe of Underſtanding and Choice, they proſtitute their Youth

to

to Ignorance and Vice: For neglecting to beſtow upon them that benefit of which they are now capable, to aſſure their Infelicity they careleſly abandon them to two fooliſh Guides, [a] *Apirus* and [b] *Cacotypus*. *Apirus* is an Obſtinate man, you are all well acquainted with him, and by reaſon of his extreme Ignorance and high conceit of his Knowledg, is ſcarce capable of being taught himſelf. *Cacotypus* is utterly devoid of Virtue. So that one of them being unexperienc'd in the true Method of Education makes them Fools; and the other corrupting them alſo with bad Example, renders them Vicious. You might as well put them to ſuck a He-Goat, or make a Wolf their Nurſe. The conſideration of this doth often make me ſay within my ſelf, Lord! what ſmall hope is there that Goodneſs ſhould ever grow to any Perfection in this world, where it is thus nipt in the Bud! And my grief is continued, whilſt I foreſee thoſe ſad conſequences which muſt needs proceed from ſuch miſerable Beginnings. For they no ſooner arrive at thoſe years which are eſteem'd the confines of Childiſhneſs and Manhood, but they are captivated with the follies of both States. It's true, I have obſerv'd in your City a low norrow Gate call'd [c] *Metanœa*, which opens towards [d] *Orthodus*, which is the rode that leads to [e] *Sophiarete*, the Region where Wiſdom and Virtue are ſaid to dwell; and I having taken notice of ſome Young men, which being awaken'd by ſome courteous *Genius*, who (as I ſuppoſe) had fore-warn'd them of that which would happen to them in their older Life, if they continued that courſe which they had begun, have hereupon ruſh'd out at that difficult paſſage, and made towards *Orthodus*: but the Aſcent being ſteep, and the way rugged in that part which lies neareſt to your City, they made no great haſte, and being clogg'd with a Cachexy or Habit of ſin contracted by long Cuſtom which they are unwilling to ſhake off, and being enfeebled with tempting Remembrances of their former Voluptuouſneſs, advanc'd no conſiderable way till their Companions in ſin, which haſten'd after them, overtook them, and having ſeduc'd them back do ſo confirm them in their Errors, that they are good for nothing but to propagate new Inſtances of wicked Life, and to hinder Vice from decreaſing for want of bold examples. I confeſs it grieves me not ſo much for what theſe ſuffer in their ſingle capacities, but becauſe the concatenation of like Succeſſions doth perpetuate Folly, and ſeems to make the end of ſinning almoſt unexpectable. You their unwiſe Parents are the chief cauſe of this miſchief; for you never minding that the Excellency and Service of our after-life depends upon our early preparations, leave your Children an undiſciplin'd prey to Uſeleſneſs and Contempt. By which means you not only beſtow, but entail a Curſe upon Mankind; whilſt you neither ceaſe to be bad your ſelves, nor permit your Children to begin to be good. Hence it comes to paſs that when they are grown Men, and make no doubt but that now it is fit they ſhould be their own Governors, they not knowing of themſelves what is beſt, and much more unwilling to be told by others, by reaſon of an irregulated heat, they venture upon ſuch raſh Actions, and do ſo groſly miſtake in the management of their Life, that when by the change of their Complexions they underſtand that they are arrived upon the borders of old Age, they deſire to go back again, and fall into this paſſionate wiſh, Alas! why is it not lawful for us to grow young twice, that what hath been done amiſs in our firſt Life might be corrected by our after thoughts? that is, having lived fooliſhly, they are vext that they muſt die when they begin to be wiſe.

But before it comes to this I cannot but pity you, ſeeing how you are tormented with the effects of your precedent Errors: for that feeble Body,

[a] *An ignorant Perſon.*
[b] *Evil example.*
[c] *Repentance.*
[d] *The Right Way.*
[e] *Wiſdom and Virtue.*

made of a little Blood and Earth kneaded together, in which the Soul is cag'd, is not only of it ſelf frail Fleſh and weak Bones, apt to be cut with every ſharp thing, and cruſh'd with every weight, but ſo fill'd with accidental diſtempers by your Imprudences, that, like the ſhell of a Granado, it is in continual danger of flying in pieces, being ready to be torn aſunder by what it contains within it, diſtemper'd Humours, Crudities, Wind, Obſtructions, Inflammations. Theſe and many ſuch like things do ſo diſtreſs your Health, that you doubt whether you live or no; and when you endeavour to believe that you do, your hopes are frighted with thoſe Deaths which hang over your Heads by ſmall threads, threatning every moment a ſad Period to an uncertain Life by a hot Fever, a watriſh Dropſie, a pining Hectick, the painſul Stone, intolerable Gout, or a ſtupifying Apoplexy; ſome of you being toſs'd for a long time together between the Grave and Hopes of Recovery, by that known ſcorner of Phyſicians, a ſly malicious Quartan. But this would not afflict me ſo much nor you neither, if that Better part of you were not a more lamentable Spectacle. I cannot ſuppreſs my tears when I ſee thoſe Misfortunes which are fallen upon the Heaven-born Soul. How is it clouded with Miſts of Ignorance, deluded with falſe Opinions and wild Fancies, beſool'd with Self-love, ſwell'd with vain Arrogance, apt to be ſet on fire with mad Anger, and burnt up with helliſh Wrath, to be exalted with bold Preſumptions, and ſometimes as low depreſs'd with deep Deſpairs, abus'd with inordinate Appetites, ſick with diſquietneſs of Mind, tormented with anguiſh of Conſcience, and overwhelm'd with wearineſs of Life? A Truce being made with one Paſſion, a War is begun by another, and the poor Spirit rack'd upon the Viciſſitudes of its own reſtleſs Affections, as upon ſo many afflictive wheels. Can I chuſe but weep when I behold ſuch Miſeries, eſpecially ſince I look at them as incurable?

This were enough to be quoted as a Deſence of thoſe Tears for which you accuſe me, and I need not ſtrengthen it by making a Catalogue of thoſe innumerable Aggravations which ſwell your Miſery up to an unſpeakable Maſs, and torment all conditions of Human Life, in the City, in the Country, at Land, and at Sea. The Husbandman is condemn'd to pull up Weeds which will never ceaſe to grow in his barren ground. He mingleth his Bread with Sweat, and his Sweat with Tears; and when he hath taken the greateſt pains, hath only drawn water into a ſieve, and laboured to make himſelf more work. Your Mariners are diſtreſs'd at Sea, and aſter a thouſand Dangers with much difficulty make their Port; that is, they are toſs'd home that they may rebound to ſome new Storm. Your Craftſmen are chain'd to endleſs toil, like Galley-ſlaves to their Oars. Your Citizens of all ranks pretend great diſcontent for want of loving Neighbours: and Friends of all ſorts complain, that they have no Touch-ſtone to try ſuch as ſay that they love them, but that which commonly ſhews they do not, Adverſity. Parents are vex'd with the Diſobedience of their Children, and they think themſelves undone by the Unkindneſs or death of their Parents. Maſters and Servants frequently accuſe each other. It is ordinary to hear ſome bemoan themſelves becauſe they are not married, and others judg themſelves more unhappy becauſe they are. Some Husbands cry becauſe their Wives are dead, and ſome becauſe they are alive.

Theſe are ſome of thoſe Tragical parts which you act upon this miſerable Stage, and the laſt Scenes are worſe then thoſe, which remain to be repreſented by Ancient people, who when they are already wearied with a miſerable Life, are ſtill diſturb'd by one [a] *Geron*, a Grim-look'd Fellow, who being

[a] *An old Man.*

being a rigid Factor for Death, comes to make you pay dear for thoſe ſmall Contents which you enjoy'd before, and that but for a little while, and which were then not ſo greatly deſirable, every good thing having two Evils joyn'd with it. When you are ſcarce able to pay any thing, it will go hard but he will have ſomething, and he uſually takes the beſt of what is left, an Ear from one, a Hand from a ſecond, a Leg from a third, or what he can lay hold on. How did it tear my Heart ſome few days ſince, to ſee how [b] *Chronus*, the Father of this *Geron*, ſeiz'd with a remorſleſs Violence upon a wretched Company of ancient Men and Women, dragg'd ſome by the Arms, ſome by the Feet, ſome by the Neck, ſtruck out their Teeth, pull'd out their Eyes, lam'd them, kill'd them, and threw them into the Ditches? I think it was a courteſie to ſome of them, for their Bodies were ill us'd by his Son, and grown ſuch troubleſome Lodgings to their Souls, that they could ſcarce endure to dwell in them. And yet the miſerable wretches were forc'd to ſtay in theſe ſtreight Cottages, unthatch'd above, full of Smoak and Rain within, and there to ſwallow the Dregs of Life, till ſome welcome Miſchief choak'd them.

[b] *Time.*

Here [a] *Skeletion* made a pauſe, for his ſighs forc'd him to leave Speaking; and when he began again, [b] *Euphranor* laugh'd ſo loud that the *Plutocopians* could not hear him, and having taken no great pleaſure in what he had ſpoken already, they were unwilling he ſhould ſay any more: So *Euphranor* was commanded to ſucceed him, which he did in ſuch words as theſe. I have travelled over the greateſt part of [c] *Histrionia*, moſt gentle [d] *Bathypogon*; but I never came into any place where ſuch as kept a Theatre were unwilling to admit Spectators, much leſs where the Players were angry at ſuch as were preſent, for laughing at their Mimical ſport. The whole world is a kind of Tragick-Comedy, in which I never ſaw any act their parts more ridiculouſly then the *Plutocopians*; and yet they accuſe ſuch as laugh at them, which I cannot but eſteem one caſt beyond all which I have ſeen already. I ſuppoſe you have no ſuch conceit of your own Actions, and are ready to demand at what I laugh in particular. I will ſave you that labour; I ſmile at every thing which I ſee or hear, I laugh at all which you do or ſay, and chiefly at you your ſelves, becauſe in this Play you like no part but the Fool's. I perceive by the ſilly Government of your Actions, that you have caſhier'd Wiſdome out of your Thoughts; and, which is the height of your Folly, you think your ſelves Wiſe. I can except no order of Men from the reaſon of my Mirth. I have not maintain'd correſpondence with any that wiſh your diſgrace, and have therefore reveal'd your Infirmities; for they are every where manifeſt. I ſuppoſe you cannot look upon it as a Contumely that I take notice of what you diſcover, nor take it as an affront that I am ſo pleaſant in your preſence, ſince you compel me to be merry. How can I chuſe but laugh to ſee ſo many Bladders empty of all true worth, ſwell'd with falſe Opinion, and then toſs'd up and down the ſtreets with vulgar breath, not much unlike thoſe Bubbles made of Soap and Water which idle Boys blow off from Nutſhels? When I meet ſo many hundreds of conceited people, who think they are Wiſe becauſe they are Rich, Virtuous becauſe Politick, Learned becauſe they have a few Books, Happy becauſe they have many Titles; and ſuppoſe themſelves full of Worth becauſe they are big with Arrogance, and Good becauſe they are ſo eſteem'd by the Ignorant, and ador'd as Gods by ſuch as know not what belongs to Men: I cannot but ſtand and laugh to think what a brave Mart this would be for *Prometheus* his Oxen, and I eaſily fancy with what wonder you *Plutocopians* would gaze upon a Drove of large skins,

[a] *A dried Carcaſs.*
[b] *A pleaſant humour'd perſon.*
[c] *Stage play.*
[d] *Great Beard.*

well ſtuff'd with empty Bones. I was almoſt kill'd the other day, my Spleen was ſo ſtretch'd with laughing at a young Gallant who ſtood in a low Balcony, having nothing elſe to do but to obſerve whether ſuch as paſs'd by did make their Obeyſance proportionably ſubmiſſive to the Greatneſs of his Peruke, and did ſufficiently admire the new faſhion of his French Breeches; eſpecially when turning back, I ſaw how dejected he look'd becauſe I went by him without ſtirring my Hat, which I did on purpoſe, thinking I might as well neglect to worſhip a man made up of cloths, as refuſe to bow down to a guilded Poſt.

I confeſs alſo, I can never think of your Old men but I laugh at their fooliſh Covetouſneſs, whilſt they tell their Money all day, and riſe in the night to hide their Gold in ſome ſafer place then that in which they put it when they went to bed, and grow lean with cares to make their Heap bigger, which is ſo bulky already that it is troubleſome to keep, and doth exceed their Neceſſities with ſuch vaſt diſproportions, that they know not well what to do with it. I cannot but pleaſe my ſelf to think how eagerly the Poor whom they have defrauded will fall upon them when they appear in the other World, and what a ſad ſcuffle there will be when they clap their bare Skulls with their bony hands. Yet ſuch is the Madneſs of this ſort of Men, that they bequeath the Monies which they ſhould reſtore, to erect ſtately Monuments to dwell in when they are dead; imagining that they ſhall be happier if they lie under great Marbles, and hoping that ſome may poſſibly ſpend their time in viewing thoſe brave Structures which cover their duſt, and read with no ſmall content thoſe Epitaphs which before they died, they made themſelves. But it is ſo ridiculous, that methinks the Poor ſhould laught at it, when they ſee how much theſe Rich Fools think themſelves worthier and better then their Neighbors, becauſe they have greater Houſes and more Money, and will not remember that in Hell they will not be known from them by any other Mark but greater Torments. But ſince the Poor do ſo peeviſhly ſlight what ſhould make them patient, I muſt laugh at them whilſt they whine ſo ſillily at their poverty, and will not know that in a ſhort time they ſhall be equal to the richeſt men in the World, and who are at preſent in many reſpects more miſerable then themſelves. It is a caſt beyond Laughter to ſee theſe fooliſh Poor how proud they grow upon a little taſte of Good Fortune: they are as much aſhamed of their very Parents, as Fathers uſually are of their Baſtard-Children; it may be they allow them, as *Mercury* did *Pan*, to come to them ſometimes, but never to call them Father before Company. Now they no more know thoſe friends which reliev'd them in their Adverſity, then a Great man's Porter can remember that he ſaw one that was at his Maſter's houſe but the day before, till he have hired him to recal his name, and help'd the weakneſs of his Memory with a piece of Silver.

It is ſome ſport to me to ſee thoſe curious Women, who have nothing to do but to be fine, and think before-hand how wan their painted faces will look when Death, which doth not much value Beauty, comes rudely to undreſs them. Me thinks I hear how they will cry when he breaks their Glaſs, throws their Hair one way, their Powder another, and leaves them no Ornament but a white Sheet; and how they will vex when he tells them that in the other World there are no Marks ſet upon Skulls by which a Lady may be known from her meaneſt Servant. I am not a little beholden for my Mirth to thoſe proud People which have accuſtom'd themſelves to talk of their Pedigrees at ſuch a high Rate, as if they would have us think that Mankind had ſprung from divers Originals, or at leaſt that they have nothing in them of the firſt clay; and are ſo elevated above this lower World with the wild

belief

belief which they have entertain'd,that they will ſcarce beſtow a humble word upon ſuch as come near them. They make me think how dejectedly they will look and ſhrink out of ſight, when I and my Companions ſhall meet them,and laugh at them in the Deſerts of [a] *Necrogæa.* I envy not thoſe fat *Epicureans* which float at preſent in muddy pleaſures; I ſhall find them aſhore ere long,for I know at what Port they muſt all Land.I cannot but laugh to think how they will cry, when I, and one or two of my Friends ſhall ſit down by them, and upbraid them with their former Voluptuouſneſs, and how they will fret to hear poor *Cynicks* ſing.

[a] *The Region of Departed ſouls.*

You think perhaps, [b] *Bathypogon,* that it is a ſtrange kind of Mirth to laugh at the unhappy: And ſo it were, if thoſe which are in miſery,acted their part with any Decorum; but they complain ridiculouſly, and are very angry at thoſe miſchiefs which they inflict upon themſelves. They are vext becauſe they are ſick, and when they were well did what they could to deſtroy their Health. They eat and drink beyond all Natural Appetites, and then inveigh bitterly againſt furſeits. They deſpiſe the Happineſs of Tranquility, undervalue the Riches which wiſe men never miſs'd in a Competency; they reject the Pleaſures of a Retir'd life; they will climb up into the Region of Winds, and when they are there rage at every Storm, complain of the burthenſome Cares which attend Honourable Employments, are gall'd with the Envious looks which are caſt upon great Preferments, are infeſted with the Counter-workings of Corrivals; and when they fall, as they often do, being now ſenſible that their Hurt is equal to the Height of their Exaltation, they curſe and expreſs a feeble impatience, although they are only cruſh'd with their own weight. Then they will needs revile Greatneſs, and fooliſhly praiſe the Poverty which before they only hated, and confeſs that Golden fetters are as uneaſie as thoſe of Iron;and yet are ſo diſcompos'd with the impertinent remembrance of what they have been, that they cannot contentedly be what they are: And ſhall not I laugh at them? If they were not mad, they would conſider that they have only loſt what none can keep, and ſuffer that which commonly happens to very many. Why do they not make account that thoſe Servants will run away from them whom they knew to be perfidious, or at leaſt very fickle, having chang'd many Maſters before they came to them? Theſe uneaſie Souls pretend to be much troubled with the greatneſs of their misfortunes, in compariſon of that which others ſuffer, and yet will not put theirs into a common Lump with their Neighbours,that the whole may be divided into equal Shares; but fearing that their preſent Lot will be encreas'd, carry it away as it is, and yet go home grumbling. And muſt I pitty them? I am ſorry that no Play is yet invented where both ſides might win always. Theſe Delicate people ſhould do well to tranſport themſelves into ſome new-found Land, where there is no uſe of Patience; for none are permitted to dwell in this World,which will not be content to endure ſome Hardſhip. If I ſhould make conjectures of their Affections by other pieces of their Carriage, I ſhould think that they love unhappineſs; for not being ſatisfied with what they feel at preſent, they torment themſelves with the fear of that which is to come, and ſo antidate their miſeries, and ſometimes crucifie themſelves with the troubleſome Expectation of that which will never happen. Nay, they dote ſo upon Affliction, though it diſpleaſeth them, that not being content with their own Misfortunes, they will needs take part in thoſe of others; that is, viſit their ſuffering Neighbours, talk whiningly, and look ſcurvily, but not relieve them. And this they call Pity.

[b] *Great Beard.*

But

But ſince Grief is not heavy enough with all theſe allowances, they encreaſe it with Envy; that is, they unworthily deſpiſe the Joy of thoſe many Good things of their own, which God hath given them to fill up the Defects and alleviate the Sorrows of Human Life, by repining at other mens better Conditions, which yet, for any thing which they know, (for they judg by very ſlight rules) is much worſe then their own. Sometimes they are diſpleas'd with the Excellent parts of others by which they are benefitted; like thoſe ill-natur'd Beggars, which murmur at his Wealth from whom they receive daily Alms. Being troubled that others out ſhine them, they endeavour to eclipſe their Light by Defamation, hoping vainly that themſelves ſhall be thought good, if they can make others ſeem to be bad. But this colour is ſo baſe, that it appears by any Light; for as they are truly empty of that Love which would hide the failings of others, they diſcover plainly that they are full of Impotent Malice. But I muſt not offend theſe Virtuoſo's with laughing at them. Yes, I will, and I can never laugh enough to hear them talk ſometimes of Felicity, and pretend deſires to be Happy, and yet ſcorn the way which leads to it: For though they have been told a hundred times, that no great Happineſs is to be hoped for in this World, and that the chiefeſt parts of that which is attainable, are rightly to know our Selves, to diſeſteem Mortal Life, to be content with our Portion, not to expect what cannot be had, and ſuch like things; they will needs ſeek Happineſs where none ever found it, being incurably miſerable, by reaſon of a wilful Ignorance of the Nature of Things, a falſe love of Fleſhly Life, ungovern'd Longings after thoſe Things, which if they could enjoy, would no more aſſwage their Thirſt then water will cure a Dropſie. They are juſt like to thoſe diſcontented perſons, which endeavour to loſe themſelves by wandring in divers places, but they meet themſelves every where, and will always be ſure to find vexation whilſt they are in their own Company; yet they accuſe all things but themſelves. So the Impotent Sick complain of their Bed becauſe they lie uneaſily, and beat their Pillow becauſe their Head akes.

It may be I ſhould not laugh ſo much at the follies of you *Plutocopians*, but that you do ridiculouſly date your reſolutions to grow Wiſe; for thus you ſay, After we have got ſo many thouſand pounds more, after we have built ſo many Houſes, or purchas'd ſo many Lordſhips, we will be content. And why not now? Are you not Rich enough already? What need you ſo greedily to gnaw that Cruſt of the Poor, Hope? So the Clown ſits down by the Rivers ſide till all the water paſs away: But he may ſit long enough. Go over, Fool, the Stream is fordable now. But it is better ſport to ſee how ſubtil Time is reveng'd upon thoſe which ſlight his preſent offers. One not altogether unſenſible that he hath overcharg'd his Vocation with burthenſome Cares, ſayes he will ſhake off his Load at the return of his next Ship: Another expects but one good Harveſt more, or two Dear years at the moſt, to make his Riches anſwerable to his Deſires: A third reſolves to be charitable (as Hypocrites ſometimes talk of leaving their Sins) at the next great Feaſt. And whilſt they are vainly contriving how to delay that which is neceſſary to be done at preſent, Time beckens to Death, and he comes and makes it impoſſible for the future.

And now I talk of Death, which is the End of this Ludicrous Play, I cannot but laugh at the Epilogue, which is uſually Acted by an Old man, who having nothing to prove that he hath lived long, but that he hath bought many Almanacks, doth pride himſelf in his Age; and being blind, deaf and

lame

lame, will yet venture upon the Stage; and when he is there, forgetting what he is to do, cries out unſeaſonably, I would live ſtill, and repeats his miſtake ſo often with a feeble voice, that the Poet is forc'd to ſend one to pull him into the Tiring-Room. And there it is a new ſport to ſee how all the Actors quarrel with the Maſter of the Revels for telling them that the Play is done: they would act ſtill, and cry becauſe they are commanded to put off their Habits, and think themſelves robb'd when they reſtore their Vizards, which were only lent them for a while to fit their perſons to their Part.

Though [a] ***Bathypogon*** underſtood not much, yet he perceiv'd that [b] ***Euphranor*** jeer'd the ***Plutocopians***; and fearing that he would never end of himſelf, commanded him ſilence; and taking [c] ***Orthocrinon*** for a very wiſe man, as the reſt of the ***Plutocopians*** did, (for men ſometimes approve Virtue which they will not imitate,) he deſired him to give his opinion of the two Philoſophers, and to adviſe him what to determine concerning them. ***Orthocrinon***, perceiving that what the Philoſophers had ſaid was capable of ſome Correction, and conſidering with himſelf that it was a fit opportunity to beſtow ſome charitable advice upon the ***Plutocopians***, began thus: I have always thought, ***Bathypogon***, that the Calamities which attend the condition of Mankind are not inconſiderable, but I never ſaw them reſented ſo compaſſionately as by [d] ***Skeletion***, neither did I ever know any ſo pleaſantly unconcern'd in them as ***Euphranor*** ſeems to be. I know that [e] ***Glycypicron*** with unaccuſtomed Tides flow'd lately twice in twelve Hours: but who would have thought that it did portend, that in a ſhort time you ſhould become the Objects of the deepeſt Sorrow and higheſt Mirth? Poor ***Plutocopians!*** your Miſery is ſo great, that one of them thinks he needs an ever-running Spring of Tears to bewail it; and the other eſteems your Folly ſo ridiculous, that he cannot contain himſelf from perpetual Laughter. However, ***Skeletion***, I do ſomething wonder at you; for if there be ſo many unhappy people in the world as you ſeem to believe, what need you make your ſelf of the number by your calamitous Sorrow? If thoſe miſchiefs which inevitably wait us, are too great already, why do you make an addition of this voluntary Torment? If you think men over-match'd with Adverſity, or at leaſt very hard put to it, why do you ſo uncharitably endeavour to leſſen their Power by Deſpair, or fooliſhly deplore what you judg incurable? Do you mean to open ***Pandora***'s Box again? It was almoſt quite emptied before, nothing but a little quantity of Hope being left in the Bottom; and will you let that out too? How ſhould they look upon Human Life otherwiſe then as a deſperate Caſe, ſeeing it plung'd in a gulf of endleſs Sorrow? It is an impertinent Humanity to make others more diſconſolate by weeping for them. If the flood be not paſſable, why do you ſwell it higher with your Tears? If it be, why do you diſcourage them from attempting to go over, whilſt you ſit weeping upon the Bank? But let me tell you, * ***Skeletion***, the ſtate of our Life is not ſo deplorable as you would make it. A Man is neither a Contemptible thing in his Conſtitution, for he is adorn'd with Reaſon, by which he is capable of the knowledg of all things, and is priviledg'd with Speech, by which he is fitted for Converſation with ſuch as are of the ſame Nature with himſelf; neither are the Pleaſures which are allotted for our portion ſo inconſiderable, that it is undeſireable to be a Man. For ſince he hath many Faculties, and thoſe furniſh'd with proportionable Objects, he is a rare inſtrument of Pleaſure to himſelf. He hath no Senſe but it is abundantly provided for; he need not to glut himſelf with any one Recreation, divers preſent themſelves.

[a] *Gread Beard.*
[b] *One of a pleaſant Humour.*
[c] *One who makes a right Eſtimate of Things.*
[d] *Dried Carcaſs*
[e] *Bitter Sweet.*
* *A dried Carcaſs.*

And

And though the world be full of people, God hath provided Room enough for them all without ſtreightning any, if they could be content with juſt Shares. And though ſome things occur which are Inconveniences, yet every one hath its Remedy annex'd; as there is no Poiſon which hath not an Antidote. The Winter is warm'd with Fire, the Summer is cool'd with Shades. There is no Affliction ſo heavy but it is accompanied with an Alleviation, and wiſe men can eaſily find it. Courteous Time doth alwayes apply one Conſolation, whether we ſeek it or no; for by the familiarity of long converſe it makes any condition tolerable. It's true, ſome things are troubleſome for a while, and Fools complain more then they need; but wiſe men bear them handſomly, and put the beſt ſide outward. What need we take things by the wrong handle, or quarrel with God or his Providence? We ought to think that there may be good Reaſon, though we underſtand it not, that things ſhould be as they are, when we wiſh them otherwiſe; and that Mortal condition muſt be appointed after this manner; and that we ought by no means to wonder at our own grievances, when we ſee that all our Neighbors have either the ſame or others. Nay, though Death awaits us, and ſo we ſeem to be in danger of looſing All, yet we have no reaſon to complain, becauſe it is mere Courteſie that we have lived ſo long, and indeed that we came into Being at all: and if we knew our Happineſs, or would learn to call things by their right Names, we ſhould not be ſo ſhie of Death, for it is the only paſſage to Immortal Life.

** A merry Man.*

As for you,* *Euphranor* though I think a Man ſhews ſome Generouſneſs of Mind that laughs at all adverſe Accidents, and that he doth deſerve better of Men then one that weeps at all things which he ſees; ſince by being in the Company of one that is ſo merry, they begin to think that the face of Humanity is not ſo terrible as they were apt to imagnie, when they were alone: yet if I may freely ſpeak my mind, I muſt tell you that as it is an inſupportable torment to lodg the Miſeries of others in our own Hearts, ſo it is but an inhuman ſport to be delighted with them. Or if you intend your Mirth more charitably, hoping by this means to make Fools aſhamed of themſelves, yet I am afraid you will never reduce them to Wiſdom by laughing at their Follies. Humane Nature is ſometimes willing to be inſtructed, is never content that any ſhould inſult over its Imperfections; alwayes eſteeming ſuch Tutors Enemies, not reprovers of Sinners. Sick men would not be jeer'd but cured: and really,* *Skletion*, your Method is as unreaſonable, for Phyſitians do neither laugh nor cry at their Patients. If you attempt a Cure this way, one of you do but milk a Bull, whilſt the other holds under a Sieve: or if you both think, as you ſeem to do, that they are paſt Recovery, go away and let them die quietly. If you judg them out of their Wits, doth either of you think to appear Wiſe among ſo many Mad-men? or will you be mad for Company? Have you conſider'd the Nature of things, and do not remember that no Age brings forth many Wiſe men? Take heed leſt you both fall out with Nature, and it may be miſtake it too. What? would you have no Fools in the World? you would have a Picture drawn without any Shadows. Should nothing be greater, nothing leſs in the Creation? Is it to be eſteem'd an Indecorum that Beaſts are not Men, nor Trees Beaſts? Is it any greater Indecency that ſome men are more Wiſe then others, then to ſee excellent Fruits grow upon ſome Trees, upon others ſuch as are not ſo deſirable, and upon ſome none? Will any Wiſe man cry becauſe it is not alwayes day, or laugh to ſee people Feveriſh? Is not Folly one of thoſe diſeaſes which Human

** A dried Carcaſs.*

man

man Nature is ſick of? As he which made Men, is not to be blam'd for their want of Health, becauſe they are voluntarily ſick; ſo neither is he to be thought wanting as to their Recovery, ſince he hath given them ſufficient means to obtain it, and they periſh irrecoverably becauſe they will not uſe them. But what is that to you, *Euphranor*? Let them alone. Your Diſcourſe, though never ſo wiſe, is but loſt upon ſuch as are paſt ſenſe. Exhortation is odious to ſuch as are otherwiſe reſolv'd. You praiſe Liberty to abject Souls that can bear any yoke, ſo it be lin'd with Gold; which love to be ſlaves, and are worthy of Fetters. You talk to thoſe of a dangerous Hook who have determin'd to ſwallow the Bait, and will never believe there is any Hook till it ſtick in their Throats. You adviſe ſuch to forſake a fooliſh courſe of Life, which are ſo utterly unacquainted with Wiſdom and Virtue, that if they ſhould take your Counſel, would not know what to do. Therefore let me deſire you, *Euphranor*, not to provoke men to be worſe then they are already; that is, of Fools to make them mad by laughing at them: and you, *Skeletion*, not to make them think their condition more unhappy then it is, becauſe you continually cry for them.

I entreat you alſo, my Neighbours of *Plutocopia*, not to be too angry at the Deportment of theſe Strangers, conſidering that it is a Courteſie to be awaken'd out of a hurtful Dream, though by a loud Noiſe. Be not diſpleas'd that you are put in mind of your Mortality. An Emperour could bear ſuch words from one that ſtood behind him in his Triumphant Chariot. Your Poſſeſſions are like your ſelves, of Uncertain Continuance. *Mine* and *Thine* are Words that ſignifie only a juſt preſent Uſe. The moſt Righful owners are but Uſufructuaries. You can never make a Preſcription by poſſeſſing that which is only borrow'd for a time, and held merely at the Will of him that lent it. If you accuſtom your ſelves to think you are Mortal, you will live more prudently, you will ſpend the little time you have more frugally, uſe well what you cannot carry with you; and knowing that you do but ſojourn in this World, you will be leſs troubled when you are call'd Home. If you make that uſe which you may of *Euphranor*'s Laughter, you will forgive him his Mirth; if you weigh the reaſons of his pleaſant Humour, you will wiſh to be of his Mind. If you made ſome Glaſſes in imitation of that of *Skeletion*, they would ſhew you ſuch a true Image of this mutable World, that you would learn to proportion your affections to the frail Nature of Things. You would not then fret at thoſe neceſſary Viciſſitudes which are the Roots of your diſappointments; knowing that the brighteſt Proſperity ſhines but like a Winter's Sun, faintly at beſt, and is often clouded; that Men ſtand in Worldly Rank like Arithmeticians Counters upon a Table, ſometimes for Shillings, ſometimes for Pounds, and ſometimes for Pence; or like Cheſs-men, are ſometimes Knights, ſometimes Pawns, and at the end of the Play are ſhuffled into a Bag altogether. You would then ſee no more reaſon to be angry, becauſe others flouriſh, then to envy the Gayeties of a ſhort-liv'd Butter-flie, or to repine at the Feaſts and Muſick of a Graſhopper, which for a moneth or two hops from Herb to Herb, quaffs up the Dew ſings and dies. You would not be puff'd with Pride, though your own ſails be ſwell'd with proſperous blaſts of good Fortune, remembring that it is not long before proud people, that which makes them Arrogant, and their Pride ſink altogether; Human Glory being but like the vain Gliſtering of a Rain-Bow, which is made of a few Sun-beams ſcatter'd upon a watriſh cloud. If it were not unſeaſonable, I ſhould alſo adviſe you that you would venture your uncertain Riches not only at Sea, but upon Charity; for I fear

many of you will be undone ere long for want of thoſe gainful Returns which Merciful men are ſure to meet in the Eternal World. If you beſtow upon your ſelves ſuch a moderate Portion as will maintain a Temperate chearfulneſs, and impart what you can ſpare to the relief of ſuch as are in Neceſſity, you will improve what you have to the utmoſt advantage; for you prudently uſe things as changeable as the Wind and Tide to bring you to a Happy Port, and make thoſe which ſail with you glad by the way. Thoſe which enjoy a flouriſhing eſtate and underſtand not this Art, looſe, to their unſpeakable damage, a rare opportunity to be merciful to ſuch as poſſibly in future time may be able to repay what they may then need. But Proſperity is always ill-beſtowed upon Fools, for they preſently grow inſolent, falſly ſuppoſing that they can never be unhappy.

[a] *Great Beard.* [b] *A dried Carcaſs.* [c] *A merry Man*

I have nothing more to ſay, [a] *Bathypogon*, but only to entreat your favourable Sentence for the two Strangers. It were a moſt unmerciful thing to condemn [b] *Skeletion*, who hath only griev'd you with two much pity; & as unjuſt to puniſh [c] *Euphranor*, for doing that which he is forc'd to, for he only laughs at things which are ridiculous. I think the *Plutocopians* might do well to reform their Errors, and then they will be ſo happy that their State will no longer be a proper Object for *Skeletion*'s Compaſſion; or, if you think it not yet time to grow Wiſe, make a Law that for the future none ſhall preſume to laugh at your follies, and then it is likely that *Euphranor* will obediently depart out of your City.

[d] *One who makes a right Eſtimate.*

Thus the gentle [d] *Orthocrinon* ended his Advice. But *Bathypogon* and his Fellow-Citizens Ears were ſo hard ſtopt with the Hopes of a Feaſt which they intended to make with the Money which they ſhould receive for the Philoſophers, that *Mercurie*'s Augre would not have been able to bore a hole in them. *Bathypogon*, taking no notice of what *Orthocrinon* had ſaid, pronounc'd the Sentence, and commanded the Crier to proclaim, That if any man would buy the Philoſophers, he ſhould have them both for twenty pounds. No body offering to buy them, *Bathypogon* bad the Cryer give a years time for the payment of the Money. The Merchants were ſo afraid of their troubleſome Qualities, that they were not Vendible ſo: Whereupon *Bathypogon*, by the Advice of his Aſſiſtants, order'd that they ſhould be gone out of the City, and commanded them at their utmoſt Peril not to remain within the Gates that Night.

Orthocrinon having ſeen the fruitleſs event of his Interceſſion, went away, but expreſs'd ſo much Courteſie towards the Philoſophers as to deſire them to go with him to * *Eueſto*. They accepted of his Invitation; and when they came to his Houſe, (which being a pleaſant Solitude, was no improper ſeat for a Philoſopher) they could not but like it. But they were much more taken with the Chearfulneſs of his Wife * *Euthymia*, the ſober Deportment and excellent Knowledg of his Ingenuous Children: in ſhort, they beheld ſuch a diſcreet Order in the appointment of his whole Affairs, that they were forc'd to think that *Orthocrinon* was ſo wiſe and happy, that *Euphranor* could not laugh at him, except he eſteem'd it Ridiculous that he was a Man; nor *Skeletion* weep, unleſs it offended him that he was not a God.

* *A quiet State*

* *Tranquility of Mind.*

Here * *Irene* ended her ſtory, for which ſhe receiv'd many thanks from *Urania* and her Companions. The time of the day requiring it, * *Theonoe* deſired them to walk in to Dinner. They were no ſooner come into the Parlor which open'd into the Garden, but they were ſurpriz'd with an unexpected Joy, occaſion'd by the fortunate Arrival of two Gentlemen near a-kin to *Theonoe* and *Irene*, call'd [a] *Amyntor* and [b] *Sympathus*, who came to perform

* *Peace.* * *A divine Mind.*

[a] *A Helper.* [b] *One who doth compaſſionate others.*

a Viſit. This made a great acceſſion to the Contentments of the whole Company; and they which brought it, quickly perceived that they themſelves had encountred a greater Happineſs then they expected: The pleaſures which are enjoy'd in Company being of that nature, that whoſoever contribute to their production, ever carry away their Principal with an extraordinary Intereſt. The Fathers of theſe two Gentlemen and the Ladies maintain'd mutually ſuch an intimate Friendſhip, that they were commonly call'd *Pylades* and *Oreſtes*; and their Love was tranſmitted by a kind of Hereditary Traduction to their Children, and they preſerv'd it ſo inviolably, that their Families after their Death retain'd the Glory of their Anceſtours Affection. *Amyntor* and *Sympathus* were perſons of great Wits, advanc'd by Study and Travel, of good Diſcourſe and agreeable Humour. *Theonoe* perceiving whilſt they were at Dinner, that her Cozens were not altogether ſo chearful as they us'd to be, ask'd them, when the Cloth was taken away, what was the Reaſon of their unuſual ſadneſs. *Amyntor* confeſs'd that they had in their hearts ſome Compaſſion, though at this time they would willingly have conceal'd it, for the Death of the good King [a] *Anaxagathus*, and the poor Prince [b] *Alethion*, whoſe Misfortunes were the ruine of that once flouriſhing Family. This news was very unwelcome to [c] *Theonoe* and [d] *Irene*: however, ſince it is ſome ſatisfaction to know the ſtate of our friends, they deſired leave of *Bentivolio* and *Urania*, and the reſt of the good Company, that *Amyntor* might be intreated to acquaint them with that which he had heard concerning the diſaſtrous Fate of the beſt of Kings; and his Son a moſt Illuſtrious Prince. *Bentivolio* and his friends readily accepted the Motion, for they intended to have made the ſame requeſt, not doubting but ſuch a ſtory muſt needs be full of great Accidents. *Amyntor* was willing to obey their Command, and the rather, becauſe it breaths an inward grief to relate it to ſuch as ſympathize with our paſſions. *Theonoe* led the Company into a fair Gallery, where when they had diſpos'd themſelves in convenient Seats, he began after this manner.

[a] *A good King.* [b] *Lover of Truth.* [c] *A divine Mind.* [d] *Peace.*

The Kingdom of [e] *Theriagene* (now well worthy of its Name) was formerly governed by *Anaxagathus*, who derived his Empire by Hereditary Right from many Royal Anceſtors, that is, received Soveraign Power with all imaginary Advantages. The Antient Root of a Princely Family is a great ſupport to that Veneration which is due from Subjects to their Kings; for they cannot but have a Natural Reverence for one whom God, Nature and Time, have ſet and confirm'd in Royal Height. This moſt excellent way of Succeſſion freed him from thoſe diſaffections which are many times faſtned upon Elective Princes by the envy of Ambitious Competitors, and the Hatred of ſuch as factiouſly oppoſe their Choice. * *Anaxagathus* was neither engag'd to gratifie any Party of the People for their Votes, nor ow'd any reward to his Souldiers for the help of their Swords; but being born a Prince, was equally acknowledg'd by all in his undoubted Right, and was free to oblige ſuch as he ſhould think fit, with unprejudic'd Favours. Upon this Foundation of his Soveraignty the Welfare of his Subjects alſo was ſtrongly ſecured, both as the Intereſts of People are moſt ſafe under Monarchy (which is evident; For ſince the greateſt part of the Laws of a Nation do always reſpect ſuch matters as are the continual Occaſions of Controverſie between Men; every part of the People being biaſs'd with divided Intereſt, none can be ſo fitly qualified for Legiſlators as is the Prince, who having no particular concernment aims equally at the Common good,) and as the Right of Succeſſion was intail'd upon his Poſterity, he had no Intereſt of his Family divi-

[e] *Degenerate Beaſts.*

* *A good King.*

ded from the publick : a miſchief which can hardly be avoided in Elective Principalities, which being forc'd to take a great care of their Relatives, ſince they are not ſure of Succeſſion, do often exceed the bounds of juſt Moderation in what they deſign for themſelves; and as they frequently ſtoop to the uſe of ignoble contrivances to obtain what they deſire, ſo they make no ſcruple to repeat their Methods for the maintaining and encreaſing of what they have gotten. As *Anaxagathus* was plac'd far above the Neceſſity of ſuch unworthy Arts by an indubitable Title, ſo by a Princely Temper of Soul received from his Progenitors, he was naturally inclin'd to an affectionate Regard to his Subjects, being born their Father.

As he was thus plac'd in his Throne by a Divine Power, ſo he was accompliſh'd with all thoſe Princely Virtues which made him moſt worthy to ſit there. For he acknowledging his Authority derived from Heaven, principally endeavoured to deport himſelf as God's Vicegerent, and was not ſo careful of any thing as his Honour, from whoſe hand he received his Crown; being not only Religious in ſhew, to gain Eſtimation with the People, but really affecting Piety, in hope of the Bleſſing of true Obedience which Princes need both for themſelves and their Subjects. The Truth of this Diſpoſition he made manifeſt both in that he ſhew'd no Countenance to thoſe which were openly impious, and ever declar'd an utter abhorrence of Atheiſts, and preferr'd to the moſt Honourable places of his ſervice ſuch as he thought to be the trueſt Lovers of God.

As the peaceable entry into the poſſeſſion of his Kingdom freed him from thoſe troubles which have often amus'd the Prudence of Great Emperours; ſo his deep Inſight into the Principles of Government inabled him to avoid two dangerous Rocks, upon which many Kingdoms have been ſplit, *viz.* the Ambition of the Potent Gentry, and the Inſolent Diſpoſition of the Vulgar. He had Great Natural Parts, and ſo improv'd them by Reading, Conſideration and Experience, that he was able to frame a quick and ſolid Judgment of any Matter belonging to his Government. He knew that the buſineſs of a Prince is to advance the Proſperity of his Subjects, and to ſecure their Peace againſt the Invaſion of Foreiners; and therefore acquainted himſelf with all things which are neceſſary to be known as Means conducing to thoſe Ends, Particularly with the Nature of his Prerogative, the Rights of his People, the Laws of Nations, the Strength of other Kingdoms, the Commodities of his Own, the Inclinations of his ſubjects, and the Deſigns which his Neighbours may probably have againſt him.

He gave a great Demonſtration of the Perſpicacity of his Judgment, both in the Election of his Counſellors, (for knowing that Kings muſt ſee with other mens Eyes, and truſt a conſiderable part of their Affairs to the Fidelity of their Miniſters, he made choice of ſuch as were not only perſons of Honour, but men of ſingular Prudence and unqueſtionable Integrity,) and in the Examination of their Advice: for ſince all men are fallible, and may ſome time or other, give Counſel with too great a reflection upon particular Ends of their own, he would never receive any but that which he did clearly perceive to aim directly at his and the Common Intereſt. If after publick Debates he did yet doubt concerning that Opinion to which he inclin'd, he would privately conjure ſome of thoſe who differ'd from him, to tell him freely the Reaſons of their Advice; which they would moſt willingly do, knowing that *Anaxagathus* never eſteem'd thoſe his Friends, who out of fear of contradicting his Inclination would conceal what they knew concerning his Good. By this means he ſecured himſelf againſt Flatterers, and made

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the utmoſt Improvement of his Friends Abilities. To his Warineſs in Deliberation he added Stedfaſtneſs in his Reſolves, and Diligence in the Execution of his Purpoſes.

In his Carriage he expreſs'd a Majeſtick Gravity, never condeſcending to ſuch Actions as import lowneſs of Soul, diminiſh the Veneration of Royalty, or expoſe his Perſon to any Contempt: yet he always manifeſted ſo much Serenity and Sweetneſs, that he incurr'd no Hatred by the moſt ſevere Exerciſe of his Regal Power. Knowing that it is eaſier to prevent Hatred then to regain Love; and that Malice cannot be ſlighted without ſome Hazard, he declin'd avoidable Offences. He ever match'd Clemency with Greatneſs of mind, knowing that Mercy ſhewn by one that hath great Power doth unſpeakably oblige; and that it was never any Advantage to a Prince to be hated, which is always the Effect of Cruelty. When any Favour was beſtow'd, he ever let the People ſee that it proceeded freely from his own Goodneſs; and when Rigour was exercis'd, which was but ſeldom, they ſaw it was a neceſſary Puniſhment of Sins which ought not to be pardon'd.

There is no Reaſon of juſt Infamy, for which Princes do ſometimes receive a diſhonourable Character in the Book of Fame, which he did not well obſerve and carefully avoid. He was very curious of his Converſation, leſt it wanted the juſt Ornaments of every Moral Virtue; becauſe he knew that Princes cannot hide their Actions, and that it was no aſſurance that he had done well, becauſe none durſt reprove him. He was unwilling alſo to make an Example againſt the Law, and let his ſubjects ſee that it is was poſſible for ſin to be unpuniſhable. He would make no uſe of an Arbitrary Power, though his People knew it was their duty not to reſiſt him; neither did he think he loſt any thing of his Power by not doing every thing which he might. Whilſt the King ſtrictly obſerv'd the eſtabliſh'd Laws, the People learn'd Obedience from his Government. His great Care of his Subjects ſafety made them perform their Duties with an unſpeakable willingneſs: they eſteem'd the King's Riches their Publick Treaſury, and when they pay'd their Taxes, acknowledg'd that they gave but a Little to ſecure All.

* *Anaxagathus* lived alwayes according to the Degree of a Prince: yet manag'd his Expences ſo frugally, that they did never exhauſt his Revenue. For this there was great Reaſon: for though Money was not the Sinews of his Wars, but rather the Love and Courage of his native Souldiers; yet he knew they muſt be pay'd when they are imploy'd, and that with Silver a King may hire men as well as buy Iron with Gold. The truth is, he had little cauſe to think of entertaining any forein Auxiliaries, for he was ſo entirely beloved at home, that he could not but be much fear'd abroad. His Subjects endear'd his Happineſs to themſelves, and made their Loyal Affections ſo manifeſt upon all Occaſions, that Conſpirators had as much reaſon to expect puniſhment, though they ſhould accompliſh miſchief againſt his Perſon, as they are always fearful when they deſign it againſt other Princes. It was a ſingular teſtimony of the Prudence of *Anaxagathus*, that he had obtain'd whatever belong'd to a Prince's Security, when to the Majeſty of his Perſon, the Defence of the Laws the Aſſiſtance of his Friends, and the Strength of his Guards, he added the Univerſal Good-will of his People. Being aſſured of this, he ſlighted the vain Strength of chargeable Forts, maintaining only One in a weak place of his Frontiers, and that rather for Pomp then any Defence that he expected from it.

* *A good King*

Thus

Thus did the Good King *Anaxagathus* live in Glory, contemning that poor Honour which ſome weakly endeavour to perpetuate by Statues of frail Stone; for the Everlaſting Image of his Virtues was fram'd in the Souls of thoſe which could not think upon him without Admiration. His whole Kingdom was his Theatre, and all his People Spectators, applauding his wiſe and juſt Actions. There was no City in his Dominions which did not preſerve his Trophies made of Conquer'd Hearts. This was *Anaxagathus* his Happineſs; and indeed what greater Felicity is there then to be able to impart Proſperity to many others? His diſcreet Subjects thought themſelves happy too, for they ſaw that they enjoy'd what freedom Mortal men are capable of, and they deſired not that extravagant Liberty which the Ignorant Multitude often talk of, ſometimes rebel for, but never enjoy; exchanging Obedience and Peace for Sin, War, and then juſt Slavery under ſuch as for their own ambitious Ends made them in love with Treaſon.

Thus the Kingdom flouriſh'd under *Anaxagathus*, and they had no ſmall grounds of Hope that it would never wither; for as they could not enjoy a better King, ſo neither did the King or the People deſire a more Hopeful Succeſſor then the moſt Excellent Prince [b] *Alethion*, who was the only Son of *Anaxagathus*. I pray you, Coſin, ſaid [c] *Theonoe*, with the leave of this good Company, ſince you are ſo good at Deſcriptions, will you give us a ſhort Character of his Perfections? by this means we ſhall not only enjoy the pleaſure of your Wit, but you will alſo detain us by a beneficial Delay from the hearing of that at which we are aſſured before-hand that we ſhall be griev'd. Though I have reaſon to bluſh, replied * *Amyntor*, at one half of the reaſon which you give for your Command, yet I will be obedient in the beſt manner that my poor ability will allow. *Alethion* was a Prince of a lively Complexion, ſprightly Eyes, black Hair, curling naturally in handſome Rings, of a ſerene Aſpect, of a tall Stature, goodly Shape, and Princely Carriage, of an obliging Converſation mix'd with Majeſty. He had a quick Wit equall'd with a ſolid Judgment. He ſpake with facility, and delivered extraordinary Conceptions in moſt clear Expreſſions. Thoſe Connate Notions of Truth, which God hath beſtow'd as a natural Glory upon Rational Souls, did ſhine in his bright Intellect like fixt Stars, unclouded with thoſe ill-ſented fumes of Luſt which darken wicked Minds. To this Light he added whatſoever may be gain'd from Experience enlarg'd with much conference and great Reading. He had a conſtant Propenſion of ſtrong Deſires to all excellent Attainments, a moſt piercing Wit for the finding out of ſuch means as would help to accompliſh his End, and was unweariedly diligent in the uſe of them. That he omitted nothing which would make him Maſter of his Noble Deſigns, was manifeſt in this, that neither the Avocations of the Court, nor thoſe multitudes of Tentations which allure Princes to Pleaſure, but do uſually betray them to Ignorance, were able to hinder him from an exact knowledg of the beſt Arts and Sciences, which made him able to give a true Judgment upon any piece of Learning.

[b] *A Lover of Truth.*
[c] *A divine Mind.*
* *An Helper.*

It was one of his principal Recreations to diſcourſe with Philoſophers, that is, ſuch as he perceiv'd really to have advanc'd the knowledg of God and his works, and were alſo perfected with that Wiſdom which conſiſts in a ſincere Belief of what God hath made known by Revelation: for he accounted it a ſtrange kind of Vanity to pretend an eager deſire to find out Truth our Selves, and yet to ſlight that which God of his Grace hath reveal'd to us for our Direction and Encouragement; that is, to pretend an Eſteem for Books, and undervalue the beſt of Books, the Sacred Bible. The

great

great pleaſure which he found by underſtanding the myſteries of Natural Philoſophy, made him very Curious in the Contrivance and Uſe of thoſe Inſtruments which do further us in that Inquiry, as Teleſcopes, Tubes, and all other Mechanical Engines. He was very Liberal in allowances which are requiſite to make thoſe Experiments upon which true Principles are founded, and by which they are proved, but which Princes only are able to beſtow. Generous Nature in requital of theſe Services diſcover'd to him all her Secrets; except ſome few which ſhe yet reſolves to conceal from Mortal eyes, and intended that in a ſhort time he ſhould be acknowledg'd by all the World as the Prince of Philoſophers.

He made a firm League with all the Virtues, and was true to his engagement, never betraying any of them to ſcorn in the whole Courſe of his Actions. He would often expreſs a pity for the Superſtitious, and always declar'd a zealous abhorrence of Hypocriſie. He was the more to be admired in his Religion, becauſe as he was a devout worſhipper of the Supreme King of Heaven and Earth, ſo the Sincerity of his Virtuous Diſpoſition did not grow upon any Erroneous Principle; for his Regard of God did not ſpring from Ignorance or panick Fear, thoſe contemptible Foundations upon which Ingrateful Atheiſts bottom Religion, but from a clear Knowledg and true Love of that which is beſt. He was the Paragon of Temperance, and Chaſt to an Example. He had ſuch a Generous Soul, that he could not only forgive an injury, but forget that he was wrong'd; eſteeming them very ordinary Chirurgions which cannot heal a wound without a Scar. By his practice he made others learn this true and noble ſort of Revenge. He had an unfeigned Love of Truth, and would rather endure any Inconvenience then break his Work, and loſe any Deſign which he could not gain but with the blemiſh of his Honour. He had an incomparable Fortitude, whereof he gave infinite proofs, and did uſually forget himſelf to be a Prince when his Friends ſtood in need of his Courage. He had a Prudence which taught him to make uſe of every thing that was an Advantage to any important Buſineſs, and this he attain'd by much Exerciſe. At Home in times of Peace, when the moſt excellent Souldiers have little to do, he would walk in the Field with them, and diſcourſe concerning Military Affairs, make them train their men, repreſent ſerious War in jocular Skirmiſhes; and having view'd divers ſorts of Ground; ask Queſtions proportionable to their diverſity of Situation; ſuch as theſe: If an enemy (would he ſay) had not minded the Advantage of that Hill, How might we gain it? Or if he poſſeſs'd it, and we were plac'd in the lower Ground, how ſhould we aſſault him? If he worſted us, by what means might we be able to retreat in order? If we had the better of him, how might we make the beſt improvement of the Victory in a purſuit? From ſuch Inſtances going on to other Chances which happen in War, he made Demands, receiv'd their Anſwers, and replied. By this means he attain'd ſuch a clear fore-ſight in Martial Affairs, that no caſe could eaſily fall out for which he had not a Remedy provided. I have heard ſome, which have had the happineſs to know him familiarly, ſay, that of his own Country he had drawn ſuch an exact Map in his Mind, that he could talk diſtinctly of all In-land places of Strength, and knew his ſeveral Ports, convenient Rodes, dangerous Shelves, and uſeful Faſtneſſes upon the Sea-Coaſts, as well as if he had dwelt in every place.

He had one happineſs which Perſons of his Quality do not frequently enjoy; For Travelling *Incognito*, he ſaw the Courts and Camps of many Princes,

Princes, where he had the opportunity to obſerve the beſt Actions, and alſo to perform ſome which made his Worth ſhine through his Diſguiſe. This made him admir'd in moſt places where he ſojournd, and he return'd home inrich'd with variety of Experiments from them all.

Before the Neceſſity of any actual Adventure, he form'd his Reſolutions according to ſuch Rules as wiſe Perſons had compos'd for all caſes in Speculation; and coming to encounter diſtaſters at Sea and Land, he gave ſuch Proofs of his Conſtancy, that it was viſible to all which knew him, that Chance had no power over his Virtue; and that the fixt Temper of his great Soul did not riſe and fall according to the weather-glaſs of external Accidents. He had ſuch an undaunted Preſentneſs of a prepared Mind, that when he was affronted with any ſudden alteration of Fortune, without any Conſultation how he might make an eſcape, he would immediately ſtand upon his Defence. When he engag'd in any Enterpriſe which concerned the King's ſervice againſt his Enemies, they made but a ſmall account of the Advantage, if in any thing they had the better of him; for they knew he would ſoon repair it at their Coſt: and when they were put to a Loſs, though they knew he always purſued his Victory, yet they were not much dejected; for they were ſure that no ſucceſs did ever make him Inſolent.

The King his Father having perceived by a ſhort Experience that his Son was made up of all thoſe Accompliſhments that he had put into his Prayers for him, taking notice that it was a hard task to determine whether his Body or Soul had the Advantage in thoſe Gifts which were diſtinctly proper to them; and having obſerv'd that he was able to give as good Advice, and manage what was determin'd, with as much Prudence as any of his Senators, he made him one of his intimate Councel; and ſeeing that his Souldiers received not only Diſcipline but Example from his Matchleſs Valour, he made him General of his Armies.

The People were inamoured with his Perfections, and never look'd upon him but as the Glorious Mirror of all Princely Graces. Their Happineſs being full to the top in [a] *Anaxagathus*, they thought it muſt needs run over in [b] *Alethion*. They could not look at the Father as a ſetting Sun, whilſt they ſeem'd to ſee him riſe and ſhine more gloriouſly in ſuch an Heir. Their honeſt Hopes were not ill-grounded, though the Prince's Excellencies had not the ſame effects in the Kings Mind which they had in the People's. Yet thoſe were not their Natural Products, but oblique Reſentments caus'd by ſiniſter Repreſentations made by a Coſin of *Alethion*, whoſe name was [c] *Antitheus*. He envying the Prince becauſe he was ſo juſtly Great, brought the King into ſuſpicion that he aym'd by indirect Means to be unjuſtly Greater. The Exceſs of Virtue in *Alethion* upbraided him with his own Defects, and the Imbecillity of his Malicious Wit could deviſe no other way to be reveng'd, but by endeavouring to make the King believe that his Son valued thoſe Excellencies which were taken notice of in him only as things which made his Father Leſs. *Antitheus* had a Nature unſpeakably Ambitious, and that made him diſcontented with his condition in the Court, though it was much too good for ſo unworthy a Perſon. He ſancied that there was no Happineſs in the World but to ſee ſwarms of officious People preſs about him, and await his pleaſure with uncovered heads. He deſpis'd the beſt Eſtate of Subjects as a gilded Slavery, and eſteem'd it Poverty of Spirit to be willing to be govern'd; and had entertain'd ſuch falſe Principles to accomodate his proud Humour, that he made no queſtion but it was his Right not to obey any longer then till he could get power to Command, & concluded that

[a] *A good King.*
[b] *A Lover of Truth.*
[c] *An Antigod or Atheiſt.*

that no Method was unlawful by which he could make himſelf Supreme. This Temper carried along with it a Malicious Envy againſt his Equals, and poſſeſs'd him with an habitual Malignity againſt his Superiors. He made account that he had but two conſiderable Impediments in his way; (for other matters he thought he ſhould eaſily diſſipate with a puff of his Breath) and thoſe were the King, becauſe he was in the preſent Poſſeſſion of Royalty, and the Prince: and this latter troubled him moſt, both becauſe he had a ſtrong Antipathy againſt his Heroical Soul; and becauſe he knew that though the King were dead, yet he would ſurvive in the Prince: ſo that he could never look at the flouriſhing ſtate of* *Alethion*, but as that diſmal Coffin in which he himſelf was buried alive. * *A Lover of Truth.*

In thoſe Intervals of Reflexion which force themſelves into the thoughts of great Sinners, he would ſometimes ſay to his friends, But what is this which I attempt? How can I forget my Uncle? Why ſhould I injure my Coſin? I muſt trample upon Fealty, abandon Gratitude, deſpiſe nearneſs of Blood, baniſh all reſpects of Piety out of my Mind, and ſuppreſs the pains which my Conſcience makes me feel. Theſe troubleſome Conſiderations, and the various Difficulties which he was to incounter, gave mighty checks to his Hopes: yet he had ſuch unſatiable deſires to go forward, that he reſolved to try all Poſſibilities, and either to accompliſh his Deſign, or periſh more contentedly in the attempt: Hoping withall that if he could not riſe to the Height at which he aim'd, yet he ſhould make the Prince fall with him; and imagin'd fooliſhly that if Succeſs did anſwer his Expectations, he ſhould be able to hide his Sins under the Proſperity which he ſhould then enjoy, and obtain pardon for his bold Wickedneſs by a Title which whilſt he poſſeſs'd none durſt deny to be good. He had divers Friends which not only knew his Temper, but having peculiar Diſcontents of their own were diſaffected towards the preſent State of Affairs, which they wiſh'd altered, in hopes to riſe proportionably to the Advancement of their Patron; and they promis'd themſelves a more probable Succeſs, becauſe * *Antitheus* was the next Heir but one to the Crown. * *An Anti god.*

Antitheus found no means ſo fit for his purpoſe as to implant a deep ſuſpicion in the King's thoughts againſt the Prince.* *Anaxagathus* having a fearful Nature, his Mind was a ſoil too fit for Jealouſie, and *Antitheus* doubted not but he ſhould be able to make it grow, whilſt he and his Accomplices nouriſh'd it with much Artifice, and that in time it would bring ſorth the fruit which he deſired. The more he conſidered, the more difficult he found his task: for the Prince managed his Command with ſuch prudent Innocence, that *Antitheus* had nothing but miſconſtrued Virtue to form into an Accuſation; and the King having great Affections for the Prince, it was not eaſie to make a Father ceaſe to love ſuch a Son, who by his Excellencies attracted the Love of all men. This forc'd *Antitheus* to uſe his Wits to prepare matter for the Prince's Ruin, and his patience to await ſome lucky ſeaſon when he might throw a ſpark into it to blow it up, and yet ſo undiſcernedly, that none ſhould be able to ſay from what hand it came: Knowing that bold Falſhood cannot only impoſe upon ſhallow Judgments or weaker Courage, but upon Wiſe men too, if the opportunity be watch'd wherein they alſo will be weak. That his Intentions might not be known, he hid them under a deportment full of civilities towards the Prince, and took all occaſions to give him humble reſpect, eſpecially in the King's preſence; but by his Agents he ſecretly undermin'd the King's affections to his Son, and miſ-reporting his Deſigns with many falſe ſurmiſes, he endeavour- * *A good King.*

ed with theſe, like ſharp Darts wing'd with Fame, mortally to wound his Reputation. He ſet a falſe Gloſs upon all [a] *Alethion*'s Actions, ſome of which could not but be capable of different Conſtructions: It being a hard matter for a Perſon of his Quality and Employment ſo to deport himſelf in the concurrence of various Circumſtances, that one which obſerves him with a malicious Eye, ſhall not be able to make a ſiniſter Interpretation of a moſt ſincere Intention.

[a] *A Lover of Truth.*

[b] *Theoſebius* the King of [c] *Theoprepia*, being invaded by the [d] *Theromachians*, had ſent to [e] *Anaxagathus* to deſire his aſſiſtance; *Anaxagathus* reſented his Condition, and ſent the young Prince *Alethion* to his relief, who perform'd many admirable Actions, and in particular reſcu'd the Perſon of *Theoſebius* when he was incloſ'd in a Troop of *Theromachians*, and ſo encourag'd his Souldiers by his Example, that the *Theromachians* were all kill'd or taken. He ſtay'd a while in *Theoprepia*; and though he return'd Victorious, it was mutter'd againſt him, that whilſt he was abſent with the Army, he careſs'd the Souldiers with extraordinary Favours, expreſs'd more then uſual civility in his words and carriage; and that they not only obliged with his Bounty, but infinitely taken with a prudent Courage of which he had given moſt ſignal proofs in the Conduct of the Fight, cried him up with ſuch words as are only fit to be given to Emperours. This was ſuggeſted to make the King believe that his Son was infinitely Ambitious, to make him ſuſpect his Loyalty, and look upon him as one that thirſted after the Government. The Diſturbance which *Anaxagathus* receiv'd from theſe Reports was much encreas'd by the Peoples Acclamations, which he fancied as Ecchoes to the Voice of the Army: For they extolling the Perſon and Actions of *Alethion*, beſtow'd upon him the greateſt Praiſes and ſignifications of higheſt Admiration as he paſs'd along the Streets; and as they came near to the Palace, the King took notice of all that was done from a Balcony.

[b] *A Worſhipper of God.*
[c] *The Divine State.*
[d] *Fighting Beaſts.*
[e] *A good King.*

Then was [a] *Anaxagathus* indiſpos'd with too much Proſperity; He thought himſelf miſerable when he was only too Happy, like thoſe who are blinded with over-much Light; whilſt [b] *Alethion* was in danger of an Eclipſe, becauſe he ſhin'd too bright: So the *Athenians* beſtow'd Oſtraciſms upon thoſe which were too Virtuous. The King had but a few Holidays after this fight, for he entertained a tormenting paſſion which continually gnaw'd his heart and turn'd every the moſt innocent Accident into a moſt corroſive nouriſhment for it ſelf. In a ſhort time the Venemous Affection ſhew'd its power in very malignant Effects: for the King, without any Cauſe known to the Prince, would expreſs himſelf in ſuch rough Language, and accompany it with ſuch unpleaſing Looks, that *Alethion* could not but perceive that his Father was abus'd with untrue ſurmiſes. This did afflict the Prince; yet he having a great Soul, and that fortified with a ſpotleſs Virtue, diſſembled his Grief, entertain'd Patience, till God and Time ſhould cure his Father's miſtakes. *Anaxagathus* to diſcharge the trouble of his Doubts, unhappily reveal'd his mind to [c] *Antitheus*, who being too well vers'd in the Art of Diſſimulation, pretended a great belief of the Prince's Loyalty; and though he confeſs'd that he had heard things which were moſt extremely diſhonourable, if they were true, yet he adviſ'd the King to repute them, as he himſelf did, falſe; adding that a ſhort time would probably give a clear Reſolution of that which was at preſent doubtful. The King left it ſo at that time, and *Antitheus* went no further in his Diſcourſe, becauſe though he ſaw a ſtrong Jealouſie kindled in the King's Breaſt, yet he was unwilling to blow it up into an open flame, fearing that for

[a] *A good King.*
[b] *A Lover of Truth.*
[c] *An Atheiſt.*

want

want of ſufficient Fewel it would be extinguiſh'd without doing that miſchief which he intended to the Prince. Whereupon having enter'd into conſultation with [d] *Dogmapornes* his Friend, and one that loved not the Prince, they reſolved upon a new Device; and that was to write a Letter in *Alethion*'s Name, and direct it to [e] *Theoſebius* the Prince of [f] *Theoprepia*, whoſe matter ſhould be form'd to advance the ſuſpicion of *Anaxagathus*, and put him upon ſome ſuch Action which they might uſe for a fair Introduction to their main Deſign.

[d] *The opinion of a Whore.*
[e] *A Worſhipper of God.*
[f] *The Divine State.*

[a] *Alethion* had not only made a common Amity with [b] *Theoſebius*, but contracted ſuch an intimate Friendſhip with him, that they were no leſs dear to each other then to themſelves; and both to teſtifie and preſerve their Affection, kept a conſtant Correſpondence. It happen'd alſo that *Alethion*, during his ſtay at *Phroneſium*, had entertain'd a great Affection for the Princeſs [c] *Agape*, the Siſter of *Theoſebius*. The knowledg of theſe Accidents was but too ſubſervient to [d] *Dogmapornes*, for he had a faculty of forming any Characters which he had ſeen before. In confidence of this Art he undertook to imitate the Prince's hand ſo exactly, that he ſhould not be able to know it from his own. He had an Acquaintance with one call'd [e] *Panurgus*, who was well known to [f] *Siopelus*, *Alethion*'s Secretary. Him they order'd to viſit *Siopelus*, and to watch an opportunity, when he found the Secretary engag'd in earneſt buſineſs, to fix the Prince's Seal to the Letter, and then pretend that he found the Letter by chance, and give it to *Dogmapornes* when he ſhould ſee him with the King, unto whom *Dogmapornes* was to preſent it. The words carried this ſenſe.

[a] *A Lover of Truth.*
[b] *A Worſhipper of God.*
[c] *Charity.*
[d] *One who maintained opinions fit only for Brothel-Houſes.*
[e] *A Crafty Fellow.*
[f] *One who can hold his Peace.*

Moſt Illuſtrious Prince *Theoſebius*,

THE Love which unites our hearts, hath made it impoſſible that I ſhould not be always Yours. The truth upon which our Friendſhip is founded, will not permit any Condition to make a diminution of our Affections. If it were not a Reſervedneſs unbecoming our Relation, I would not give you the trouble of knowing my preſent State. I am afflicted by my Father to gratifie his Enemies, who have wickedly brought him into an unjuſt ſuſpicion of my Loyalty. It doth ſomething aſtoniſh me to find my ſelf a Grief to him whoſe Joyes I would redeem with the loſs of whatſoever is dear unto me. Although I am more apprehenſive for his diſturbance, then for any miſchief which it may poſſibly work to me; yet I am not ſo out of Charity with my Innocence, as to abandon it careleſly to undeſerved Ruine. I hope I have diſcovered the Ground upon which my danger is built; and when I ſhall have ſprung a Mine which I have lay'd under it, I doubt not but that which now threatens me will be torn up by the Roots. At preſent I need nothing but your Prayers, as occaſion ſerves you ſhall hear further from,

Your moſt affectionate and faithful Lover,

[a] ALETHION.

[a] *A Lover of Truth.*
[b] *An Atheiſt.*

The next day the King took [b] *Antitheus* into the Garden to talk with him concerning the former buſineſs, which was never out of his thoughts, and ask'd him if he had yet receiv'd any further notice of *Alethion*'s Deſigns No, replied *Antitheus*, only they ſay the Prince was much out of Hu-

mour yeſternight, refus'd to eat, and entertain'd ſome of his Aſſociates in private diſcourſe; and as he diſmiſs'd them, which was very late, one overheard him ſay, *I will, I will, for it is intolerable for a Prince to be ſo us'd; I will rather die then be deſpis'd.* The King turning haſtily about, advanc'd but a few ſteps in the walk which led towards the Houſe, before he ſaw [c] *Dogmapornes* with two more of his Confederates coming towards him. *Dogmapornes* perceiving by the King's Countenance that he was exceedingly incens'd, craved his Majeſtie's pardon, alledging that he ſhould not have preſumed to have invaded his Privacy, but that his ſervant having found a Letter in the Street directed to [d] *Theoſebius* the Prince of *Theoprepia*, he thought it was his duty to bring it to the King. [e] *Anaxagathus* obſerving it was ſeal'd with the Prince's Arms, was much troubled, eſpecially having open'd it he found it written with his hand, as he thought, and ſaw his Name ſubſcribed to it. When he had read it, ſuppoſing he underſtood what it meant by the Comments which he had receiv'd before hand, he ſeem'd to be rapt into an aſtoniſhment, and after a while broke through his ſilence with Expreſſions which ſignified an infinite Anguiſh. His words were ſuch as theſe: *O Lord! how feeble a thing is Humane Felicity? That flattering Glaſs in which we pleaſingly view the beautiful Image of Happineſs may be made bright, but there is no Power which can ſecure it from breaking. Our Heights are but Precipices, we cannot ſtand upon their Tops without Fear, and the higher they are rais'd, the more irrecoverable is our Fall. How vain is the Truſt which is repos'd in Mortal men, when the beſt Aſſurances of Humane Faith are only fairer Masks of Perfidiouſneſs? O the fooliſh Boaſts of proud Artiſts! How mean and uſeleſs are thoſe Inventions for which they pretend to have merited Immortal thanks and Glory from Mankind, unto which they have, notwithſtanding their Brags, done ſo little good, that they have left us unprovided of Supplies for our greateſt Neceſſities? They can try Gold and Silver, and diſcover Counterfeit Jewels, and make a Judgment upon ſuch like Trifles, but they are ignorant in that which ſhould reſolve our more concerning Doubts. Which of them hath found out a Touch ſtone for Fidelity? It is a poor Art which can neither make men good, nor teach us to know thoſe which are bad. For want of this Skill* (and he ſpoke true, though with a wrong Application) *we are apt to give Credit to thoſe which endeavour to betray us, and many times doubt when we have the greateſt reaſon, did we but know it, to be aſſured.*

[c] The opinion of a Whore.

[d] A Worſhipper of God.

[e] A good King.

I do not now begin to be acquainted with that Mutability which domineers in this lower World; but it aſtoniſheth my ſoul to experiment new miſchief from ſuch an unexpected Inſtrument. Sure my Son doth think that God to be dead who made the Laws which injoyn Obedience to Children, and Loyalty to Subjects, and imagines vainly that ſome Devil Reigns in his ſtead, who regards not ſuch things. But how can I believe Alethion *to be ſo impious? He hath acknowledg'd a Divine Authority by his long Obedience. It may be, for all that, ſome violent Storm of evil Imaginations hath overcome his Virtue. Who could have dream'd that any thoughts ſo wickedly potent could find Harbour in the Minds of the now-Apoſtate Angels, as to make them fall at once from their Allegiance and Heaven? As I am griev'd for thy ſin, ſo I pity thy folly,* Alethion. *Doſt thou impotently long for a Crown? Ah! thou doſt not know how oft my Head hath been wearied with it. Doſt thou think it ſuch a glorious Pleaſure to govern others? Alas! Thou art Ignorant that the greateſt Prince is but a Royal Slave, and doth perpetually ſerve thoſe whom he commands, and is conſtantly rewarded with Fears and Jealouſies ſo great, that no private perſon is capable of them. O poor Princes! Happy indeed if they eſtimate their eſtate by the opinion of others; but when they judg by what*

they feel, they cannot find it ſo. Crowns and Scepters, Purple Robes and all the other pompous Circumſtances of Majeſty are ever ſo much greater then the Subſtance, that Kings find themſelves Men ſtill, and that notwithſtanding all thoſe bright Glories which make their Out-ſide ſhine to the dazling of the Beholders Eyes, it doth often lowre and rain within. Ignorant people would ſoon ſee that they have little cauſe to grudge their Obedience, if they did but know what it is to endure the troubleſome Care of Princes.

Here [a] *Anaxagathus* changing his Tone, delivered words with a more paſſionate Air, and added, *But all this I could bear, being but a common Lot incident to all Princely Fortunes: but that my Son, but that* [b] Alethion *ſhould endeavour to aſcend the Throne by my Fall, it is intollerable. If wickedneſs grow according to this proportion, it will be impoſſible that the world ſhould ſubſiſt. God muſt provide ſome other Earth, and tranſport good men thither; for this will be ſo over-ſpread with Violence, that they will not be able to find any quiet Habitation in it.*

[a] *A good King.*
[b] *A Lover of Truth.*

When [c] *Antitheus* perceiv'd that the King had made a Pauſe, knowing that it was his time to ſtrike whilſt the Iron was ſo hot, he prayed the King to retire to his own Prudence, and rather wiſely to think what he ought to do himſelf for the defence of his Intereſt, then to complain ſo paſſionately of what was deſign'd againſt it by others, and ſeaſonably to ſtop that which was ill begun from taking any further Effect. What then ſhould I do? ſaid *Anaxagathus.* You may (replied *Antitheus*) immediately ſecure *Alethion* in one of your Caſtles remote from the City, by which means you will diſcourage his Accomplices, and gain time without danger to ſearch to the bottom of his Deſign. The King approved his Advice, and gave charge to [d] *Dogmapornes* to carry *Alethion* to the Caſtle which was under his Command. *Dogmapornes* not a little glad that their Plot had taken ſo far, made haſte, and with a ſelect Guard of his friends march'd preſently to the Prince's Palace, and having ſecured the Avenues of the Houſe, went in to deliver his Meſſage, with a countenance which did more become ſome friend who reſented the Prince's Condition, then him that was the principal cauſe of his Affliction. When he had told the Prince that it was the King's pleaſure that he ſhould prepare himſelf to go to that Caſtle whereof he call'd himſelf at that time the unhappy Governour; the Prince being of a Magnanimous Temper, and taught by Prudence to receive without Amazement the moſt unexpected Events, ask'd *Dogmapornes* what time was allow'd for preparation. You muſt be gone preſently, anſwered *Dogmapornes.* But may I not ſee my Father firſt? ſaid the Prince. No, replied *Dogmapornes,* the King is much incens'd, and charg'd me upon my Life to ſee his Command anſwer'd with preſent Obedience. I will perform it by God's help, ſaid the Prince; for how much ſoever he is miſtaken in the Cauſe of his Anger, I will embrace the Effects of it with Patience; adding, But, *Dogmapornes,* do you not gueſs the occaſion of this ſudden Order? No, ſaid *Dogmapornes*; for being haſtily ſent upon this unacceptable Errand, I only heard ſome of thoſe which ſtood by talk of a Letter, which being intercepted reveal'd ſomething of a Deſign againſt the King, in which I ſuppoſe that they imagined that you are intereſ'd. Though the Prince could not divine what they meant by the Letter, yet he ſaw plainly that ſome had abus'd the King, and did endeavour to ruine himſelf; whereupon his thoughts concerning this Affair gave themſelves breath in theſe words: *Proud Error! Will no other lodging ſerve thee but the Breaſts of Kings? Is it not Victory enough to abuſe all the inferior World with miſtakes, unleſs thou doſt alſo ſhew the malicious power of Triumphant Lies*

[c] *An Atheiſt.*
[d] *The opinion of a Whore.*

in the Ruine of Innocent Princes? How hard is it for Kings not to be deceived who are forc'd to ſee with other mens Eyes, or to uſe ſuch colour'd Spectacles as they are pleas'd to provide for them, who never meant that they ſhould have a true ſight of things? Modeſt Truth, which is always Generous, and had rather be baniſh'd then intrude where ſhe is ſure not to be welcome, doth ſo rarely appear in Courts, that Princes are fain to diſguiſe themſelves ſometimes to get into her Company. Flatterers are ſo unhappily cunning, that they can make Falſhoods paſs currently for Truth, and repreſent Truth ſo diſadvantageouſly that it is disbeliev'd, and make honeſt men diſ-favoured as the Prince's Enemies. It were happy for my Father, if thoſe which attend his Perſon lov'd his Intereſt: but I am afraid he is inviron'd with Sycophants, and that thoſe which wiſh him well dare not ſave him from the prejudice of Miſinformation, leſt they looſe themſelves in the plauſibility of Falſhood.

I have great reaſon to be ſorry for my Father's Misfortunes: Though mine own Affliction be great, I ſhould eaſily ſlight it, if I did not foreſee that my Ruine is made a Prelude to his Deſtruction. O ſubtile Malice! Doſt thou take away the Son as a Traitor, who is the only Bulwark which my Father hath left againſt treaſonable Attempts? Is it poſſible my Father ſhould think me ſo fooliſhly wicked as to endeavour to ſteal that which would be my own after a ſhort time; and which I had rather want for ever, then blaſt the Glory of a lawful poſſeſſion by uſing the leaſt indirect means to attain it? Is Anaxagathus *grown ſo ſtrangely credulous, that a Counterfeit Letter is a better Teſtimony then ſo many years Experience? Did not* Phædra *write an Epiſtle againſt* Hyppolitus, *and then hang her ſelf? but did that make him guilty of any ſin againſt his Father* Theſeus?

But it is to no purpoſe to make Apologies, when the Judge will give no Audience. I could heartily wiſh that my Father may in ſome reaſonable time be ſo far diſabus'd, as not to love Virtue leſs for my ſake, nor [illegible] *me for falſe Reports. But I am afraid leſt this black cloud, which appears now over my Head, will ere long diſcharge a ſtorm upon our Family. It is too plain a ſymptom that a Kingdom is not far from Deſtruction, when the Methods of its ſafety are confounded with perverſe Counſels. This fatal Imprudence doth too commonly attend thoſe who are deſtin'd to Ruine; when adverſe Fortune hath begun to afflict them, they uſe contrary Medicines, or delay to apply fit Remedies to their Diſtempers till they be grown incurable.*

The Prince having finiſh'd this ſhort Reflection, told *Dogmapornes* that he was ready to go along with him. *Dogmapornes* conducted him a private way through the Grove which adjoyn'd to the Princes Palace, for fear of tumults. However he could not carry the matter ſo privately, but that the City and Army had notice of it. Moſt of them retaining their former Good-will to the Prince, were ready to make an Inſurrection for his Deliverance, ſaying as they went up and down that the Prince was betray'd. Thoſe which were of *Antitheus* his party oppos'd them, and ask'd them if they would rebel: adding, that nothing was done to [a] *Alethion* but by the King's order. Hereupon [b] *Miſopſeudes*, a prudent Senator, and one of the Prince's friends, fearing that the Mutiny of the Army would turn to *Alethion*'s prejudice, told them, that as there was no doubt of the Prince's Innocence, ſo he made no queſtion but that he would be ſpeedily freed from his Impriſonment; and, to quiet this Humour, he added, that nothing could more confirm the ſuſpicion which was already entertain'd concerning the Prince's guilt, then in a Rebellious way to attempt his Vindication. Having thus appeaſed the violence of the ſtorm, he returned to the King to intercede for the Prince. When he was come to the Court, he found them all ſurpriz'd with an uncouth

[a] *A Lover of Truth.*
[b] *A Hater of Falſhood.*

couth Accident: for an old Servant of the King's, who had ever a moſt paſſionate affection for the Prince, having for a long time kept his bed by reaſon of a dead Palſey, being told by the Boy that attended him that *Alethion* was ſent to Priſon, the old man amaz'd into a kind of recovery ſtarted up, and by the help of his boy having got out of his Bed, and put on a Night-gown, and ſupporting his feeble Body with a pair of Crutches, went out of his Chamber, crying, Oh my dear Maſter! my dear Maſter! When he came to the King's Preſence, he cryed out, O my Lord, do not believe any Reports againſt the Prince. If there were never ſo many Letters and Hands and Seals, *Alethion* is Innocent: and the Tears running down his cheeks, he added, Sir, you are abus'd, you are abus'd. The King, vex'd with this unexpected Accident, commanded his ſervants to take away that Impertinent Fellow. There is no need of that, ſaid the Paralitick, I will be gone of my own accord: grant me your Pardon for this offence, for I will never trouble you more: but let me tell you that you will repent of the Prince's Impriſonment. When he had ſaid this he returned to his bed, and died immediately. The King ſaid nothing: but thoſe which ſtood by perceived that he was extremely troubled, and, as they gueſs'd, look'd upon this interpoſition as an ill Omen; for it was known that the old man for many moneths was not able to ſtir in his bed but as he was moved by others.

[a] *Miſopſeudes*, [b] *Philalethes*, and ſome other of the Prince's Friends, took an occaſion from this Accident to ſpeak in *Alethion's* behalf, and deſired him not to make any peremptory concluſion in his mind concerning the Prince's Diſloyalty: adding, that though Letters were found, yet poſſibly the Prince might not write them; mentioning alſo the great Grief which the King's Subjects had conceived for the Prince's Reſtraint; and ended with intreaties which they made to the King to give his Son leave to come to him, that ſo he might have an opportunity to clear himſelf from his Accuſations. What? replied the King, do not I know my Son's Hand and Seal? Shall I not believe my own Eyes? Shall I not truſt my own Judgment, when I ſee ſo much cauſe to doubt the fidelity of ſuch as have the leaſt reaſon in the world to be unfaithful? Do you tell me of the peoples Affections? then it ſeems my Son hath engaged them againſt me; but I will take care that he ſhall not head their Rebellion. [c] *Anaxagathus* was ſo far from accepting their Mediation, that ſuſpecting they were conſcious of ſome Deſign, he commanded them to be arreſted and committed priſoners to their lodgings in the City; but by the advice of [d] *Antitheus*, who feared they might cauſe ſome diſturbance, he ſent them into the Country, and confin'd them to their Houſes, charging them not to return to Court without leave upon pain of Death.

[a] *A Hater of Falſhood.*
[b] *A Lover of Truth.*
[c] *A good King.*
[d] *An Atheiſt.*

Within four days [e] *Dogmapornes* came back, having ſecured the Prince under the Cuſtody of [f] *Apronœus* his Lieutenant. The next morning after his Return one of his Souldiers brought news that the Prince, impatient of his Priſon, had diſmiſs'd himſelf from that and his Life both at once, by throwing himſelf from the top of a high Tower into the River which ran by the Caſtle. This Report was brought according to an agreement made between *Antitheus* and *Dogmapornes*, for they durſt not immediately murder the Prince, fearing the King's mind might change. Though the news was falſe, they looked upon it as ſerviceable to their Purpoſe, which was, as ſoon as they could, to deſtroy the King; and having done that, to uſe this report as a fair colour for that which they meant to do next. For they reſolved then privately to do that themſelves which they now affirmed the Prince to have done, and ſo make one Sin a Diſguiſe for another.

[e] *The opinion of a Whore.*
[f] *One who denies God's Providence.*

When

When this news came to the King's Ears, it is eaſie to imagine what grief it convey'd to his already diſtreſſed Heart; but the affliction was infinitely encreas'd by an Accident which happened an hour or two before the Meſſenger came: For *Sagax* the Captain of the Prince's Guard, deeply reſenting his Maſter's Condition, neglected no diligence in endeavouring of his Deliverance; and knowing that the Letter alledg'd as his Crime was a Forgery, he thought he could not take a better courſe then to employ his pains in the diſcovery of him that contriv'd this Engine. Whilſt he was adviſing with his thoughts how he might accompliſh this, one that was an under-Clerk to the Prince's Secretary came to him, and expreſſing the ſame affection which *Sagax* had for their common Maſter, he told him that he believed one [a] *Panurgus* had a hand in the framing of this Letter, and that he ſaw him one day, when the Secretary was in earneſt diſcourſe with ſome Gentlemen which came to him from the King, put the Princes Seal to a Letter; and when he ask'd *Panurgus* what he did, he replied, that he only ſeal'd a Commmiſſion, which the Secretary had deſired him to do, becauſe it requir'd haſte. The Captain of the Guard having heard this ſtory, ask'd him if he would depoſe what he had ſaid, before the King. Yes, ſaid he, with all my heart. When the King heard this, he ſent for *Panurgus*, and cauſed him to be examin'd before him; and being ask'd what the Commiſſion was which he ſealed at the Secretaries deſire, he denied that ever he ſealed any: The Secretaries Clerk atteſted that he did, and offer'd his Oath to confirm the truth of what he ſaid. The King's Anger beginning to relent towards [b] *Alethion* he commanded *Panurgus* to be rack'd. When he had felt ſome ſharp Torment, he confeſs'd the Truth. Being ask'd who employ'd him in that wicked enterprize, he anſwered, he undertook it for ſuch Reaſons as pleaſed him: adding, that ſince he had acknowledged his own fault, they might give him what puniſhment they thought good; but that he was reſolved to ſuffer without endangering others. The King having notice of his words, promiſed him Pardon if he would diſcover thoſe which had encourg'd him to this wickedneſs. He anſwered deſperately, that he deſired not to be pardoned for that which he had done, and was ſo far from repenting of it, that if it were needful he would endeavour to do it again. Whilſt they encreaſed the pains of the Rack, it happened that an Impoſthume broke in his ſtomach and choak'd him.

[a] *A Crafty Fellow.*

[b] *A Lover of Truth.*

The King underſtanding by this means that the Prince was abus'd, though he knew not particularly his chief enemies, was ſo confounded with the miſerable effect which his Credulity had produc'd, that he took all the blame to himſelf, accuſed himſelf of Folly and Injuſtice, abandon'd himſelf to diſconſolateneſs, and not being able to contain the intollerable anguiſh of his Mind, he gave breath to his Paſſions in theſe words: *It is now time for me to dye, ſince I have ſlain my Son, that I may hide the ſhame of my unjuſt Wrath in the dark Grave. I have deſtroyed my Son, my Self, my Family. I have killed* Alethion, *becauſe he was accuſed. O accurſed Jealouſie! O unreaſonable Suſpicion; He was charged with ſin, but did that make him Guilty? The Letter ſeemed to be his hand, but I was not ſure it was the ſame. Did I think (O weakneſs of my thoughts!) that this was the firſt Seal which was Counterfeited? Alas! alas! Could I not have ſeen him? ought I not to have heard him? If I had convinced him of wickedneſs, would not his Repentance have given me ſatisfaction? If he had aſſured me of his Innocence, would it not have ſaved us both? Had I not read the Hiſtory of* Hippolytus? *Did I not pitty the misfortune of* Hermenegildus, *and deplore the unhappy death of* Muſtapha? *Did I not obſerve how their over-credulous Fathers cruelly deſtroyed their innocent Children, & with them*

cut

cut off the Succeſſion of their Families? I had reaſon to have ſuſpected the Advice by which I am now undone: it was too violent for the Matter, the Perſon which gave it was young, and might poſſibly lay the Foundation of his own wicked Hopes in my Son's Ruine. Had I not heard how Falſhood among her other Tricks had ſtollen the Mantle of Truth, and ever ſince performed all her miſchievous Stratagems diſguis'd in that Habit? Doth not Cunning crook it ſelf to inſinuate pleaſing harms? The Councel which our Enemies know we will like, is only fram'd to promote their Ends which made it acceptable. But we can remember nothing to direct us when we are in Paſſion! O my dear Alethion! *My folly is the Precipice from whence thou art thrown; My Jealouſie the River in which thou art drown'd.* Then the Tears trickled down his cheeks, and his ſighs ſtopt his ſpeech: after a while he proceeded thus: *Forgive me, ſpotleſs ſoul. But why do I ask forgiveneſs who have made my ſin unpardonable by deſtroying him that ſhould have forgiven me? It is all one, for I ſhould never ceaſe to torment my ſelf till my Death, if he which would forgive me, were yet alive.*

With many more ſuch Expreſſions did the miſerable [a] *Anaxagathus* lament his Loſs, and having retired from all Company, took his bed, and with it a Fever, which being encreaſed with his extreme Grief and neglect of all Remedies, brought him to that Death, which he now paſſionately deſired, the next day; whereupon the wicked [b] *Antitheus* ſent [c] *Dogmapornes* to his Caſtle, to verifie their falſe news in the death which before was but fictitiouſly ſuffered by *Alethion*.

[a] *A good King.*
[b] *An Atheiſt.*
[c] *The opinion of a Whore.*

Thus, ſaid [d] *Amyntor*, have I given you a ſhort Relation of the ſad ſtate of [e] *Theriagene*. I cannot inform you further, having not receiv'd any Intelligence from my friend concerning that which hath happen'd ſince. The Company thanked *Amyntor* for the diverſion which they received by his ſtory, all pitying the unfortunate condition of *Anaxagathus* and *Alethion*. But *Bentivolio* found a generous deſire to ariſe in his Soul, and longed paſſionately to ſee *Theriagene*, not only out of Curioſity to know what ſtrange Event attended ſuch dreadful Beginnings, but, if it were poſſible, to relieve the Prince's friends, [f] *Miſopſeudes* & [g] *Philalethes*, whom he underſtood to be priſoners, and rationally gueſſed that ſome worſe Sentence did await them, whoſe execution he hoped to prevent. He acquainted the Company with his deſire, promiſing to return in a ſhort time. *Amyntor* declared that he had entertain'd the ſame Reſolution, eſpecially becauſe he thought himſelf oblig'd to viſit his friend *Miſopſeudes*, from whom he had received many kindneſſes, and whoſe vertues had ſixt ſuch a deep Eſtimation of him in his heart, that neither any length of time nor the moſt adverſe Accidents of life were able to wear it out; and therefore asked *Bentivolio*'s leave to attend him. The Ladies were unwilling to deprive themſelves of ſuch Friends by giving them leave to depart out of their Company; yet conſidering the nobleneſs of the Deſign and the ſhortneſs of the Journey, they gave a mixt kind of Aſſent: only *Urania* would not diſmiſs [a] *Panaretus*, and the two Siſters prevail'd with [b] *Sympathus* to ſtay with them. They were both the more contented, becauſe *Bentivolio* aſſured them that if occaſion offer'd it ſelf, they ſhould hear from him, and if any thing happen'd which was worthy of their preſence or needed their Aſſiſtance, he would ſend for them. He took [c] *Nichomachus* alſo with him, to the end that if he could not return ſo ſoon as he expected, he might make uſe of him, to let *Panaretus* and *Urania* underſtand the ſtate of his Affairs. The night after they took their leave, they came into the Borders of [d] *Theriagene*. The next morning, having travelled ſo long that the Sun had almoſt furniſh'd half his dayes work, they withdrew from the Road into a Wood, intending

[d] *An Helper.*
[e] *Degenerate Beaſts.*
[f] *A Hater of Falſhood.*
[g] *A Lover of Truth.*
[a] *All vertuous.*
[b] *One who compaſſionates others.*
[c] *A conquerour in Fight.*
[d] *Degenerate Beaſts.*

to repoſe themſelves a while in the cool ſhade; and following a path which led into the Thicket, whilſt they ſought a place fit for their Retirement, a broad open Field diſcovered it ſelf, and preſented a ſight which they expected not in that place. They ſaw two men lying dead upon the ground, and a Gentleman endeavouring to catch his Horſe. What this meant they could not divine, but perceived the Gentleman ſomething ſtartled at their approach. Not knowing their faces, & doubting that they came not to his Relief in a place where he had found miſchief deſign'd againſt him, he ſtood upon his Guard, ſuppoſing that they attended to perfect what was unſucceſsfully begun. *Bentivolio* and his Companions knowing that it was Prudence not to determine concerning any thing till they well underſtood it, much leſs to think of inflicting Puniſhment when they were not ſure any Wrong was done, and remembring that it is a duty never unſeaſonable to be courteous, they catch'd the Horſe, and delivered him to the Gentleman; who though he perceiv'd a Doubtfulneſs in their Countenances, yet finding their Actions civil, and judging by their Garb that they were Strangers, he began to hope that ſome other buſineſs brought them to that place, and that they had not any purpoſe to aſſiſt his Hurt; and thereupon with more confidence he began to ſpeak to them, allowing them the Liberty of Silence, which at that time was a Courteſie, for they knew not very well what to ſay. Gentlemen, ſaid he, I know nothing of you but that I am beholden to you; and though poſſibly I may have given you ſome occaſion to think diſhonourably of me, ſince you find me incompaſs'd with ſuch dubious Circumſtances: yet if you have heard of the Tragical ſtate of * *Theriagene*, you will the leſs wonder at this encounter: and if you will have the goodneſs to underſtand this little Scene which was juſt now acted, you will be ſo far from loading my Misfortunes, which are already heavy enough, with your ſevere Cenſure, that you will rather ſupport me, who am forc'd to bear them, with your charitable Pity. *Bentivolio* replied: It becomes us to think well of all men, till we know we have cauſe not to do ſo: we are Strangers in this Country, but we have heard ſo much of your perplex'd eſtate, that it hath rais'd a great Compaſſion in our ſouls. That which hath been told us is ſo extraordinary, that we have taken a Journey, both to aſſure our ſelves concerning the verity of the Report, and to underſtand what hath happen'd ſince our firſt Intelligence. Particularly we have with a ſincere Good-will deſign'd the Reſcue of two Noble perſons [a] *Philalethes* and [b] *Miſopſeudes*; of which we make no great doubt, if God be propitious to our endeavours.

Degenerate Beaſts.

[a] *A Lover of Truth.*
[b] *A Hater of Falſhood.*

The unknown Gentleman obſerving eminent Marks of Vertue in *Bentivolio*'s Countenance, and being greatly taken with the Nobleneſs which he had expreſs'd, pull'd off his Helmet, and ſaid, Generous Strangers, I am *Philalethes* the Brother of *Miſopſeudes* whom you have ſo civilly mention'd; I am confin'd to my Houſe, which is not far off, by the Uſurper *Antitheus*: I hope you will honour me ſo much as to go home with me, though when you come there, I ſhall be forc'd to crave your pardon if my preſent Condition will not allow you that Welcome in this Country which perſons of your Worth deſerve every where. Whilſt he ſaid theſe words, he took notice of ſuch Airs in * *Amyntor*'s face as he had formerly well known, and added, If my eyes and Memory do not fail of their duty, you are *Amyntor*. Which he acknowledging, * *Philalethes* embrac'd him with a paſſionate kindneſs, and mingling his ſalutation with tears, ſaid *Amyntor*, we did not uſe to meet after this manner at my Brother's houſe; but ſince you have heard of our Afflictions, you cannot wonder at what you ſee. No, no, *Philalethes*, replied

* *An Helper.*

* *A lover of Truth.*

replied *Amyntor*, I am not ignorant of your Affairs; and though I did not expect this ſtrange encounter: yet I eſteem my ſelf happy to have met ſo ſoon my friend's Brother, whom I ſhall never ceaſe to love in deſpight of the greateſt Misfortunes which often befall, but never leſſen, the Beſt men. But that you may know, dear *Philalethes*, how happy we are in our Miſery, (I ſay ours, for my friends is my own) know that we have in our Company *Bentivolio*, whom I can commend unto you by no better words then by ſaying it is He.

Philalethes ſtruck with a glad horrour, expreſ'd the ſenſe of his Mind with all ſymptoms of a pleaſant Extaſie, in theſe words: Good God! How ſhort are thoſe meaſures by which we limit thy Power and Goodneſs? we repreſent nothing ſo lively to our ſelves as Afflictions; and when we have ſome ſmall occaſion to doubt, make it a reaſon of Deſpair, forgetting that extreme Miſery is the only thing which makes thy help ſeaſonable. O Lord, for whom ſhall I give thanks to thee firſt? for the poor Prince * *Alethion*, or my ſelf? I will do it for both. For my ſelf, becauſe thou haſt given me leave to ſee a Perſon whoſe Vertues all the world doth juſtly admire; but chiefly for the Prince, becauſe now I make no doubt of his Reſtauration, ſince God hath ſent ſuch a worthy Perſon to undertake it. *Bentivolio* aſtoniſh'd to hear *Philalethes* talk of the Prince's Reſtauration, ſaid, turning to *Amyntor*, Sure this Gentleman thinks that I am able to raiſe him from the dead. No, *Bentivolio*, replied *Philalethes*, there is no need of that; for, God be thanked, the Prince is yet alive: I meant what I ſaid, only of his Kingdom. Sure then, ſaid *Amyntor*, God hath ſent us hither to amuſe us: but ſince we are only intangled in the Labyrinths of Divine Providence, I doubt not but he which hath brought us in, will lead us out by ſome happy clue. In the mean while, *Philalethes*, pray give us leave to reſt our ſelves under this Oak, for we are weary with Travel, and you will do us a great favour if you let us know what made you come hither, who thoſe are whom we ſuppoſe you have kill'd, and what is become of the Prince *Alethion*. You ſhall quickly underſtand theſe things, anſwer'd *Philalethes*, who having ſaluted * *Nicomachus*, ſate down by *Bentivolio*. Thoſe fellows were Brothers to a Villain nam'd [a] *Panurgus*, who pretended to have taken up a forg'd Letter, for which the Prince was impriſon'd; and either to revenge their Brothers death, for he died upon the Rack, to gratifie * *Antitheus*, or out of hatred to my perſon as a Lover of *Alethion*, they came hither in hope to have murther'd me. They laid their deſign thus. One of my Brother's Servants (for what cauſe I cannot tell) remain'd in the City, and thoſe Aſſaſſinates taking notice of it corrupted him, I ſuppoſe, with Money, to come to my houſe yeſternight, to tell me that two of my Brother's friends would be in this place to day about the time when I firſt ſaw you, to impart ſome Secrets to me which did highly concern us both, and therefore did earneſtly deſire me to give them a meeting. I knowing that the Meſſenger was my Brother's ſervant, and that thoſe whom he nam'd were his moſt true friends, ſuppoſing that he brought no Letters becauſe it was not ſafe to write, believed him, and came, but not without Arms, of which I ſoon found the neceſſity. As I allighted from my Horſe, they made towards me with Swords, which they had hid under their Coats, and gave me a wound for a Salutation. Turning upon them for my defence, I had the good fortune to kill one of them and wound the other; which when I perceiv'd, I deſired him to deſiſt, and let me know for what Injury which they had receiv'd from me, they ſought reparation by this higheſt ſort of Revenge. But his Malice had made him ſo greedy of my Death, that by ſilence and

* *A Lover of Truth.*

* *One who conquers in Fight.*

[a] *A Crafty Fellow.*

* *An Atheiſt.*

continuing to fight, I ſaw that if he could not kill me, he would live no longer. Nay then, ſaid I, you ſhall be pleas'd; and as you came, ſo you ſhall go together. With a very few blows I ſent him after his fellow-Murtherer. But as theſe Villains have ſuffered more puniſhment for their wicked attempt then I deſired to have inflicted upon them, if it had pleas'd God otherwiſe to have delivered me from their Malice; ſo I think my ſelf well appay'd for the hazard I have run, and nothing diſappointed of my Expectation, ſince the Meſſage is verified in a ſence which they never intended by this fortunate Encounter. Now let me entreat you to go along with me, and when we come to my Houſe I will tell you the ſtory of the Prince, and deſire your advice concerning the courſe which we are to take; for it is a perplexed ſeaſon. *Bentivolio*, whoſe Prudence was alwayes awake, ſtopping * *Philalethes*, ſaid, Sir, we are ſtrangers, and do not know what Conſtructions may be made upon any Accident happening at our Arrival in ſuch a Juncture of time: therefore if you pleaſe, our ſervants ſhall throw thoſe wretched Carkaſes into that old Cole-pit, leſt ſome Foreſters finding the dead Bodies, give notice to the Countrey, which will make a general Alarm, and it may be trouble us all with an impertinent Hue-and-Cry. *Philalethes* approv'd the Councel, and as ſoon as they had put it in Execution, they betook themſelves to their Horſes. When they came to his houſe. *Bentivolio* told *Philalethes*, that the firſt expreſſion of his Regard to them ſhould be to ſearch his own wounds. Upon the firſt inſpection he found them not dangerous, and having quickly dreſs'd them his Lady entertain'd her unexpected Gueſts with a ſhort Collation; yet they thought it long, becauſe it was ſome hinderance to the accompliſhment of *Philalethes* his promiſe to tell them what was become of the Prince: which when the cloath was taken away he fulfilled after this manner. I underſtand by the diſcourſe which we had in the Wood, that you have heard of the death of * *Anaxagathus*, who broke his heart with the Grief which ſeiz'd upon him when he heard the news of his Son's Death, of which he would never be convinc'd but that himſelf was the principal Author. The day after *Anaxagathus* was dead, * *Antitheus*, the Venemous Root upon which our Calamity grows, ſent * *Dogmapornes*, one of his Confederates, to the Caſtle where the Prince was impriſon'd, with order to kill him privately, and throw him over the Rock, that ſo his Body being afterward taken out of the River, might make good the Report which they had ſpread abroad before concerning the manner of his Death, which by that means they foretold much after the Cuſtom of Evil Spirits, which give Intelligence before-hand to Witches and other their Correſpondents of ſuch miſchiefs as they reſolve to do.

* *A Lover of Truth.*

* *A good King.*

* *An Atheiſt.*

* *The opinion of a Whore.*

When *Dogmapornes* was gone, *Antitheus* and the reſt of his Accomplices began to deliberate what was next to be done for the ſetling of the Kingdom. They determin'd preſently to proclaim *Antitheus* King, as being apparently the next Heir to the Crown, and commanded upon pain of Death, that none but the Souldiers of his own Guard ſhould appear in Arms, nor that the Citizens ſhould meet in any Aſſembly upon pain of Treaſon, and ſecured ſuch as they knew to be *Alethion*'s friends. This I learn'd from one of my ſervants, which eſcap'd out of the City by night. *Dogmapornes* made all poſſible haſte to his Caſtle, to execute the wicked Commandment of *Antitheus*, and kill'd ſome horſes by the way; but when he came there he found himſelf utterly diſappointed, for the Prince was gone the day before. How it came to paſs I will acquaint you, for my Brother not being able to conceal from me ſuch happy news longer then the time which the Meſſenger requir'd for his Journey to bring it, ſent

one of his Friends to me who was able to inform me perfectly, for he waited upon the Prince during all the time of his Impriſonment, heard his Diſcourſes, and knew the manner of his Eſcape. You muſt underſtand that the Prince was chiefly intruſted to the Cuſtody of two Perſons, [a] *Apronæus*, who was Lieutenant of the Caſtle, and [b] *Diaporon* who commanded a Troop of Horſe under [c] *Dogmapornes*. *Diaporon* attended continually upon the Prince, *Apronæus* came only ſometimes to ſee that he was in ſafety. *Diaporon* was of a nature very averſe to Malice, and though he had not the greateſt parts, nor could make a perfect judgment of things by his own Ability; yet his temper was not impregnably fortified againſt good Reaſon. As he had at the firſt no diſaffected reſentments of the Prince's Perſon, for he had never diſobliged him; ſo in a ſhort time he fell into a great Admiration of his Vertues: and perceiving him not to be afflicted with what he ſuffered, he concluded in himſelf that the Prince had no Demerits upon which Puniſhment could take hold. He ſaw a ſmooth Serenity in his Looks, a great Contentedneſs in his Speeches, and undiſturb'd Equality in all his Converſation. He heard him often aſſert his own Innocence, but without any other Expreſſions except of pity for his abus'd Father. The affection which this Deportment produc'd in *Diaporon*'s breaſt, poſſibly augmented with ſome ſurmiſes of unworthy Contrivances againſt the Prince, in a ſhort time grew ſo ſtrong, that it made him heartily wiſh that he might be ſo happy as to work his Deliverance.

[a] *One who denies Providence.*
[b] *One who doubts.*
[c] *The opinion of a Whore.*

As he was muſing one day how he might accompliſh ſuch a hard Attempt, he thought it was beſt to communicate his Mind to *Apronæus*, for that he thought it neceſſary to the Prince's Eſcape that *Apronæus* ſhould aſſiſt him, or at leaſt connive at the Deſign. Though he was ſomething imbolden'd to reveal this ſecret to *Apronæus*, by that intimate Friendſhip which a long Acquaintance had contracted between them, yet he found the matter of that Importance, that he could not reſolve preſently what to do; both being doubtful how *Apronæus* would reſent ſuch a high propoſal, and alſo being well aſſured that if he did diſguſt it, he ſhould not only ruine himſelf, but utterly undoe all further hopes of the Prince's Deliverance: and thereupon reſolv'd to do what was poſſible in his ſingle endeavour, & choſe rather to take any courſe for the Prince's reſcue, then to leave him to that danger which was unavoidable in the place where he was. Whilſt he was floating upon theſe Deliberations, * *Apronæus* came to viſit him, and perceiving in his Countenance ſymptoms of diſcompoſed Thoughts, (for he came upon him ſo ſuddenly, that he could not wipe out the Picture of his Mind which his Paſſion had drawn upon his Face,) he demanded the cauſe of his Melancholy. Nothing troubles me, replyed * *Diaporon*, only I preſented to my ſelf the various Accidents of humane Life: & as I was attentive upon my Imagination, the unhappy ſtate of our young Prince appear'd before me with ſtrange mixtures; and I could not but wiſh that either a Perſon of ſuch a brave Spirit had not ſtain'd his Innocence with any unhandſome Deſigns, or that ſo great a Vertue were not unworthily clouded: And I began to wonder how Vice of late was grown ſo ſtrong that it could endure to be puniſh'd, or why Vertue ſhould be ſo weak that it is not able to ſhine through the plauſibility of falſe Accuſation. Away, *Diaporon*, ſaid *Apronæus*, with theſe Philoſophical follies. Thou art alwayes troubling thy head with Religious Dreams. To what purpoſe doſt thou believe that vain Diſtinction of Vertue and Vice, and meditate upon thoſe uſeleſs notions of Reward and Puniſhment? Doſt thou not ſee how theſe Doctrines are confuted by the

* *One who denies Providence.*
* *One who doubts.*

Practice of all the world? Men ſeek Happineſs by other Methods, and neglect theſe Rules both as uncertain as unpracticable. We have often heard our Governour ſay that there is no God, or, if there be, that he doth not trouble himſelf with the Affairs of this lower World; whether he doth or no, I do not much care, but I think it is true enough, becauſe I ſee into what a miſerable eſtate this Prince is brought, who was a known pretender to the Love of God, and a great patron of his devout Worſhippers. Here *Diaporon* interrupting his friend, replied, God forgive you this irreverent diſcourſe, *Apronæus*; will you never leave this Impious humour? I know you ſuppoſe that you have ſufficient Reaſon for your belief; I think you have not. You are now going to viſit the Prince; when we are with him, I will by ſome means or other give you occaſion to diſcourſe theſe Opinions, for he doth not only abhor them as prejudicial to the ſtate of Mankind in their fatal Conſequences, but laughs at them as pieces of irrational wickedneſs in their monſtrous Conſtitution. I am no great lover of Diſputation, ſaid * *Apronæus*, neither do I eſteem that which you call Truth worth much Inquiry; yet I will go with you to ſee our joynt Charge, and ſince we have not much to do, this Diſcourſe may poſſibly allow us ſome Recreation.

* *One who denies Providence.*

A Vindication of Divine Providence.

When they came to *Alethion's* Chamber, they found him reading a little Book, whoſe Title was, *Good men are ever happy.* Having given them his uſual ſalutes, he ſpoke ſomething in commendation of the Author, who had ſhewn much prudence in chuſing a ſubject that he was well able to demonſtrate, and had expreſs'd the ſence of his mind ſo artificially, that his Readers were ſure to find excellent thoughts cloath'd with ſutable words. After that he applauded the fortunate ſtate of Vertuous Souls, and admired the Goodneſs and Wiſdom of Almighty Providence, which had ſo ſecured the Intereſt of all thoſe who had faithfully conſign'd themſelves to his care, that nothing could make them miſerable. At theſe words *Apronæus* ſmil'd. The Prince perceiv'd it, and ask'd him the Reaſon of his Mirth. I laugh, ſaid *Apronæus*, that you, whom I have alwayes eſteem'd very Religious, ſhould notwithſtanding you ſee your ſelf abandon'd to Affliction, talk ſtill of Providence. Sure, *Apronæus*, anſwer'd the Prince, you have ſomething elſe in your thoughts which made you ſmile at what I ſaid, or you have ſome other Reaſons which make you ſpeak ſo diſreſpectfully of the Divine Providence. I have ſeveral things, replied *Apronæus*, but I think that what I have ſaid is moſt proper to you; for you reaſon againſt Senſe, and diſpute againſt Experience, ſaying, as others of your Opinion do, that a God created the World; it may be ſo: but if he did, it was to ſmall purpoſe in my mind, ſince he doth not take care to keep it in better Order. Poſſibly he is weak and cannot help it; perhaps he is otherwiſe employ'd, or elſe ſo idle that he will not trouble himſelf about it; or it may be it is below him to mind ſuch Trifles. I know not which of theſe excuſes you like, but I am ſure it is a piece of unjuſt careleſneſs, if he can hinder it, that he doth not relieve his friends, but ſuffer them to be trampled upon by thoſe which bid defiance to his Authority, and quote their own Proſperity, whilſt they do ſo, for an Argument againſt his Providence. I verily believe that ere long men will take it for granted that there is no God; and that thoſe which think there is, will blaſpheme him becauſe he takes no care for them. For my own part, I make no doubt but that Fortune governs the World, if it be govern'd at all: and I think that ſhe is blind, in that ſhe beſtows great Gifts upon many that do not deſerve them; and I dare ſwear ſhe is poor too, becauſe ſhe has not enough for thoſe which do.

The Prince permitting him to go no further, with a calm ſerenity replied, *Apronæus* though your words carry a very bad ſignification, and muſt needs be offenſive to all Rational Beings, which gratefully acknowledging the Fountain from whom they have receiv'd their Eſſence, cannot be contented to hear the common Father of the World diſhonourably repreſented; yet I do not wonder to hear you ſpeak at this Ignorant rate, ſince I know it is eaſie for Ingenious Athieſts to abuſe men of weaker parts, and venting their thoughts where they dare, (for, God be thanked, Wickedneſs hath not taken ſuch an univerſal poſſeſſion of Humane Nature, neither are all ſo degenerated from Knowledge or apoſtatiz'd from Truth, that they have the Confidence to do it every where, but) in ſome company which they preſume inferiour to themſelves in Wit, or it may be admirers of their Excellencies, they endeavour to ſupport the Reputation of their more then ordinary Abilities, by making Proſelytes, and impoſe upon unexperienced Wits with great Boaſts of new Philoſophy: though their fine Diſcoveries are uſually but two or three of the worſt opinions of ſome old Philoſophers, which they have taken out of their Graves, and endeavour'd to receive with ſuch Arguments as have been often anſwer'd and hiſs'd out of the World by the beſt of Men.

I am glad, replied * *Apronæus*, that your Princely Mind is ſo little ſenſible of thoſe thorny Objections, though you feel how ſharp they are by Experience, which do very much trouble others when they do think of them: But go on, Generous Prince, and let us ſee if you can pull'em out of my Underſtanding, at leaſt ſo blunt their points, that they gall not this ſcrupulous * *Diaporon*. That which you ſpoke juſt now, replied the Prince, as it reſpects me I take but for a Complement; but to the reſt, which concerns the Intereſt of all Good men, I will give an Anſwer. It is a common thing for people when they ſuffer great Afflictions, to talk Athieſtically. They ſpeak as if they did not think that there is any God, becauſe they fancy themſelves to be little beholding to him; and ſometimes they wiſh there were none, and yet think that they are juſtified in their Impiety, becauſe he uſeth them, as they ſay, very hardly. Therefore, *Apronæus*, I would not have you put your Objection of Suffering, ſo careleſly as to hope to infer a denial of Providence from good Mens afflictions: for let men be what they will, they think themſelves too good to be puniſhed, and let their Caſtigations be never ſo juſtly moderated, they judge them too great for them. If a young man die which poſſibly hath ſinn'd away his Life, he cries out, O cruel Fate! why doſt thou deſtroy me before my time? If a mother loſe a Child, which perhaps her own indiſcretion, kill'd, then you ſhall hear, O unjuſt Stars! why do you rob me? For Stars or any thing elſe is God or the Devil, when they think themſelves hurt. So that you may perceive, *Apronæus*, that the common Original of theſe Complaints is a fooliſh Paſſion joyn'd with an Imperious Pride, and that moſt Plaintiffs in this caſe labour not only under a defect of juſt Patience, but are troubled alſo with a ſhortneſs of Diſcourſe. What? muſt God be bound to pleaſe men alwayes, leſt they in a Fit of angry Grief deny his Government by way of Revenge; or, which is as bad, accuſe it of unjuſt Severity? Is he ſo inconſiderable, that he is obliged to attend us with an officious care? and are we ſo great, that he muſt be afraid leſt he do not pleaſe us enough? When men are pleas'd, there is, yes, there is a God: why then, ſimple Mortals, and not when you are diſpleas'd too? You finde ſo much fault in your Calamities, that you conclude they could not have happen'd to you but that there is no God, or elſe that he Governs not the world as he ought: whereas if

* *One who denies Gods Providence.*

* *One who doubts.*

you examine the matter throughly, you will find ſo much more fault in your ſelves, that you will be forc'd to acknowledge your ſufferings Arguments of his Juſtice whom you fooliſhly accuſe & bear them as deſerv'd Puniſhments. But when you are in a Paſſion, you will neither confeſs that you have merited any thing, nor be content that God is not of your mind; no, you will die, and rather then live any longer, you will kill your ſelves, & in a ſcorn be gone out of his Territories, becauſe, as you ſay, he beſtows ſo little regard upon you. But it is very unlikely that you ſhould eſcape ſo; neither is it a thing to be imagin'd, much leſs believ'd, that God hath no Reſerve for Rebels, and that he ſhould fail to puniſh in the other world thoſe which have done their utmoſt to deſerve it in this: and it is a meer madneſs to think that they ſhould be pardon'd for breaking Priſon.

I have ſaid this, *Apronæus*, to let you underſtand, that ſuch as have a mind to complain, do not punctually examine, whether it be with juſt cauſe or no. But whereas you ſay it is many times unjuſt, becauſe Vertuous perſons are made miſerable, and ſo urge your Plea againſt the Divine Providence; By this I ſee that you are ignorant of the Nature of Happineſs and Miſery, and therefore I wonder not that you determine ſo weakly in this Controverſie. You do not only miſtake the true notion of Happineſs, but ſuppoſe it to conſiſt in ſuch things as a good man would think himſelf unhappy if he could not deſpiſe them. The Felicity which you fancy, is to be Lord of the Country where you dwell, to live in ſtately Palaces, to lie upon ſoſt Beds, to drink excellent Wines, to eat nothing but what is Delicate, never to know Labour, to ſleep with Muſick, not to be controll'd in your Deſigns, and ſuch like. But, good *Apronæus*, will you conſider how childiſh your attempt is, whilſt you go about to gather up ſo many things to put a fair Gloſs upon Miſery, and cruſt it over with a ſhew of Happineſs? What? muſt Happineſs be patch'd up with ſo many and ſuch mean Shreds? I thought our Felicity had been compriz'd in one chief Good, and that the ſatisfaction of the Maſter-wiſh of our Souls was attainable in that ſingle Fruition, and not to be begg'd from a confus'd Multitude of Objects, which are ſo poor that they are not able to defend themſelves from a Wiſe man's Contempt. The Heaven-born Soul advanceth it ſelf by Rational paſſions towards God the firſt Good, whom it knows to be the Spring of Being, the Root of Life, the Father of Wiſdom, the Fountain of true Pleaſure, and the Haven of Deſire. It haſtens from all things to him, longing to be illuminated with his Divine Rayes, to partake of his moſt lovely Diſpoſition, who is the Archetypal pattern of all Goodneſs, infinitely pleas'd with the Contemplation of his Attributes, which are the Notifications of his Nature as far as it is knowable, and raviſh'd with the Conſideration of his excellent Works, which are Entertainments worthy of the beſt and moſt rais'd Minds. Happineſs muſt be plac'd in the Soul, that there it may perfect our Faculties, ſatisfie our greater Capacities, and ſecure us againſt the uncertainty of all external Dependences. Thoſe Divine Illapſes which put us into a Senſation of God by an Intellectual Contact, and give us a lively Sympathy with him in whom we live, make us feel our ſelves happy, and give us a Serene knowledg of him to whom we owe our Being, and fill our Souls with Joy mix't with Gratitude and Love, unite our Hearts with his Sacred Will by Reſignation, make us lodge all our Concerns in his Providence, unto whoſe Conduct it is then eaſie to commit whatſoever is dear to us: Then we conſecrate all our Actions to his Glory who gave us our Powers, to ſerve his Deſigns, both becauſe they are his, and alſo the beſt in the World; ſo that our whole Life becomes one continu-

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ed endeavour to perpetuate and accompliſh this Happineſs, we having now but one main Deſign, which is, to begin and end all our Actions in God. The Vigorous Motions which theſe ſtrong paſſions raiſe, muſt needs be terminated in a progreſs of endeavour as boundleſs as our neceſſity of being eternally Happy is cogent, & the Good which muſt make us happy is Infinite in ſweetneſs. And though a good man in this world poſſeſſeth this Happineſs but in part; yet it is an unſpeakable Comfort to him to perceive that the power of the Divine Preſence with which he converſes hath taken off ſome of the ruder diſconformities of his rough Nature, and ſuperinduc'd ſome beautiful delineations of the Divine Image upon his Soul, which now adorn it with Greatneſs of Mind, Contempt of the World, true Liberty, pure Temperance, an amiable Meekneſs, great Humility, vaſt Charity, venerable Chaſtity, the deareſt Love of God, and moſt rais'd Thoughts. Whilſt it expatiates in the latitude of its own Compaſs, it deſpiſeth all little things, taking an unſpeakable pleaſure, not only in viewing the fair Proportions of theſe Foundations, but in the hopes of equal Superſtructures which in time will be built upon them.

It is the top of true Philoſophy, * *Apronœus*, to ſhew us our chief Good; for that being rightly conſtituted, the Directions of our whole Life are completed, and our Affections ſettled. And though poſſibly we ſhould miſtake in ſome little matters by Ignorance, and omit ſome by Forgetfulneſs, and meet others which are not manageable by reaſon of the innate ſtubborneſs of humane Affairs, yet the conſequence is but ſlight; for we can receive no greater Damage then the Nature of thoſe things which we have not known, or neglected, or cannot rule, doth neceſſarily infer. Thoſe which have attain'd to this Felicity are elevated above common Fears and uſual Diſappointments: the miſapprehenſion which pinn'd their affections to ſuch ſmall matters being now chas'd away, they are inform'd by Experience that they do as little need thoſe low ſupports to uphold their Felicity, as they knew long before by Diſcourſe their inability to relieve them if they wanted their help. For what man is there that hath conſider'd the Nature of things, who doth not know that all Earthly conditions are empty of that true ſatisfaction which Humane Nature always wants, ſometimes looks for, but never finds, in the good things of the material World? Men feed themſelves with a vain Hope, which hath its Root only in their own deluded Imaginations, and give glorious Names to Trifles that they may more plauſibly deceive themſelves; and when they find themſelves diſappointed, they accuſe the World of falſhood, though it only breaks the Promiſes which they themſelves made; and then they confeſs, that though they could well paint the colours of the Flower, yet they could not give it the Vital ſent. This hath been told us often by ſuch as have gone before us, but we will not believe them, ſuppoſing that ſuch as make the Report either envy us, or have not taken a right courſe; and thereupon reſolve to make a Trial our ſelves, and then we are forc'd to confirm their Relation with our own Experience. Wiſe men have other reaſons to determine them to ſeek Happineſs in God, or elſe to bid adieu to all Hope; for they ſee that as the Contentment which is ſought otherwhere is but ſmall, ſo that which they find is uncertain, the moſt aſſured courſe of Humane Life being carried about into various changes by perpetual Circumrotations; the Earth upon which we dwell being the Stage of Mutation, the proper Region of Viciſſitudes. The uncertain Method of theſe Alterations was formerly call'd *Fortune*, and repreſented by a Woman ſitting upon a Wheel, not improperly. It's true, ſome of the fonder ſort of Mortals

* *One who denies Providence.*

promiſe themſelves ſtability in their floating Stations, being content to be ignorant as long as they can: but they might as well hope that the Boughs of which their Pavilions are made, will never wither, becauſe they continue Green for a day or two.

But beſides this, *Apronæus*, I am the more convinc'd of the cheapneſs of theſe things, which you do ſo magnifie as to make the want of them Miſery, when I ſee them thrown away upon the worſt of men. It is but a Scorn put upon the admired Vanities of this World, when God ſcatters them with a careleſs hand, and permits them to the enjoyment of the moſt deſpicable Perſons. It ſatisfies me as to the unequal Diviſion of Riches and Power, and I cannot but conclude they are of no great value, ſince God concerns himſelf no more in their Diſtribution. Shall he be ſo regardful of Trifles, as to weigh them out by ſcruples in Gold ſcales? Shall he partake in the Errors of vulgar Opinions, and trouble himſelf with the care of making every Good man Rich or Potent? What he ſlights, why ſhould I eſteem?

* *One who denies Providence.*

Here * *Apronæus* craving leave of the Prince, replied thus; Certainly, Sir, if we receive this Doctrine, we ſhall be forc'd to believe that this World was made to no purpoſe. If it be not our Portion, to what end was it created? The Prince anſwer'd, Be not apt to think that this World was made in vain, *Apronæus*, although it is not our Happineſs; though we may not make a God of it: yet it ſerves to excellent uſes, It is a temporary Maniſeſtation of Almighty Goodneſs and Wiſdom in Material things. The Corporeal world is an Image of God, and ſhews what he could do in Matter. According to the ſeveral Poſſibilities of Reception, God hath made his Omnipotence to reach all Degrees of Beeing; ſo this Fabrick doth, as all excellent Machines do, diſcover the Worth and Ability of their Maker. I think God is ſo viſibly reveal'd in the Creation, that I may ſafely pronounce that an Athieſt is not only Ingrateful, but a Fool. However God did never intend that we ſhould adore his work inſtead of Him; and what greater Adoration then to court it as our Happineſs?

By this Diſcourſe, ſaid *Apronæus*, you ſeem to have an indifferent ſenſe of thoſe conditions of Life which we think very contrary, and poſſibly you have arrived at the *Stoical* Apathy. No, *Apronæus*, replied the Prince; Virtue doth not ſtupifie Good men, and ſo make them inſenſible of the Differences of objects. Though many things are extreamly Ridiculous, and the Accidents of Humane Life in very many Inſtances contemptible; yet conſidering our Conſtitution, I grant that ſome ſtates of Life are ſo fram'd that they are a Trial of Reſolved men: and it is all the praiſe which we can give to great Adverſity, that it is the exerciſe of Virtue and the proof of ſtrong Spirits. Man is an *Amphibion*, part *Soul*, and part *Body*; and as by this means he hath different Capacities, which have divers Objects fitted to them, he is put upon his Trial both by proſperous and adverſe entertainments. We are plac'd between ſenſual Amours and the muddy Delights of the Fleſh, on one hand; and the pure Spring of Increated Goodneſs, and thoſe Chryſtal ſtreams of Knowledg and Virtue which flow from him, on the other; and we are under the probation of our Wiſdom and Ingenuity: and we come off with honour if we hold out the Combat of *Fleſh* and *Spirit*, overcome *Body* with *Soul*, and ſubdue *Paſſion* with *Reaſon*; which we then only do, if we love the God which hath made all things above his beſt Creatures. Thoſe who have devoted themſelves to ſenſual Pleaſures, have only glutted themſelves with forbidden Fruit, and are ſo far from being happy, that they are manifeſtly overcome with the Spirit of the Senſible World, which in time will

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Triumph over them, and having reproch'd them for their Folly and Cowardly ſubmiſſions, at laſt throw them headlong from the Banks of Time into the vaſt Horrours of Eternity, where it is not poſſible for them to hope for a good Reception with God, whom all their Life they have ſlighted for every vain Toy.

Good men are not inſenſible of what is beneficial to Nature in thoſe things which are miſcall'd Happineſs, but they know that their chief Advantage lies in a right uſe of them, which conſiſts in Moderate, Charitable and Thankful Applications. They look upon all created Goodneſſes as God's Meſſengers, and are led by them to God; whilſt others miſtake'em for God that ſent them, with as groſs an Ignorance as if a rude Peaſant newly come to the Court, ſhould take the firſt man which he meets there in brave Cloths for the King. By this you may perceive, *Apronæus*, that whilſt virtuous men are provided of this true Notion of Proſperity, that they cannot be ignorant of the Nature of Adverſity, or ever be ſo ſenſible of any thing which it can do, as to think that they are made Unhappy by it, unleſs they ſhould fall into ſuch a want of Diſcourſe, as to eſteem themſelves made miſerable by the Abſence of thoſe things, which did not make them happy being preſent with them. It's true, Adverſity changeth the Scene and gives them other Parts to Act, that is, requires them to exerciſe ſome other ſorts of Virtue then they did before; but the Actors, are the ſame. A good man in Affliction is no more impair'd in point of Felicity, then a ſtrong man is weakned upon a Theatre where he only ſhews his Strength. If his Sufferings grow extraordinary, he knows that great Trials are neceſſary to make great Examples; and as he reflects Honour upon the Cauſe of his ſuffering from Innocence, ſo he derives Conſolation into the manner of it from Patience. I have read the Stories of ſuch as have deſpiſed no ſmall Afflictions with a Generous diſregard. *Archimedes* was not ſo diſtracted with the extream dangers of *Syracuſe*, as to make him leave his Figures. Did not *Ariſtides* write his own name in one of the Shells of Proſcription, and would have done it in another? Did not *Cicero* rejoyce that he was baniſh'd from *Rome*? Shall I admire theſe and many other Examples, and not imitate them? I am what I was before, * *Apronæus*; neither can a Priſon exclude my Comfort, more then falſe Accuſation hath deſtroy'd my Integrity. I do not think my ſelf depriv'd of Liberty, for I am not hindred from performing thoſe Actions which I chiefly delighted in before, the Contemplation and Love of God: other Duties are not requir'd, becauſe I have no opportunity to diſcharge them; but I have the power and will to do them too when time ſhall ſerve. As to the trouble of Adverſity, I think it is worthy of me, who have often endeavour'd to comfort others, which is an eaſie work, now to forbid my ſelf to grieve.

* *One who denies God's Providence.*

It ſeems then, ſaid *Apronæus*, any Condition is alike to you in point of choice. No, replied the Prince, there is ſome Difference, though not much: I do ſo far prefer my former State, that I would not have choſen this; and yet I am not ſo out of Charity with this, but that I can bid it welcome. The knowledg which I had of the others Uncertainty made me provide for this long ago. I ſhould think my ſelf very imprudent if I were now to ſeek for Patience, ſince I have obſerv'd that every man in the World hath great uſe of it one time or other. So I had ſeen Mariners carry utenſils which were proper only for Storms, though they went to Sea in fair weather. The Peace of my Soul ſhines clear within, and is no more clouded with this Diſaſter, then a Light which is guarded with a thick Lantern upon the ſtern of a Ship is in danger of being put out with thoſe bluſtring winds which make a

noiſe about it. You do well, Great Prince, ſaid *Apronæus*, to draw ſuch a fair picture of Misfortune, but you wilfully take no notice of that deep Impreſſion which Affliction makes upon all the reſt of the World. I know, replied the Prince, that many look upon it with no other Paſſion then as if it were the head of ſome *Gorgon*. But what then? So I have heard Children cry for Trifles, and have ſeen a Fool held with a ſtraw, and thought it as impoſſible to free his foot out of the ſnare, as if he had been tied with bands of Adamant. Thoſe words ſignifie little which expreſs nothing but the Imbecillity of vulgar Opinion, i.e. unprofitable Errour. We are not to paſs a Judgment upon Truth according to the Suffrages of Fools, nor govern our Affections or Actions by the trivial Sentiments of thoſe whoſe Ignorance we do commonly deſpiſe. I confeſs that if the Rules by which the Vulgar make Eſtimations were the Standards of Truth, I ſhould allow it for a great *Indecorum*, that many times in the Ship in which we ſail through this troubleſome Sea, Good men are thruſt down into the dark Hold, or put to toil at the Pump, whilſt baſe Perſons walk at their pleaſure upon the Decks, and ſometimes ſit at the Stern; and I ſhould be tempted to be angry, if I thought the Welcome which they find at the Port to which they are bound, were proportion'd according to their uſage on ſhipboard. If our worth were to be judg'd when we come aſhore by an outward ſhew, it may be I ſhould be no more pleas'd with my preſent condition, then *Neptune* was when *Mercury* ranking the Images of the Gods, put his below that of *Anubis*, and told him he muſt not take it ill that the Egyptian Diety with a Dog's Mouth was preferr'd before him, becauſe he had a large Golden Noſe. Wiſe men muſt not be angry to ſee others advanc'd above them. Either they are better then our ſelves, or not. If they be, what cauſe is there of Anger? They deſerve it. If they be not, we are equal to them. If they be worſe, let us hold our peace and be thankful, we are preferr'd before them.

I might alſo tell you, *Apronæus*, that as Good men are not made unhappy by Adverſity, ſo many of thoſe whom you ſee afflicted are not Good men, though they ſeem to be ſuch. They may be bad enough which are ſo cunning as to conceal it. But no Mask can blind the Divine Eye. If it be unjuſt to puniſh Good men, which God doth not; it is unreaſonable for bad men to complain, though he do. We ought of no caſe to make a Judgment againſt the Juſtice of God's proceedings; for though he makes Puniſhment ſufficiently diſcernable in ſome Examples, yet he many times doth not acquaint us with the Cauſe why it is inflicted.

I am afraid, Good Prince, ſaid *Apronæus*, that I ſhall weary you with my trifling Objections: if you will pardon my importunity, I will only trouble you with demanding an anſwer to ſomething which I propounded in the beginning of this Diſcourſe. It may be Good men are happy, as you ſay; but methinks it were fit that wicked men, if there be any, ſhould be puniſh'd. For whilſt they are in Proſperity, as I told you before, it is hard to believe that there is any God that cares how things go here. Do you think then that they are not puniſh'd? replied the Prince. Do you think they are ſo highly privileg'd in their proſperity? Beſide what I have ſaid already to prove that the Material World is unable to ſatisfie the greater Appetites of the Soul, and to ſhew how uncertain that ſmall pleaſure is which men ſometimes ſeem to take in their vain Dreams, there are other Reaſons which demonſtrate to me that wicked men cannot be happy. God hath interwoven Vexation with their moſt proſperous Conditions; Inſeparable Imperfections do conſtantly moleſt them, and they are frequently aſſaulted with unexpected Accidents,

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by which means they are never ſecure, never at eaſe. I think this but a ſmall matter and common to all which partake of the ſame eſtates with them. But becauſe they are Wicked, they are for that very Reaſon Unhappy: Wickedneſs is its own greateſt Puniſhment, neither can Puniſhment be ſo properly demonſtrated as by the Nature of Sin. Reaſon and Virtue are the Glory of Humane Nature;& as it hath a rare content in the Diſcourſes of Wiſdom: ſo in the performance of Actions ſutable to Virtue it finds an Acquieſcence like unto that which things have in their proper place. But he which breaks theſe Laws, offers violence to the Nobleſt Principles of his Soul; and they are ſo interwoven with the Eſſence of it, that he which affronts them, endeavours to degrade himſelf. Thoſe repeated Actions which induce Habits of ſin, deprave the Soul, and ſink it into a baſe State of Being, ſometimes making it to wallow in Mud with brute Beaſts, and ſometimes throwing it into that fiery Pit where Proud and Wrathful Spirits are tormented. The ſhame that is faſten'd to all wicked Actions ſhews that they are naturally baſe. Let a man ſin never ſo privately, as raviſh a Virgin, or rob a Traveller in a Wilderneſs; though there be no witneſs to make him bluſh, yet when he thinks what he hath done, he is ſenſible of the Nature of Honeſty which he hath wrong'd; and the Prevarication is odious, becauſe the Law which he hath tranſgreſs'd is the tranſcript of eternal Righteouſneſs written in the Heart of Man by God when he made Humane Nature; and he can have no pleaſure to remember that he hath done an Action ſo diſagreeable to Nature. That *Sin* is its own puniſhment, is ſo generally true, that a man can neglect the Rules of Virtue in nothing, but he is weaken'd and debas'd in Soul, or Body, or both.

But leſt bold Men ſhould ſlight this Turpitude, and think to make a Compenſation for ſome diſlike of themſelves by the pleaſant diverſions which Sin allows, God hath made it impoſſible to be undiſturb'd in Wickedneſs, by reaſon of the ſharp Remorſes of an evil Conſcience. If they will ſin, this will bear witneſs, and, if none elſe do, accuſe, and hath Authority to condemn too, and it always ſees its Sentence put in Execution. Thoſe which are puniſh'd by it, are burnt with a ſullen flame, which torments the Soul as a feveriſh heat doth the Body, The Sparks of this fire may be hid in Embers, but it cannot be put out. It hath been formerly repreſented by Furies with burning Torches, and ſometimes by the *Theſpeſian* Vipers; for a Sinner is ever gnaw'd by his Conſcience upon the remembrance of an ill governed Life. They are very Ignorant which think there are no pains but ſuch as are Bodily; for the Mind is capable of greater Torments. That which afflicts the Fleſh is only ſome preſent Pain; but the Soul is vex'd with that which is paſt, with what it feels at preſent, and with the Fears of that which is to come. It's true, Jolly Sinners do what they can to make the World believe that they feel no ſuch thing; but how is that poſſible? We know that Eſſential Principles are the ſame in all Men: Wiſe men of all Religions have acknowleg'd a Conſcience to be rooted in the Nature of the Soul, that is, a Power which animadverts upon our Actions, and condemns us for what we do amiſs. This ſevere Reprover, by blows which Sinners only feel, deſtroys that Joy which they promiſe to themſelves in proſperous Wickedneſs. This makes Murtherers take but little content in thoſe Poſſeſſions which they have purchaſ'd with the Innocent blood of thoſe whom they have kill'd with the Violation of all Sacred Rights. If Sinners be well, what makes them uſe ſo many Arts to palliate their ſickneſs? what makes them ſo burthenſome to themſelves when they are alone? what makes them

them ſeek ſo many diverſions, but the hope ſo to drive away this evil ſpirit which haunts them? Have not Tyrants kill'd or baniſh'd all Wiſe and Good men they could reach, leſt they ſhould have witneſſes of their Actions, becauſe their Conſciences told them that they were unjuſtifiable? Have not ſome Vicious Perſons ſought Refuge from thinking in perpetual Drunkenneſs? and others thrown away their lives, not being able to endure themſelves? I thank God, I abhor deſires of Revenge, and I think it is too Cruel to think of thoſe who have wrong'd me without great Pity; but I am aſſured, though neither God nor Man puniſh them in this World, they will never be able to pardon themſelves.

But I muſt add to this which I have named, the Torment which awaits them in the other World; the fear of that muſt needs be a great Vexation, as it is an incomparable Pleaſure to a good man that he hopes to be happy there. This expectation blaſts the Delights of ſinners, and makes them but like thoſe Recreations which condemn'd men enjoy in Priſons, who though they play at Cards or Tables, yet the Ropes about their necks ſpoil their ſport, whilſt they continually put them in mind of being hang'd. I grant that Athieſts endeavour to blunt the edge of this Argument by a flat denial of Immortality, and would willingly think that they are all dead in the other World, becauſe none ever came to them to give them notice of the contrary: but thoſe faith-worthy ſtories which report the Appearances of Spirits, and have told us of ſome that have riſen from the Dead, put them many times into ſuch agonies, that they would be glad to be aſſured of their Annihilation after this Life. When they venture to think ſeriouſly (which they dare but ſeldom do) they have ſuch an unacceptable remembrance of what they have been, and ſo much aſſurance, that if there be any happineſs afterward, they ſhall have no ſhare in it, that to comfort themſelves they vote, That there is nothing after this Life. Theſe ſuffrages ſignifie indeed their ſtrong deſires, but are no Arguments of a true Opinion concerning the Future ſtate; but that uneaſie Temper of Soul which makes them wiſh ſo, proves what I aſſert, That they are not happy at preſent.

* *One who denies Providence.*

It may be this is true, replied * *Apronæus*, and if it be, I confeſs that thoſe whom you call Wicked are very unhappy; yet it ſeems ſtill a kind of ſlur to that Government you ſpeak of, that if they deſerve that Puniſhment, they have it not ſooner. It is ſomething which you ſay of the former ſorts of Torment which you have mention'd, but they are inviſible, and ſo little notice is taken of them by others; but if they were hurried to Execution as ſoon as they ſin, it would ſtrike a Terrour upon By-ſtanders: but ſince Vengeance is ſo long in coming, they are incourag'd to ſin by delay. Good mens Hopes are weaken'd, and they are ready to ſay, If God neglect his ſervants, why ſhould they worſhip him? Juſtice is blaſphem'd, and the Force of Law enervated. If ſome happen to be ſtruck ſooner, it is but as Thunderbolts fall, by chance: And who can imagine but they do? for they often cleave a gallant Oak, and ſometimes tear an uſeful Sail? or kill a harmleſs Traveller; when thoſe which ſin boldly arrive at gray Hairs without any conſiderable Misfortune, and in appearance die peaceably. Poor *Apronæus*, ſaid the Prince ſmiling, what ſlight devices art thou conſtrain'd to uſe to ſupport a falſe Plea? Muſt there be no Providence unleſs thoſe which ſin be preſently Condemn'd and immediately Executed? Thoſe which ſin are always Condemn'd, and God is ſo merciful, that he thinks it puniſhment enough that for a while they carry their heavy croſſes, to which you would have them preſently nail'd. He is ſo Gracious, that he

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doth uſually reſpite irreverſible Doom in expectation of Amendment, and ſo both ſaves ſinners, and teacheth thoſe which look on to imitate his merciful Example. Thoſe which have deſerved the blow, fear that he will ſtrike too ſoon; and ſhall any be weary of the Divine Patience which comforts others, becauſe they love to ſee ſinners fall? I muſt alſo tell you, *Apronæus*, that he is not ſo gentle as to neglect Juſtice. God doth make Examples enough in every Age to let all the World ſee their danger: and though ſome be ſpar'd that deſerve preſent Puniſhment, it is both a Glory to his Forgiveneſs, that ſome of thoſe which eſcape, Repent; and if he let many go in hopes of their Emendation, may he not as well and much better do it, then a General decimate his Regiments for a Mutiny of which they are all guilty? God is not endamaged by delay, thoſe which continue their Rebellion can never get out of his reach; he is not willing to diſpeople the Earth by ſudden Executions. But becauſe men are apt by long Impunity to imagine that either they are not obnoxious, or that none regards what they do; God many times is forc'd to confute their Imaginations by Great Plagues, Pining Famine, Cruel Wars, to unburthen the Earth of its wicked Load, and takes away ſuch as had too long oppreſs'd Virtue and ſupported Wickedneſs with the moſt vile Examples: by which means he ſhews both how unreaſonable Sinners are whom no forbearance will reclaim, and ſhow Juſt he is when he uſeth ſeverity, becauſe thoſe which ſuffer it ſinn'd ſo long againſt one that was loath to puniſh, and by his Puniſhments aſſerts his Providence. By ſome words which you have deliver'd, you ſeem to be willing to think, *Apronæus*, that God doth not manage his Juſtice with Prudence, becauſe he doth not inflict all Mulcts upon the perſons of ſinners. But muſt this piece of his Goodneſs alſo be made an Argument againſt his Providence? and ſhall we think he doth puniſh by chance, becauſe he is mercifully Juſt? Was it not eſteem'd a Favour to the *Perſians*, when their Emperour commanded only the Turbants to be beaten? Did the World uſe to grumble at the Charge of their Sacrifices, when God requir'd only a Beaſt for a Man? But I ſpare to urge this any further, becauſe thoſe which are ready to ſink, muſt be permitted to catch at Reeds.

Here *Apronæus* made ſuch a pauſe as ſignified that he had no mind to proceed any further: but * *Diaporon*, craving leave to continue the Diſcourſe, added, I have ſo great ſatisfaction, moſt Excellent Prince, in your Anſwers to the Objections which *Apronæus* hath made, that I have nothing to renew a Reply; yet other things which he hath not quoted, diſturb my belief in this point. For if God be Almightily Good, and Rule this World by an unerring Prudence, how came this Unlucky thing *Sin*, which makes ſo much trouble, into it? You ſay it is evil, and aſſert that nothing but Good comes from God; whence is it then? What? did ſome envious Anti God put this flaw upon his Work? There is no Queſtion, replied the Prince, but Sin is Evil, for nothing elſe doth properly deſerve that name; and it is as indubitable that the moſt good God is not the Author of it: and yet to defend his Honour we need not run to that old Fable of *Oromaſdes* and *Arimanius*, whom the Ancients, not knowing how otherwiſe to anſwer the Queſtion concerning the Original of Evil, ſet up as two Gods, and made one the Author of Good, and the other of Evil; for this matter is determinable by aſcribing Evil to its proper Cauſe, which will clear the doubt, and reflect no diſparagement upon the All-Good God: Men brought in Evil by the fooliſh abuſe of that Free-will which God had given them. It is the Glory of the Creator, that he could make ſuch a Noble Automaton

* *One who doubts.*

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as Man, who moves ſpontaneouſly, and according to an innate Liberty of Election determines himſelf to his Actions. He put his Liberty into the hands of an Intelligent Creature, whom he made both able to know that which is Good, and fitted his Nature to the Love of it. He made it ſo much his Intereſt to be Obedient, that he promis'd him great Rewards for doing ſmall Duties; unto the performance of which he gave him ſufficient Aſſiſtance. He told him wherein Evil conſiſted, foreward'd him of its miſchievous Nature, forbad him to introduce it, and by a moſt rightful Authority threaten'd him ſeverely if he tranſgreſs'd the Orders which he had receiv'd. But Man, by a perverſe abuſe of his Freedom, chuſeth that which is worſe, will not take pains to diſtinguiſh that which is truly Good from that which is ſo in Appearance only, and ſo ſins.

* One who doubts.

I thought, replied * *Diaporon*, that as all things receiv'd their Beeing from God, ſo they operate only as they are acted by his Power; and that therefore though ſome things which they do are not Good, yet ſince nothing can work without his Aſſiſtance, it may be ſuppos'd that he let Sinners into the World; and though they affront his Authority, it is not a matter of any great conſequence, ſince they are permitted only as a Dramatiſt ſometimes brings a Mimick upon the Stage, who abuſes the Poet himſelf. If this be a true accompt of Sin, then it is not a Fault, but rather an Ornament of the Creation. God is a moſt excellent Dramatiſt, ſaid the Prince, to keep your own Metaphor, and hath made the World a Noble Repreſentation of his Divine Art; and when he brings Actors upon the Stage, he aſſigns every one according to his Ability a convenient Part, and commands them to obſerve the Order which he hath appointed: and if they pronounce the Words which he hath ſet, and act their Parts according to the Rules which he hath preſcrib'd, they do honour to God, and receive praiſe from wiſe Spectators, and Rewards from the Author. But when Man, which hath a Poetical Fancy, diſlikes his Part, and changeth that which is given to him by the Variations of his own Wit, or acts that which belongs not to him, he diſturbs the Deſign, and is like one that ſings out of Tune in a Muſical performance. The Dramatiſt ſees what is done, and, though he ſtay till the Company are diſmiſs'd, will be ſure to call him to account in the withdrawing-Room; nay, the Spectators themſelves which know the Poet are much diſpleaſ'd that the Fool ſhould put in ſuch diſagreeable Parts, knowing they are not of the Author's Compoſing, and do often hiſs him off the Stage, when he thought to have made good Sport, and ſometimes in diſlike of the Impertinency go away. Sin in the World is like an ill Leſſon play'd upon an inſtrument out of Tune. Humane Nature was well ſtrung and exactly tun'd by him that made it: but when men break the ſtrings or play ſcurvily, it is moſt abſurd to complain of God, the Fountain of Intellectual and Senſible Harmony.

But, Excellent Prince, replied *Diaporon*, ſince God could have hindred Errour, why did he not? If he had not permitted man to himſelf, he had not fail'd. What, *Diaporon*, ſaid the Prince, ſhall not God have leave to make a man, except he be oblig'd alſo to tie him hand and foot as ſoon as he hath done? If man have a power to ſin and not to ſin, ſhall the unthankful Fool ſin, and then rather accuſe him who gave him power not to ſin, then himſelf who had not ſinn'd but that he abus'd it? Sin is a Voluntary Loſs of an excellent Priviledge, and is not Originally in the Nature, but in the Action: Nature ſignifies the ſame thing, that is Courteſie and Obligation, whether men uſe it well or ill. But ſince God could have prevented it, ſaid *Diaporon*, and did not, it ſeems to be better that there ſhould be Sinners then not; and

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if it be ſo, what need we take any care what we do? Certainly, *Diaporon* replied the Prince, you are little vers'd in the Nature of Vertue, which cannot conſiſt with Compulſion: For what Vertue is it to do that which we cannot reſiſt? If Liberty had not been given, there could have been no Vertue; but it was a thing worthy of God to bring Vertue into the World, although at the ſame time Sin was not made impoſſible. It's true, God could have made man like a Sempiternal Clock, and hung the heavy weights of Neceſſity upon all his Faculties, and forc't all his Motions and Actions; but as our Nature had ſuffer'd a great prejudice to have been ſo meanly conſtituted, ſo it had been a great Diſparagement to the Creator that he was not able to make a free Agent, and he had left himſelf but a little room for his Providence: for what great matter of Government is it to keep things in order which are bound up in Chains of Invincible Neceſſity? The Glory which God would then have had in Ordering the affairs of the Intelligent World would have been but like to that of a Good Clock-keeper.

But by our Argument,* *Diaporon*, if you mind it, we muſt believe that it were better God had beſtow'd no Excellent Gifts upon us, if they be capable of any miſapplications: & therefore we ought to be ſorry that ever we receiv'd the bleſſing of Reaſon; for it is well known that many abuſe it to very unworthy Deſigns. And ſo you infer that it is better men had never been Created. See what fooliſh Conſequences you make when you underſtand not, or contradict an Infinite Wiſdom. I hope that this makes it manifeſt that it is far more Rational that a power of being Vertuous ſhould be beſtow'd upon men then that they ſhould have been wholly depriv'd of that Excellency, though it be not immutably aſſur'd from poſſibility of ſin (and for this Reaſon we ought, contrary to what you ſaid, to take care that we ſin not) both in reſpect of our ſelves, it being unreaſonable becauſe ingrateful, when we have through our own neglect made our ſelves bad, to accuſe God for making us Good; ſince if it had not been our own fault, we might both have continued ſo, and have grown better: and in reſpect of God, to whom it is no prejudice, ſince his Orders are never ſo neglected but he can make himſelf an Amends for the contempt; and it is no ſmall teſtimony of Providence, to make a good uſe of things which fall out unhandſomely. As he himſelf is the Author only of Good, ſo he permits no Evil to be done by others of which he cannot make a profitable improvement. That ſelf-conceited Player (to uſe your former Compariſon a little longer) which made a diſturbance by his own impertinent and fooliſh Additions, is but a Foil to the excellent Wit of the Poet; for the Spectators have a Copy of the Play by them, and know that the Author put no ſuch things into his Deſign: and when he acts that which is preſcrib'd, but not as he ought, it makes only to the Diſparagement of the Imprudent Actor, for all diſcerning Auditors infinitely excuſe the Dramatiſt from any fault, and blame the Player ſo much the more, becauſe the part which he acted ill-favouredly was excellent. This is all the Applauſe which he gains, when by tranſgreſſing his Rules he thought to have made an unexpected Sport. Thus God out-wits arrogant Fools: for though he hath granted to Man a free principle by which he is Maſter of his own Actions; yet if he do fooliſhly when he pleaſeth himſelf, it is not to be imagin'd that he hath leave to wander out of the bounds of Providence. It is an honour to us that God hath taken us aboard his Great Veſſel; & more, that being there he hath not confin'd us to our Cabbin, but given us leave to walk upon the Decks or below at pleaſure: but it were a ſimple thing to imagine that he would not ſteer to his Port, or that our inconſiderable Mo-

* *One who doubts.*

tions ſhould hinder the Courſe of his Ship, or that he would not puniſh us a ſhore or reward us according to our Deportment a-ſhip-board.

* One who doubts.

But ſince Vertue is Good, replied * *Diaporon*, and God loves it, and Goodneſs is the happineſs of Men, and God, as you ſay, doth not envy us to be Happy; I think he ought to have found out ſome way to have made all men Good. You diſpute boldly, ſaid the Prince with a ſmart Accent; and if you made theſe Pleas in your own Name, I ſhould think you very proud. Good Butter-flie, venture not too near the flame, leſt you burn your Wings. Sober men have alwayes acknowledg'd that Modeſty is no where more neceſſary then in divine Inquiries, and that theſe Speculations have ſuch bounds ſet, that none can attempt to paſs them with more diſcretion then venture over Precipices, becauſe Gods underſtanding is as far beyond ours as his Power tranſcends all that we can do. However this I ſay to your Objection, God hath appointed a way to make men Good, but you do not like it. You would have had a Man made ſomething elſe then that which he now is. Humane Nature is Good, and therefore God cannot be blamed that made it. But it might have been better, you ſay. You may do well to be angry that men are not Gods. But you will do better to ſay, ſince men are Good by God's Gift, and may be better by their own Induſtry through his aſſiſtance, which he is alwayes willing to give; if they be bad, let them not blame God, but themſelves. We muſt not demand what we pleaſe of him that owes us nothing; and it is extreme folly, when we have enough, to be diſcontented becauſe we have not more. What though God could have granted ſuch a priviledge to Man that he ſhould not have been capable of being deceiv'd? yet you cannot juſtly quarrel with him for not doing it, but are bound to return thanks to him for that ſufficient knowledg of Truth which he hath beſtow'd, ſince God was neither bound to make us or give us any thing. But you, *Diaporon*, would have ſome Method of Melioration which ſhould make men Good whether they will or no, if I may ſpeak ſo abſurdly; and I ſuppoſe you have a mind to ask, if you would ſpeak plain, why God doth not ſhew himſelf ſo viſibly to men as to make it impoſſible for them to queſtion his Beeing, and why he doth not work Miracles every year to convince Atheiſts. You care not for Converſe with God, unleſs you may determine the manner of it. But you ſhould remember that it is a high favour that we have leave to approach to Almighty God in any way that he will appoint. The Divine Wiſdom hath made choice of an Ingenuous Faith as the Foundation of all entercourſe with Eternal Truth; and that Principle doth then declare its Nature and Power where ſufficient Cauſes of Belief are given, though they are not ſuch as do compel our Aſſent, or leave no room for Doubt, if men will pertinaciouſly endeavour to cavil againſt the Truth. Religion ought to have a Prudential Bottom, becauſe it is a Rational Worſhip of God, and cannot conſiſt except it be ſupported with Reaſon; but it hath no ſuch Motives as to force obedience from the moſt Wicked. If God ſhould appear in his Glory, it would amaze men into belief by ſight; and if he ſhould ſo extort ſubmiſſion from his Creatures, they would have nothing left whereof they could make a free-offering to him.

b One who doubts.

Let me deſire you, * *Diaporon*, to conſider what an Indecorum it were to change the Method of Vertue which God hath put. God hath promis'd Happineſs to mankind upon fair Terms, for he hath made Vertue the common Rode to it, which is ſmooth and agreeable to our Nature: Is it not then unreaſonable, that they ſhould come to the journey's end which decline the way? It is unjuſt that thoſe who have indiſpos'd themſelves for a

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happy ſtate, ſhould afterward meet with ſuch things as ſuit their Diſpoſition? How can they hope to receive a Crown, which never did any thing worthy of it? It is more patience then they deſerve that God bears with them till they Trifle away their whole Life, eſpecially having frequently perſwaded them to the contrary. Since God pleaſeth himſelf with the Ingenuous converſe of ſome few which Love him of choice, he is not to be blamed by ſuch as do not devote their Souls to him; becauſe as he doth an infinite Courteſie to Holy Souls whilſt he takes pleaſure in them, ſo he hath highly deſerv'd of thoſe which are undone, becauſe they have miſplac'd their Affections upon mean Objects.

Here *Diaporon* replied, But ſince, Dear Prince, it is our Intereſt to be Good, and God is moſt Gracious in his Nature, and knows that we are very weak; it ſeems congruous to thoſe Conſiderations, that he ſhould have made the Method of our Happineſs eaſier, by taking out of our way thoſe Tentations which ſometimes make us ſit down, and ſometimes lead us aſide. Sure * *Diaporon*, ſaid the Prince, you have a great love to Idleneſs, or elſe your Temper is more Cowardly then I imagin'd. Would you have thought it better if God had made us without Faculties? or, ſince they are beſtow'd upon us, do you think it fit they ſhould be uſeleſs? You find fault with this World, becauſe it is not a *Stadium* where men receive the Prize which never run for it. If you had not fond Paſſions, you would not deſire that men be rewarded for doing nothing. Is it a thing worthy of God to beſtow Felicity upon ſuch as will do what they pleaſe, and ſlight the Obſervation of ſuch Directions as he hath declar'd to be the only Means allow'd for the obtaining that Excellent End? You would have God govern the World by ſuch Rules as ſuppoſe Men to be ſcarce any thing. How came you to be thus ſoft *Diaporon*? Will you not keep your way when you travel, if another Road croſs it? Will you leave off your thoughts of going Home, becauſe you ſee handſome Inns by the way? Hath God commanded us any thing but that which is Good? Hath he forbidden us any thing but that which doth us hurt? We may enjoy what pleaſeth us ſo long as it is profitable: he hath made our Bound only where it is not to our benefit to go further, and ſhall we be ſo unthankful and ſtupid as to call it a Tentation that we have not leave to do our ſelves a miſchief? If in any thing you take pains, doth not the pleaſure of a Vertuous Induſtry and the great Reward which is promis'd, infinitely exceed your ſmall Labour? What are you afraid of? Alas! the Roſe-buſh hath prickles upon it; you are ſorry that God hath made any thing that doth bite. Coward, if ſome things have Teeth, you have Hands and Eyes, can you not look to your ſelf? What would you never go alone, Child? You are troubled that you have not a perpetual Keeper aſſign'd to you. This is a fooliſh objection: God hath made Day in vain for ſuch as are offended with the Light of the Sun, and laid Rewards to ſmall purpoſe before ſuch as hate Action; and we muſt needs think that all thoſe do, whom every trifling Accident tempts to be Idle.

* *One who doubts.*

When the Prince had ſaid theſe words, he left his Chair, and walk'd up and down the Room: but perceiving a melancholy in *Diaporon's* Countenance, he ask'd him if he was troubled with any thing which was ſpoken. No, excellent Prince, replied *Diaporon*, but I have ſome ſcruples yet, from which, if it were not uncivil, I ſhould be glad to be delivered by your gentle hands. Propound them then, ſaid the Prince, and we will diſcourſe walking. Then *Diaporon* proceeded thus: I ſhoul acquieſce in

the Reaſons which you have alledged concerning the ſtate of Vertue and Vice, but that I am told there is no ſuch Liberty as you have mention'd; in that all things are moved by the Laws of an Invincible Neceſſity, and that all Cauſes are chain'd to their Effects by ſuch a Fatal Connexion, that no Election, Wit or Power can break the leaſt Link: which if it be true, your fair Diſcourse concerning Choice is but a pleaſant Impoſture. Particularly they ſay, That we are made in our Natures what we are, and determin'd in our Actions to what we do by the Influences of the Stars, from which alſo by an inevitable Order we are to expect our Condition of Life for all the time that we are in Being. The Prince replied, to reſolve the firſt part of your Objection, *Diaporon*, I would have you to conſider whether it be likely that Men are no more Authors of their Actions then thoſe *Automata* which are mov'd with ſprings of Steel; or whether we do no more deſerve blame for Irregular Actions then a watch ought to be beaten when it goes wrong. When Men live Vertuouſly, are they no more to be prais'd then the Tools of an Artiſt which have been imploy'd in making an excellent Machine? Did the *Helleſpont* deſerve as much to be whipt for the breaking the Ships of *Xerxes*, as a Parricide to ſuffer Death for the Murthering his Father? Or was it as rational in that proud *Perſian* to write Letters to Mount *Athos*, as for *Atoſſa* to have reprov'd her Son for that Folly? What difference can there be between any of the forementioned Inſtances, if all things be tyed by the Laws of invincible Deſtiny, and are extrinſecally determin'd to all their Actions? Thoſe who can ſwallow ſuch abſurdities need make no ſcruple of throwing Vertue and Vice out of the World: and indeed by entertaining the foreſaid Opinions they are oblig'd to do it. But God forbid, * *Diaporon*, that you ſhould ingage in ſuch monſtrous wickedneſs.

* One who doubts.

Let me tell you alſo, added the Prince, that what you ſaid concerning the Stars is moſt extravagant. If you can imagine ſuch Fancies to be Credible, you are prepar'd to believe all thoſe Ridiculous Fables which idle Dreamers have reported concerning the Stars. Theſe pretenders to new Principles of knowledg, which ſcorn the old becauſe they did not invent them, and it may be becauſe their neceſſary Conſequences are altogether unacceptable to their debauch'd Humour, would have us think that by the Motions of the Heavens and various Circumrotations of the Stars a Matter was generated at firſt, which being ſpred and ſown in the Earth gave a Being to Men. A ſtory of the ſame Credibility with *Lucian*'s *Dendritæ*, and may paſs in the ſame Rank with the Fable of *Deucalion* and *Pyrrha*. If by theſe omnipotent Influences men became Rational Creatures, I ſuppoſe ſome piercing Effluxes which proceeded from the Bull's Horns boar'd their heads with two holes before, and one of each ſide, that they might hear and peep through them; and that their Maſculine irradiations make Boyes, as the Feminine do Girles. To what other Cauſe ſhould we aſcribe the Difference of Sexes? I gueſs alſo that from ſome extraordinary Illapſes their Rival Fortune-tellers, the Gypſies, took their Original.

But which will they ſay, *Diaporon*, that theſe potent Stars produce theſe admirable Effects, Ignorantly or Knowingly? If they do it Ignorantly, we muſt ſuppoſe that they run round like blind Horſes tied to a Mill-wheel. But for Honour ſake I ſuppoſe they will ſay that they do it knowingly, and ſo every Star is an underſtanding perſon: & it is no great boldneſs to affirm that, for ſome old doting Nations made them Gods, and beſtow'd, as it was fit, divine Worſhip upon them, as they did alſo upon every Earthly Being which was beneficial to them, committing not only ſtupid Idolatry,

but Ingrateful Sacriledge; for they robb'd the Maſter of his Honour to give it to his Vaſſals. We may now eaſily imagine what other rare ſeats theſe knowing Stars do perform: Certainly the Sun and Moon, no mean perſons, have excellent Diſcourſes when they talk together in their Conjunctions. The *Turks* (thoſe grand Maſters of Learning) have inform'd us that they lie together in the Eclipſes, and beget Stars. A fair ſolution of the *Phænomenon* of new Stars which are ſometimes obſerv'd by Aſtronomers. The Sun is Hot, and therefore every Night goes to bed in the cool waters of the *Atlantick* Ocean, and makes oblique Motions toward the Tropicks to refreſh himſelf at the Fountains of Cold, the Poles; and by his nearer approaches viſits one of them in Summer, and the other in Winter, leſt they ſhould take his too-long abſence unkindly, for they are very ſenſible, eſpecially of Civilities. It is very likely that the Moon is the Sun's Wife; and that with his leave ſhe doth ſometimes officiouſly ſupply his abſence in the Night, leſt the darken'd Hemiſphere ſhould fall out with her Husband. It would trouble us to gueſs what theſe living Creatures do feed upon, for they muſt needs be hungry and thirſty; but that we may remember that the Earth and Sea, not unthankful for the daily Courteſies which they receive from them, do continually exhale Tributary Vapours to keep their Benefactours alive.

Theſe are the Great Princes which Domineer over this lower World, who by the Sidereal Influences, which are ſent down from their high and mighty Powers, do raiſe Humane Spirits and Affairs as eaſily as the full Moon ſwells a Cat's Eyes. Theſe Potentates dwell in thoſe Magnificent Houſes which Judicial Aſtrologers have built for them, founded not much unlike to Caſtles in the Air. Without queſtion they have an excellent Polity among them, and the Greater Powers give order to thoſe which are Inferiour, who dare not be diſobedient to them whatſoever it coſts them. Is is manifeſt, in that poor *Diana* loſt her Temple which was burnt at *Epheſus* that night when *Alexander* was born, becauſe ſhe was ſent by order of ſome higher Intelligence to be *Olimpia*'s Midwife. Theſe ſenſible Stars may well be thoſe Wheels upon which the Fates of the World are ſpun, and accordingly the Circumvolutions of the Heavens muſt be the turning of thoſe wheels. I ſuppoſe that the Puny Stars may be the *Parcæ*'s Spindles, of which they make uſe when they draw the contemptible Threds of mean Fortunes or ſhort Lives.

It may be, ſaid the Prince, Continuing his diſcourſe, you think me too pleaſant in reſolving this ſcruple; but how can I, *Diaporon*, give any other then Jocular anſwers to ſuch a Frivolous Doubt? I wonder, if you will have me more ſerious, how Humane Nature came to be guilty of ſuch a groſs Paralogiſm, as to believe that becauſe the Sun hath a known Influence of Heat, that therefore it hath as many more as men pleaſe to aſſign to it, (ſome of which are little leſs then Contradictory to each other; for they ſay it both heats and moiſtens) or becauſe the Sun hath ſome conſtant operations which are Regular and deprehenſible by Reaſon, therefore we may attribute other fantaſtical Effects to it which have no foundation in Obſervation. Who knows not that the Sun, the eldeſt Son of Nature and Father of the Day, the Fountain of our Light, and that General Fire which warms all the World, doth accompliſh rare things upon our Terreſtial Globe? That it makes the four different Seaſons of the Year, in which earthly Bodies are obſerv'd to ſuffer very conſiderable Mutations? In Spring it makes the Herbs to grow, the Plants to Bud, the Trees to Flouriſh; in Sum-

Summer it ripens Fruits, and adorns the Earth with Flowers; and in Autumn, having finiſh'd his Anniverſary task with us, having the ſame work to do in another place, begins to withdraw, that then alſo the exhauſted Ground may repair its ſelf all Winter with cold and moiſture againſt the next Spring. Theſe are known Effects, and we perceive that they flow from the Acceſs, Abode, and Receſs of that aſſured Influence, Heat: but what is that to thoſe ſtrange Products which have no dependence upon any known Virtue in the Sun, but are as fictious as thoſe Conſequences which Deluders do Variouſly feign? They have no foundation in Reaſon, except this be ſufficient, that becauſe the Sun is an excellent Inſtrument, it is a Principal Agent; or rather becauſe it can do ſomething, it can do all things, which is to ſay, becauſe it is a brave Creature, it is a God. I cannot imagine upon what other ground they ſhould aſſert that the Sun doth create Prophets as well as make the Graſs to grow, and beſtow rare Abilities upon Law-givers, and adorn ſome great Miniſters of Religion with the power of Miracles, as eaſily as it can melt a Ball of Snow.

It were not difficult to give you, *Diaporon*, a particular notice of the manifeſt falſhood of thoſe inconſiſtent Principles with which thoſe pretenders to Aſtrological knowledg endeavour to ſupport their Errors with which they would abuſe you; but it would be too long at preſent, and ſince we ſhall meet often, I will do it when you pleaſe. I believe by this time you are willing to retire, ſaid the Prince, continuing his Speech to [a] *Apronæus*, and *Diaporon*, for we have talk'd a good while; I will only ſtay you ſo long as to give you a little Advice, for I perceive you have been converſant with Atheiſts, who though they dare not ſpeak directly, yet if you examine what they ſay, you will find that thoſe Argumens which are us'd to traduce the Providence of God, ſerve no leſs to impugn his Beeing. I preſume the rather to give you a friendly notice of your Danger, becauſe Atheiſm is not only ſtain'd with ingratitude, but is commonly rooted in a love of Sin, and nouriſh'd with a deſire to live with an unregulated Will. When men have perſwaded themſelves that there is no Divine Power, to whoſe Laws they owe an Obedient Regard, they think they may indulge themſelves in a Voluptuous Life without controll. They deny the beeing of God, leſt they ſhould be put to the trouble of giving him holy Worſhip; and when they ſeem to allow a Deity, they confine him to the ſuper-aerial Regions, leſt being plac'd too near them he ſhould take notice of what they do here below, and ſo for fear of being call'd to an account for their enormous practices, they deny his Providence.

[a] *One who denies Providence.*
b *One who doubts.*

Your Civility, ſaid *Diaporon* to the Prince, is infinitely obliging; but I hope my Errour, if I be miſtaken, is not ſo dangerous as you pretend. That great Philoſopher whom we honour as the Maſter of our Sect doth not, I confeſs, acknowledg a Providence; but I ſuppoſe it is not only for thoſe Reaſons which I have mention'd, but as thinking it is below a God to mind ſuch ſmall things, or that it would be troubleſome to his Happineſs. It is well known that he confeſs'd an Eternal and moſt bleſſed Beeing, and affirm'd that he ought to be worſhipp'd for the Excellency of his Divine Nature: and as your Reaſon will not permit you to think that he did not believe a Deity, becauſe he reproach'd the Gods of his own Countrey, againſt whom he had but too much to ſay; ſo I hope your Charity will not let you call him Athieſt, although he thought that Divine Beeing did take no care of this lower World.

A ſhort accompt of Epicurus *and his Philoſophy.*

I know well, ſaid the Prince, that your Sect doth magnifie *Epicurus* as the

the Inventor of Truth and the Architect of Happineſs, who having only been honour'd to ſee what is True, had redeem'd the World from errour, and declared the Methods of a bleſſed Life, which before were unknown: but I know no Reaſon for any ſuch Encomium, both becauſe a great part of his Philoſophy was not his own, and that which he added to what he borrow'd (to ſay no worſe) is altogether Contemptible to Wiſe men; for he aſſerted the loweſt ſorts of bodily pleaſure to be the ſupreme Happineſs of men. This Imputation is not faſtned upon him by Ignorance in Hiſtory, as ſome of his Admirers would make the World believe; for by thoſe Relations which we find there, we have as much reaſon to doubt whether he himſelf were a Temperate perſon, as to be aſſured that his Followers were not. Though *Laertius* hath ſpoken in his behalf, and, to vindicate his Reputation, ſays that his Scholars did either Ignorantly or wilfully miſtake him; yet his profeſs'd Diſciple and great Admirer *Lucian*, (who preferr'd him before all other Philoſophers, and extoll'd him with the higheſt words which can be beſtow'd upon a Man) comparing him with *Ariſtippus* and *Democritus* his Maſters, ſays, that he exceeded them both in Impiety and Luxury. And we know that *Cicero*, an Author more Faith-worthy then *Laertius*, objected to one of *Epicurus* his friends his unworthy Definition of Happineſs, quoting it in his own words, and reproaching the ſence of it, aſſerts that *Epicurus* did acknowledg no Happineſs diſtinct from ſoft and obſcene Pleaſures, of which he us'd to diſcourſe by Name without bluſhing. He reports alſo concerning *Metrodorus*, who was *Epicurus* his moſt intimate Companion, that he did ſcornfully diſdain his brother *Timocrates*, becauſe he made a doubt whether all things which belong to a happy Life are to be meaſur'd by the Belly, and offer'd to ſhew *Velleius* his books if he queſtion'd the Allegation. His Garden was not ſhut againſt Whores; *Leontium* was the chief, famous for her bold writing againſt *Theophraſtus*, and who caſt a ſufficient diſparagement of impotent Luſt upon *Epicurus*, even when he was grown old, in a Letter which ſhe wrote to *Lamia*, yet extant.

But this is not a matter which I care to contend for, whether *Epicurus* was ſo Voluptuous as theſe report him to have been, or to ſhew that his Followers were egregiouſly diſſolute, which is not diſputed; but to prove that his Principles did ſo diſpoſe men to Vice, that he ſaid moſt truly who long ago aſſerted, Let thoſe which would be Exceſſively Intemperate, prepare themſelves to enjoy their deſire by embracing the *Epicurean* Philoſophy.

It is ſtrange to me that *Epicurus* ſhould be ſo magnified for his Philoſophy, ſince (as I ſaid before) the greateſt part of it is not his: He took the beſt Flowers in his Garden from *Democritus*, without asking his leave, neither did he give him thanks for them afterward. It is a blur upon him upon Record, that he did alſo ingrateſully throw mud and ſtones into that Well from whence he water'd his Garden. But I chiefly blame him for thoſe Doctrines which are by his own Sect aſſign'd to him as his proper Opinions, ſome of which you have repeated; for by them all he deprav'd the Philoſophy of *Democritus*, expos'd Humane Nature as a prey to Licentiouſneſs, expreſly denied God's Providence, and only Ironically acknowledged a Deity, and ſo undermin'd Religion.

That he debas'd humane Nature, is prov'd already; for what can be more unworthy of a Man, then to uſe his Reaſon to make him more perfectly a Beaſt? That the extirpation of all Religious Obſervance of God was his Deſign, is maniſeſt both by the acknowledgment of his greateſt Diſciples,

and

and by the nature of his Diſcourſe. *Velleius*, extoll'd by his Contemporaries as equal to any of *Epicurus* his Schollars that were Greeks, & preferr'd before all the Romans, embrac'd his Principles being afraid of that Omniſcient God which other Sects put as a perpetual Obſerver of Humane Actions, to whoſe Judgement he was not willing to be obnoxious for what he ſaid or did. He did rationally hope for exemption from theſe fears in the School of *Epicurus*; for *Lucretius*, who took the pains to put his Philoſophy into Verſes, hath recorded it as his Immortal Glory, that he was the firſt that ventur'd to ſet his Face, againſt Heaven, durſt diſclaim Religion, and brought Arguments againſt it into the Field of Diſputation, which made Devotion tremble and flie out of the Souls of Men, & trampled under his Victorious feet that which durſt reſiſt him, and then triumph'd over it. Some, I know, do excuſe this attempt with a ſmooth Interpretation, that he did not engage againſt Religion, but that groſs Superſtition which was practis'd by the Sottiſh part of the Heathen World. If that were all, we ſhould have no reaſon to find fault, neither would *Lucretius* have any great cauſe to boaſt of his Maſter's Valour: For the Superſtition which he vanquiſh'd was but a Cowardly thing; and the Gods who were honour'd by it were ſo contemptible, that they could not defend themſelves nor their worſhip from the juſt ſcorn of Wiſe men. It was a moſt miſerable Picture of Divinity which was made up of all the Paſſions and Vices of the worſt of men; & their Religion was proportionable, for it principally conſiſted of ſuch Rites and Performances as were Oblations only fit for Devils. But true Religion, which is a Maſculine Principle, Rational in its Original, being founded in knowledg and Juſtice, and noble in its Products, is affronted by its Arguments. For he not only denies Gods Regard of us, for which chiefly we are oblig'd to acknowledg him with Religious Adoration; but hath given ſuch uuworthy Characters of his Eternal Being, which he pretends to own, that he doth rather expoſe him to Contempt then promote his Worſhip. Having left his moſt beautiful Attributes out of his Deſcription, he hath drawn only a wan Image with a few inconſiderable Delineations, ſuch as are to be ſeen in the firſt Draughts of a Picture; for which cauſe, if there had been no other Reaſon, it was juſt that his God was anciently derided by the name of * *Monogrammus*. What ſtrange kind of God muſt that needs be which doth nothing? If he have an Almighty Power, his Omnipotence is beſtow'd upon him to no purpoſe; if he have not, he is Contemptible for his Weakneſs. He ſays his Eternal Being is to be worſhip't for his Excellent Nature: but how can we believe that he hath an Excellent Nature, who is devoid of the greateſt perfection of Being, Goodneſs? It is the Glory of all brave Natures to be Good, and it is the Luſtre of the Divine Majeſty that it is the Beſt: But what Goodneſs is it in that Nature which (as he confeſſeth) doth delight it ſelf in its own pleaſures, and neither did, doth, nor will do any thing elſe? Is it likely that Men will acknowledg an Idle thing ſitting in Heaven with folded Hands, for a God? Is that a proper ſignification of his Bleſſedneſs, that he hath nothing to do? Is he worthily praiſed who is reported to be like thoſe delicate people, who eſteem Idleneſs ſo great a Felicity, that they would judge themſelves unhappy if they had any Employment to attend? Doth he rationally perſwade us to worſhip God who tells us that we were never beholden to him, and that he is reſolv'd never to take any care of us, nor doth more regard our Adorations then if we did blaſpheme him? Will the vulgar honour him for a God, whoſe excellent Nature a Philoſopher reprocheth with ſuch baſe Repreſentations? Shall not diſcerning perſons conclude that he is an Athieſt really, who

* *A Picture rudely delineated.*

who aſſerting a Godhead in words, ſpeaks ſo unworthily of him as to hinder thoſe which heard him from believing what he ſaid? That this was the ſenſe of ſome of the beſt of Ancient Philoſophers concerning *Epicurus* his Theology, is evident to ſuch as know Books.

He did prudently to talk of God, for fear of drinking in *Socrates* his Cup: but he was infinitely below the generous Simplicity of that brave man; for he deliver'd his Opinion plainly, but this declar'd his mind in ſuch ſlight words, that he diſcover'd he had form'd no nobler Conceptions of the Immortal Godhead then of the Vulgar Idols, nor equal to thoſe eſtimations which his Neighbours had of Statues of Stone; but it was ſufficient to his purpoſes, if they ſerv'd him for an Antidote againſt the *Athenian* poiſon. I muſt confeſs I do not wonder ſo much at his prevarication, when I ſee ſome of his Followers, who pretend to do honour to God by beſtowing Glorious Attributes upon him, ſlur it by ſaying they gave him thoſe Titles only as Poets write flatteries in a Song.

I have obſerv'd how variouſly this ſort of men uſe their Wit to excogitate devices by which they may caſt diſreſpect upon God, whilſt ſome deny his Beeing, and others diſallow his Providence; ſome ſay that God is a Benefactor to us in that poſſibly he governs the World, though he did not make it, only orders things which had an eternal Exiſtence from themſelves. Thoſe which have read the ſtory of *Vanninus*, know how little Atheiſts deſire to be believ'd when they ſpeak any thing in favour of God. This new Notion is no great favour, I confeſs; but it is the leſs, becauſe it is incredible. How ſhall God obtain ſuch a Dominion over that which he did not make? It was either given to him, or lent, or elſe he took it by force, or bought it, or it was pawn'd to him; He came to it by Succeſſion or Right of Occupancy, or poſſibly was hired to govern it for ſome other. But theſe are ſuch Impious Vanities, * *Diaporon*, that we cannot imagine they were deſign'd to any other purpoſe, but to deprive God of all Title to Creation or Government.

* *One who doubts.*

But *Epicurus*, knowing it was a ſlur upon the Divine Prudence, if God being acknowled'd to have made the World, ſhould have left it without Government, beſtow'd the honour of Creation upon *Democritus* his Atoms, by which he hath ſufficiently diſcover'd what he eſteem'd to be the Cauſe of all things; and though, it was Glory enough to his Mock-God to confeſs jocularly the Excellency of his Divine Beeing, and look'd upon it as no ſmall Courteſie that he exempted his Delicacy from the care of any thing but Pleaſure, pretending, as you ſay, that the Government of the World is a thing below the Divine Majeſty, or too troubleſome to his Happineſs. Theſe two Allegations might ſignifie ſomething more then they do, *Diaporon*, if we did not know that Ingenious perſons want not various pretences to diſmiſs that Company with which they are not pleas'd. Why ſhould it be below a God to Govern the World? Is it not worthy of a Creator to overlook thoſe things which he hath made? The Creation was not unworthy of God, and it is no leſs becoming him to preſerve then to make. You may as well ſay that it is below God to be Good, as to ſay that he is above a Charitable Regard to his Creatures. The moſt Benign Father of the Creation doth not abandon the Orphan World to the careleſs diſpoſal of blind Chance, or to be commanded by the ſavage Paſſions and turbulent Humours of exorbitant men, who would ſoon make it unhabitable to thoſe who are moſt worthy to live in it; nor doth he deſpiſe their Concernments in it, but doth find reaſons for his continued Care in his own innate Goodneſs. The Corporeal

World is not contemptible, for it is a viſible Image of the Divine Perfecti-ons; and whilſt God doth order all affairs in it by his Almighty Wiſdom, he doth illuſtrate that Glaſs from which his Glories are reflected. That good-ly Machine, the Univerſe, the regular Motions of the Heavens, the Viciſſi-tudes of Seaſons, the alternate Mutation of Bodies, the ſafety of the whole Syſtem notwithſtanding the rude Claſhings of turbulent Matter, and the Symmetry of all the parts preſerv'd intire notwithſtanding the frequent concourſes of contrary Principles, ſhew not only the power and preſence of a Great Mind, but aſſure us that God pleaſeth himſelf to take care of his Works. Becauſe Goodneſs is eſſential to God, he is not weari-ed with Ingratitude, he makes his Sun to ſhine upon Atheiſts. That which was Courteſie at firſt to the Ignorant, continues till it grow Mercy to the Unthankful. Selfiſh Spirits are unacquainted with this Divine perfection, and think all labour loſt which is beſtow'd upon the Good of others; and, being indigent Souls, ſtand in need of all that they can do for themſelves. But God is inexhauſtible in his Sufficiency and infinite in his Good-will, and can ſupply the Neceſſities of all his Creatures, expecting no return but what is their Benefit which give it. Why ſhould men phanſie this employ-ment below God? For as none is ſo ſtupid as not to acknowledg many of his Greater Works to be Excellent, that is, Products of great Skill and vaſt Power; ſo thoſe which are but ſmall in bulk teſtifie as much Art, and are valued proportionably by ſuch as have judgment in things, and they are convinc'd that it was more then a little Skill that made them, ſince their Compoſition is ſo Myſterious that it requires a great knowledg to underſtand it. That many things which ſeem but mean have no excellent Uſes, becauſe the Ignorant know not what they are, is no more juſt a Con-ſequence, then that a Lute is only fit to carry Aſhes, becauſe a poor Wo-man doth ſo miſ-employ that rare Utenſil ſometimes for want of a Duſt-bar-rel. Thoſe Imperfect pieces of the Creation, that is, which are ſo eſteem'd by undiſcerning perſons, could no more have been ſpar'd then little pins can be rejected which hold together the Frame of a curious Watch. It may be we think ſome things little, becauſe we have conceiv'd our ſelves to be greater then we are. All things are but ſmall if we compare them with God's Beeing: but to ſay that any thing is too little for his Care, is to reproach him for labour ill beſtow'd in the making of it.

But whereas you ſay it is Civil to exempt the Divine Majeſty from an Employment ſo troubleſome to his Happineſs: It is an Officiouſneſs ſo far from Civility, that it is the greateſt Diſhonour imaginable, and ſhews with what mean Conceptions they have bounded the Divine Power which ſpeak ſuch poor words concerning it. God is an omnipreſent Good-neſs, piercing through all things with his powerful Wiſdom with more fa-cility then the Sun can dart Light and Heat through the Air, Water and Earth. A Man, which is no great thing, can govern a Ship amongſt raging waves, can guide a Chariot drawn by fierce Horſes, can rule an Army conſiſting of vaſt Multitudes of valiant Souldiers, and, by the aſſiſtance of a little borrow'd prudence, can manage the Affairs of many King-doms, and wrap up their principal Concernments in a few thoughts: And ſhall not he which made Man do much with Eaſe as well as he can do a little with Trouble? Cannot he accompliſh his Deſigns without any diſturbance, when his Creature only fails for want of Skill or Power to force the Spirits of thoſe whom he doth govern into Obedience? God needs not to ſend Scouts into forein Parts for Intelligence, he wants no help to obſtruct the Machinations of his Enemies, he can make them de-ſtroy one another. He is not diſtracted with cares, he never ſuffer'd any Diſap-

Diſappointment. He dwells in the midſt of a ſerene Light, and ſees all things at one view,and with a powerful Hand keeps an undiſturb'dOrder in his Affairs. This is the Reaſon of that perfect Conſort which is between the Parts of the Creation; and his Government is no more interrupted by ſome Accidents which ſeem to Jarr with it, then an Harmonical Compoſition is diſorder'd with Half-Notes well plac'd. Thoſe Inſtances of Government wherein the Methods of Prudence or Juſtice ſeem to be contradicted, and with which we find fault becauſe we know not how they agree with all parts of his Deſign, are not more juſtly blameable, then Knee-Timber, without which ſhips cannot be built, is to be ſlighted becauſe it is crooked. So that all the Favour which this Argument made up of a pretence of Civility doth beſtow upon God,is to repreſent him Ignorant, Impotent, or Envious: It muſt be Weakneſs or want of Skill, that he cannot govern all things, or want of Goodneſs, that he will not take any care of his works; and he is a Bleſſed Beeing in a very unhappy ſenſe, being ſuppos'd a God, who is defective in any of theſe Reſpects.

Here the Prince, reſolving to make an end of the preſent Diſcourſes, concluded thus: As I would not have been willing to upbraid *Epicurus* with this Groſs Ignorance, ſince he had not the happineſs to look upon things by the light of Divine Revelation, which not many years after his time ſhin'd upon the deluded World; ſo I ſhould not have troubled my ſelf nor you,Gentlemen, with ſo large a Confutation of this Errour, but that the Method of our Converſation and the Danger of ſo great a Miſtake requir'd it. I doubt not but you eſteem it an extreme folly to retain an Errour which God hath made known,and know that the plea of Antiquity is vainly applied to Falſhood, ſince Truth is more ancient; and that it is an unworthy rudeneſs not to accept of the Notice of Truth, becauſe formerly you have been acquainted with her Enemy.

Thus ended the amicable Diſpute between the Prince and his Keepers: but his Arguments ſo captivated their minds, and his Sweetneſs had ſo prevail'd upon their Affections, that they wiſh'd it might conſiſt with their Duty to ſet him at Liberty, and manifeſted the humble Reſpects which they had for him in ſeveral Expreſſions of Sympathy. The Prince, with an Air which ſignified the ſerenity of his Generous Soul, replied; My friends, I am not unſenſibly of Ingenuity whereſoever I find it; but I deſire that you would not expreſs your Love to me in any pedantical notion of Pity. The Miſerable may be compaſſionated; but I hope I have given you no juſt occaſion to reckon me as one of that number. I have many times taken a ſerious notice of the Afflictions of my friends; but I never us'd ſuch a pity as made me take a ſhare of their grief without leſſening their part. I account that Compaſſion only worthy of a Man, which is ſo expreſs'd that it delivers him that ſuffers from his Calamity: All elſe is deſpicable, becauſe there is no reaſon that two ſhould be afflicted for one. If you be not, as poſſibly you are not, able to expreſs this ſort of Pity, do not trouble me nor your ſelves with vain Affections. I know that the Rode which leads to the other World hath ſo many Varieties of Good and Bad, that when I meet with the worſt,I do not think my ſelf out of the Way. I have no power to make it all plain, neither have I bargain'd with God to make it ſmooth for me. My mind is fix'd upon the thoughts of my Journey's End, and if I may arrive in God's preſence at laſt, I am much unconcern'd in any thing which may happen till that time. Undeſerv'd Diſgrace, a Father's Suſpicion, a cloſe Priſon, an immature Death, and that haſten'd by Malice and Falſhood, are

all Welcome. A Storm doth no hurt which brings a Mariner ſooner to his Port, though his Bark ſink there, if he ſave his Lading, where he muſt have left the Hull however. I ſpeak not theſe words out of Deſpair of Reſtauration, for that is poſſible enough in it ſelf, and I have no cauſe to make it improbable, who have Innocence for a Bottom of Hope: I do not think there is any difficulty in the Divine Methods, becauſe I underſtand them not, nor do appoint God a time to beſtow thoſe Courteſies which I do not abſolutely pray that I may receive. Dramatiſts do uſually ſo lay their Plot, that it is neareſt to take effect when it ſeems to be a loſt buſineſs. For my own part, I proteſt I do not deſire God ſhould alter the courſe of his Providence to accomodate my preſent Condition; neither will I think that any thing falls out amiſs, though he permits that which I unjuſtly ſuffer from my adverſaries not to be rectified in this Life, ſince I know it will be ſet in order in another World to my infinite Advantage. Though I might be troubled at the Myſtery of my Affliction, becauſe I am not yet acquainted with the Cauſe of it, yet I am ſatisfied in the Wiſdom and Juſtice of the Divine pleaſure; and I hope that God, who is the lover of Truth and patron of Innocence, if he allow no means of my Reſcue, will however vindicate my Reputation, by which means my Name will riſe again, and live when I am dead. If I knew the Inſtruments of my Adverſity, I ſhould no more attribute my ſuffering to them as having any Concern in the principal Deſign of it, then if I were aſſured that two Angels did play at Cheſs inviſibly, I would think that the Knights and Pawns did put themſelves from one place to another, becauſe I could not diſcern the power that mov'd them. So far as I think Grief becomes me, I am ſorry for thoſe who, having, as I am afraid, no principles of Action but Ambition and Covetouſneſs, have done me wrong, and engag'd you in an unworthy undertaking.

a One who denies God's Providence. *b One who doubts.*

Here [a] *Apronæus* and [b] *Diaporon* making Excuſes for ſo long a Viſit, (but which they would not have liked ſo well if it had been ſhorter) took a humble leave of the Prince. *Diaporon* being very paſſionate in his deſires to deliver one whom he judg'd moſt unworthy to be a Priſoner, went with *Apronæus* to his Lodgings, and beginning to diſcourſe, ask'd him how he liked the Prince's Philoſophy, and what he thought of his Deportment. I cannot tell, ſaid *Apronæus*, whether I ſhould admire more his Wit or his Patience; but as I plainly perceive that a Priſon is no reſtraint to his generous Soul, ſo I am made to believe that Virtue is the Foundation of his Courage, and that there is more Providence in the World then * *Dogmapornes* doth acknowledg. If Virtue be ſo happy when it is afflicted, I think a Sinner is not ſafe though he be unpuniſh'd for a time. However it be, I will endeavour to underſtand whether it be a Reality or no, ſince it makes her Lovers ſo content with all ſorts of Fortune. For my part, anſwer'd *Diaporon*, ſetting aſide the Dignity of a Prince which God hath beſtow'd upon *Alethion*, I ſhould be glad to be in a worſe Condition then he now ſuffers, ſo I might but have the experience of that Goodneſs which poſſeſſeth his Soul. Since Wiſdom enters not into Malicious minds, I make no doubt but his Soul is the Temple of Innocence. Whilſt *Diaporon* pronounc'd theſe words, one knock'd at the Door, and when he was come in, told them that he was lately come from * *Poliſtherion*, where the King was much diſturb'd with the news of *Alethion*'s Death, & that one of *Dogmapornes* his acquaintance was accus'd for forging Letters in the Prince's Name, that the King was fallen ſick with Grief, and that the Army and City mutter'd ſome diſcontented words againſt [b] *Antitheus* & [c] *Dogmapornes*, as the Contrivers of the Prince's Impriſonment. This Relation ſtartled them

** The opinion of a Whore.*

** The City of Beaſts.*

b An Atheiſt. *c The opinion of a Whore.*

them both;and having deſired the Meſſenger to withdraw,they conſulted each other what was fit to be done. I think, ſaid [d] *Diaporon*,that this is the moſt intricate Scene of Affairs that ever I beheld in my life. I thought it impoſſible that [e] *Alethion* could be ſuſpected, but much more that any ſhould dare to accuſe him, and moſt of all that the King ſhould believe any thing ſuggeſted againſt him. I know no reaſon why any ſhould report him to be dead,unleſs they meant to kill him; and I cannot but conclude that if the King be ſo diſturb'd at the falſe news of his Death, that it hath made him ſick, he will be ſo much more pleas'd with the true Report of his Life, that it will recover his Health. I think it is not only our duty to our Soveraign,to whom we owe all ſervices,but our prudence,not to neglect ſuch a fair opportunity to ſhew our Loyalty by preſerving his only Son. The worſt Interpretation that can be made of our Action is, that we endeavour'd to put into a Harbour which was not aſſign'd us, to avoid the danger of a violent Storm; and if any thing contrary to our Expectation, we can ſuffer nothing diſhonourable, having deſir'd to perform our Duty, though we ſaw it full of Hazzard. I am much amaz'd, anſwered * *Apronæus*,at this ſtrange Accident;ſince the Prince is reported to be dead who was in my Cuſtody, I may be aſſured that his friends will look upon me as his Murtherer, eſpecially ſince one of my Colonels acquaintance is accus'd for writing the Letter for which the Prince is impriſon'd. Since the Army and City, by whom the Prince was always infinitely belov'd, do concern themſelves in his ſufferings, I am afraid of the Iſſue of this dark Affair, and wiſh with all my Heart that I had not received ſuch a troubleſome part as I know not how to act. However, *Diaporon*, I think it is beſt to follow your advice, by which we ſhall gain time, and ſave our ſelves from ſudden Attempts. But to what Port ſhall we ſteer our Courſe? What we are to do in this matter, if we can do any thing, requires ſpeed. You ſay true, replied *Diaporon*, we muſt reſolve quickly, leſt long Deliberation take from us our power to act. Let us convey the Prince into *Theoprepia*, which we may effect thus. There is a private Door which leads by a ſubterranean Paſſage from the Governour's Lodgings to the River's ſide: let one of your ſervants about four a clock this afternoon bring our Horſes thither, as if he intended to water them, there we will take Horſe, and conduct the Prince firſt to the Caſtle of * *Miſopſeudes*, who is his known friend, where we are ſure of ſafe Repoſe to night, and from thence we ſhall eaſily reach the Borders of *Theoprepia*. * *Apronæus* lik'd the Contrivance; whereupon they preſently return'd to the Prince, and acquainted him with the Intelligence which they had but then receiv'd; and with many proteſtations of their ſincere Intentions reveal'd their deſires of his Safety, and told him of the way which they had agreed upon to ſecure his Perſon, if he pleas'd to accept of their ſervice. The Prince knowing it was better to run any hazzard then to ſtay where he was, after a ſhort diſcourſe accepted their offer, and went away in a Diſguiſe.

[d] *One who doubts.*
[e] *A Lover of Truth.*
* *One who denies Providence.*
* *A Hater of Falſhood.*
* *One who denies Providence.*

When they had travell'd about two miles, they met a Horſeman riding toward them with a very great ſpeed, who knowing *Apronæus*, ſtopt his Horſe, and told him that he was ſent before by * *Triſanor*, who was not much behind with a Convoy,and brought *Miſopſeudes* Priſoner to his Caſtle. Whence do they now come? ſaid *Apronæus*. From his Houſe replied the Meſſenger, where we ſurpriz'd him this morning about break of day. By whoſe Order, ſaid *Apronæus*, have you perform'd this ſervice? By a warrant ſign'd by * *Antitheus*, ſaid the Meſſenger. When they heard that, * *Diaporon* at the Prince's Command took hold of his bridle, and then diſ-

* *A Tormenter of men.*
* *An Atheiſt.*
* *One who doubts.*

diſmounted him. Whilſt they were deliberating what to do with him, (for it was not fit that he ſhould go to the Caſtle and give notice which way they were gone, and his Company was but of uncertain uſe to them if he went back) *Apronæus* deſired leave of the Prince to kill him; but he falling upon his knees and begging his Life, the Prince had but juſt granted his Petition when the Party which conducted [a] *Miſopſeudes* came up. [b] *Triſanor* rode in a little Charriot, which was attended with two Horſemen upon each ſide, and gave leave to *Miſopſeudes* to ſit with him. *Apronæus*, rode boldly up and kill'd him which drove the Chariot; upon which *Triſanor* flung himſelf out of the Coach, and mounting his Horſe which was led by one of the Souldiers, gave *Miſopſeudes* who was diſarm'd, in charge to one of his Souldiers, and then a ſharp fight began between the Parties. *Triſanor* and his men reſembled the Deportment of a ſtout Tigre, which whets valour with rage when ſhe is in danger of being robb'd of her Whelps. The Prince's friends animated their Courage with the worth of the Perſon who had honoured them to be his Protectors, and whom they knew to be very able to defend both himſelf and his Guard; and concluding that it muſt needs be a grateful ſervice in the beginning of their Trial, if they could alſo reſcue one whom the Prince intirely lov'd, they threw themſelves between the Prince and his Enemies. *Diaporon* made ſuch a ſharp paſs upon *Triſanor*, that if he had not avoided it by turning aſide, he had been ſlain at the firſt encounter: however he loſt not his labour, for he kill'd one of the Souldiers who came in to the relief of his Captain, and afterward continued his combate with *Triſanor*, who being aſham'd that he had given ground, redoubled his Vigour in the next Charge. The Prince attacqued him which guarded *Miſopſeudes*, and with a Princely boldneſs ſaid, Traitor, deliver up that Loyal ſubject to his Prince; and accompanying his Commands with a blow or two, made them to be obey'd: for the Souldier fell down dead, and the Prince gave his horſe to *Miſopſeudes*, who was come forth of the Coach, not ſo much glad of his Liberty as amaz'd to ſee him that procur'd it. *Diaporon* had given and receiv'd ſome wounds from *Triſanor*, who fought deſperately, not ſo much deſiring to ſave his life, as to ſell it at a conſiderable Rate, and diſcharg'd a blow upon *Diaporon*'s head which was ſo far effectual as to aſtoniſh him for a while, but withall broke his Sword; and as *Diaporon* recovering himſelf was aiming a thruſt which would have ended the controverſie if it had been proſecuted, the Prince hoping by [a] *Triſanor* to underſtand the Affairs of [b] *Poliſtherion*, commanded him to hold his hand; whereupon *Diaporon* riding cloſe up to him forc'd him out of his ſaddle, which being perceiv'd by the reſt, who were four, they fled, taking the way which leads to [c] *Miſopſeudes* houſe.

[a] *A Hater of Falſhood.* [b] *A Tormenter of Men.*

[a] *A Tormenter of Men.* [b] *The City of Beaſts.* [c] *A Hater of Falſhood.*

This Storm being thus blown over, the Prince gave the Chariot to be driven by the Meſſenger whoſe Life he had ſpar'd, who had ſeiz'd upon the Horſes, which, perceiving themſelves deſtitute of a Guide; began to run wildly up and down the Field. They had advanc'd but a little way in their intended Journey, but they were forc'd to return again to their poſtures of Defence, and put themſelves in order for a new encounter, perceiving ſix arm'd Horſemen to make all poſſible haſte towards them, whom they ſuppos'd to come to ſecure the Captivity of *Miſopſeudes*. They were only ſome of *Miſopſeudes* his Kinſmen, whom his Lady had procur'd to endeavour the Redemption of her Husband; & as they were going to Charge each other, both found themſelves happily miſtaken. *Miſopſeudes* led the Party, and though they were his friends & ſuppos'd that they ſaw him, yet being much

diſtracted between wonder and Joy, could neither tell what to ſay or do, till *Miſopſeudes* imagining what doubts poſſeſſed their Minds, reſolv'd them by crying aloud, Alight, alight, my true friends, your love to me is infinitely requited; you do not receive me, but our Prince. Theſe words were ſuch an Addition to the former unexpected Happineſs, that they began to think that they were aſleep, and therefore put theſe ſtrange things together in a Dream which could never be enjoy'd waking. However having the uſe of their Eyes, and the Prince doing them the Favour to pull off his Vizard, they threw themſelves from their Horſes and ran to perform their Homage. The Prince gave them his hand to kiſs, but not without Tears; for he could not conceal the ſentiments which he found in his Soul of thoſe Affections which his Friends had for him in his extreme Adverſity.

Amongſt all theſe claſhes of various occurrences one thing fell out happily, for *Miſopſeudes* his friends kill'd all * *Triſanor*'s Souldiers that fled, except one whom they took priſoner, by which means the Prince had a more ſafe opportunity to eſcape out of the Power of his Enemies. The Prince having now a little more leiſure, was willing as he rode along to acquaint *Miſopſeudes* and his Companions with the manner of his eſcape from the Caſtle of * *Dogmapornes*, and was going to expreſs to them the Obligations which he had from *Apronæus* and *Diaporon*; but the deep Impreſſions of dutiful Love which were fix'd in his Soul for the King his Father made him firſt call for *Triſanor*, by whom he hoped to be inform'd concerning the ſtate of his Father, the Court and Kingdom. *Triſanor* was now grown ſo near unto Death with loſs of Blood by reaſon of many wounds, that he could ſcarce ſpeak, and only ſaid with a low voice, [a] *Anaxagathus* is dead, and [b] *Antitheus* is proclam'd King.

* *A Tormenter of men.*

* *The opinion of a Whore.*

[a] *A good King.*
[b] *An Atheiſt.*

This News as an unexpected Allay took off the luſhious Relliſh of their late good Fortune. Though they did not fully believe what *Triſanor* reported, yet they had but too many reaſons to cauſe them to believe the truth of that which he ſaid, beſides this, that Bad news is ſeldom falſe. The Prince's Faith was ſtronger in this point than that of his Companions, and his paſſion prevail'd ſo proportionally, that he was forc'd to give it leave to exhale it ſelf in this exclamation: How unſerene are all the Joyes which we poſſeſs upon Earth! Certainly mortal men are uncapable of pure pleaſures. How is every grain of Contentment which we are allow'd in this World blended with a much greater quantity of Sorrow? There is no time ſo proper for us to expect affliction as that wherein we think our ſelves moſt ſecur'd againſt it. We have no confirm'd Peace, but only a ſhort Truce made with Adverſity, and that never well kept; for our eſcape from one miſchief is but a ſhort delay that another makes which is deſign'd to overtake us. But to what purpoſe do I ſpeak after this manner? we muſt not refuſe what God preſents; and ſince we are yet uncertain what his pleaſure is, let us placidly await it.

[a] *Miſopſeudes* perceiving that the Prince had ended his Diſcourſe, continued a Reflection upon their preſent eſtate after this manner: The Afflictive ſenſe which I have of the Condition of [b] *Theriagene* cannot equal Yours, moſt Excellent Prince; my preſumption is not ſo bold as to come near ſuch a great Compariſon; but it gives precedence to none elſe: for as my Obligations urge it as the Higheſt Duty which is now poſſible; ſo that knowledg which I have of the effects which muſt needs enſue upon this ſtrange conjunction of unlucky Accidents doth awaken whatſoever I poſſeſs of pious Affection. But as I am fortified againſt what may happen with that magnanimity

[a] *A Hater of Falſhood.*
[b] *Degenerate Beaſts.*

nanimity by which your ſelf moſt concern'd in theſe Dangers makes your Courage exemplary; ſo I find all reaſon to hope, when I conſider the ſtrength of thoſe Principles upon which your Felicity was always founded. Who hath not obſerv'd that in Extraordinary Caſes the deſign of Providence is laid ſo intricately, that we may have juſt occaſion to wonder, but none to doubt? It is to me a ſufficient Argument that an Almighty Knowledg attends the Concernments of Good men, becauſe though they are frequently permitted to come near thoſe Pits which their Adverſaries have prepar'd for them, yet they ſeldom fall into them. There are two States in the World, Good and Bad; and when that which is worſe hath cunningly contriv'd the deſtruction of Virtuous perſons, whoſe multiplication is the Weſare of the World, and is aſſiſted in this moſt unworthy Attempt by vaſt numbers of thoſe who are ſworn Vaſſals to Wickedneſs, it is a great Teſtimony of the over-ruling Power of Supreme Goodneſs, that it is able to make their Deſigns abortive, when the diſtance is but ſmall between the Contrivance and the Execution.

We thought, moſt Dear Prince, that your Life and your Friends Intereſt in *Theriagene* muſt needs be blown up, when a train was ſo privately laid againſt it, and ſo many hands ready to give Fire to it: but by our miſtake we gain this Aſſurance, that when good men are not ſucceſful, it is not becauſe God is defective in his Care, or wants Ability to aſſiſt them: or when the Deſigns which are made againſt them take effect in part, it is not becauſe he could not have fruſtrated them totally, but becauſe he gives ground for a time, as prudent Commanders make their men retreat with a ſeeming Flight, that they may make way for the employment of their Ambuſh, and then by a more complete overthrow deſtroy the vain hopes of ſuch as thought themſelves Conquerors only becauſe they were deceiv'd. We ought not to be ſo curious as to the Mode of our Preſervation, as to deny God leave to ſhew his Wiſdom when he doth us a Courteſie.

This is all the ſenſe which I have of our Condition; and ſince we cannot of a ſudden put our ſelves upon our Action, it will be requiſite that we think of ſome place where we may deliberate with ſafety. Whether ſhould we betake our ſelves? replied the Prince. To [a] *Theoprepia*, ſaid [b] *Miſopſeudes*. I have reſolv'd upon it, ſaid the Prince, with *Apronæus* and *Diaporon*, whom I muſt now and always commend to your Affections as Friends to whom under God I owe my deliverance; we have agreed to retire to *Theoprepia*, where I am ſure to be welcome to my good friend * *Theoſebius*, whoſe Kingdom was ever an open Sanctuary to wrong'd Innocence.

[a] *The Divine State.*
[b] *A Hater of Falſhood.*
* *A Worſhipper of God.*

Here * *Philalethes* made a pauſe, and crav'd Pardon of *Bentivolio* and *Amyntor* for ſo tedious a Report, adding this Excuſe, That it is not eaſie to make a ſhort Story of that which pleaſeth him that tells it. You ſhall not need to ask forgiveneſs, ſaid *Bentivolio*, of thoſe which owe you infinite thanks for performing an office which hath taken up much of your Time, and highly oblig'd us both by making us to underſtand thoſe incomparable Virtues with which your Prince *Alethion* is accompliſh'd, and becauſe you have ſo fully aſſur'd us of the ſafety of his Perſon, which we eſteem as a divine preſage of his and * *Theriagene*'s Reſtauration. Noble Travellers, you have expreſs'd a Generous Charity, ſaid *Philalethes*, in the Compaſſion which you have entertain'd for a miſerable Kingdom; and how rationally your Pity is beſtow'd you will more fully underſtand, if you can endure to hear any more of our preſent Condition; but becauſe the Relation is long, I will not begin it till to morrow; and if you pleaſe, we will beſtow the

* *A Lover of Truth.*
* *An Helper.*
* *Degenerate Beaſts.*

the reſt of this Evening in the Gardens and Park which adjoyn to my Houſe; for as I am ſure you have travell'd enough to day, ſo I am afraid I have talk'd too much.

The next day *Philalethes* conducted his Gueſts into a Turret which was upon the top of his Houſe, where in a pleaſant privacy he continued the Diſcourſe which he had begun concerning *Theriagene* to this ſenſe: After *Dogmapornes* arrived at his Caſtle, and was told that the Prince was gone, he was infinitely confounded; not being ſo much aſtoniſh'd that the Accident was contrary to his Deſign, as vext that a thing ſhould be poſſible which he had made ſo difficult. At firſt he endeavour'd to give no credit to thoſe which told him the news, being very unwilling to think that could be true which he moſt paſſionately deſired to be falſe: But when he was convinc'd by the teſtimony of many witneſſes and the fruitleſneſs of a diligent ſearch which he made himſelf, and was inform'd concerning the Manner of the Prince's eſcape, he was utterly bereaved of that vain Hope with which for a while he ſmother'd his Paſſions, and then the Fire pent up in his wrathful mind broke forth in flames of wilde Rage, whilſt he talk'd after this manner: Though I did not think that there is a God, yet now I ſee there is a Devil, and that he hath made this Caſtle his Hell in which he doth torment me; but I will not burn alone. Then he wounded and kill'd ſome of his Souldiers. Many were not preſent; for the greater part conſidering the Cruelty of his Temper, and knowing that the Vexation of Diſappointment would make him exceſſively revengeful, without taking any notice whether he puniſh'd Offendors or Innocents, had withdrawn themſelves as ſoon as they heard of his approach.

Dogmapornes made no long ſtay here, for knowing that this Accident requir'd new Counſels, and being diſenabled to perform the task for which he was ſent, he ſaw that it was neceſſary to return ſpeedily, and give notice to* *Antitheus* of that which had happen'd. *Antitheus* was much pleas'd when his ſervants told him that† *Dogmapornes* was come back, hoping that he had deliver'd him from the fear of his moſt conſiderable Adverſary: but when he was come into his preſence, perceiving that his Countenance gave no intimation of ſuch news as he expected, What, ſaid he, *Dogmapornes*, with an angry doubfulneſs, is not all well? No, Sir, anſwer'd *Dogmapornes*, I am the unhappy Meſſenger which muſt let you know that *Alethion* made an eſcape from the Caſtle a day before I came thither. How, ſaid *Antitheus*, with a great Conſternation in his looks, is *Alethion* got out of our hands? what Mad Fate doth over-rule our Affairs? Had ill Fortune no other time but this aſſign'd to act her part? It is to no purpoſe to be angry, but I cannot help it; for the ſame Chain of perverſe Deſtiny that hath drawn down this Misfortune upon me, doth alſo pull me along with it into a Confuſion of thoughts. However I may hope that as this Accident was unlikely to have happen'd if we conſider thoſe things which went before it, ſo poſſibly that which is to come after it, is as different from this. That invincible Neceſſity which forceth me to think ſo, whether it be true or not, makes me alſo ſpeak after this manner, whether it be wiſely or not. But let us go on, *Dogmapornes*, and make what we can of this unlucky buſineſs; I mean, let uncontrollable Fate tumble us further down the Hill, or roll us up again. That which hath happen'd could not have been otherwiſe, and what is come is not in our power to prevent. Since we have no Freedom to chuſe our Actions, it is ſome comfort that we are not accomptable for what we do. If that which we aim at be deſtin'd for us, we ſhall arrive at it whether we will or no; if it be not, we do but trouble our ſelves in vain. Since we hope not, why ſhould we deſpair?

* *An Atheiſt.*

† *The opinion of a Whore.*

* *A Lover of Truth.*

You are ſtartled, Noble friends, added * *Philalethes*, at this Mode of Diſcourſe, but it is not unſutable to his Principles; and you will wonder more at the abſurdity of his Actions. I will give you a brief accompt of thoſe Rules by which he pretends to govern his Life, and alſo tell you the effects which they have produc'd in this poor Kingdom ſince he put them in Practice. But before I rehearſe his Opinions which are the moſt hurtful Extravagancies into which Humane Nature can fall, I will let you know how he became capable of ſuch extraordinary Deluſion. He hath a good Natural Wit, but that ſo over-match'd with Pride, that he is like a little Veſſel with a vaſt Sail and no Ballaſt; for he looks upon himſelf as one born to govern all the World, and boaſts that his Stars whom he acknowledgeth for his Creators have accompliſh'd his Body (for a Soul he doth not believe to be in the Nature of things) with ſuch tranſcendent Virtues, that he is not unfit to be the Illuminator of Mankind, and declareth frequently that the Univerſal World is not only obliged to hear him, but to ſit at his Feet with the loweſt Reverence, and receive his Doctrines as the Indiſputable Commands of a Catholick Dictator in Knowledg, and yield Obedience to his Precepts as proceeding from the great Father of all Art. He wonders that the Ignorant Nations do not flock to him, being the Infallible Oracle by whom Nature is at laſt pleas'd to ſpeak; and doth often ſay, That though the preſent rebellious Age doth not perform their duty, yet he makes no doubt but after times will underſtand themſelves better, and deploring their long Ignorance expunge out of their Souls thoſe Erroneous Principles by which before they miſguided their Actions, and keep an Anniverſary Feſtival as a ſolemn Commemoration of him the Redeemer of Knowledg. He eſteems all Books, Ancient and Modern, except two or three of his own, but Rhapſodies of ſuch inſignificant words as Mountebanks deliver upon their Stages; and compares thoſe which Read them to the dull Multitude which is abus'd with their impertinent Medicines. He is much diſpleas'd that the Ancients were born before him, and by way of revenge will ſometimes ſay that *Pythagoras*, *Plato*, *Ariſtotle*, *Hippocrates*, *Plotin*, *Simplicius*, and the reſt of that Rank, are but the Names of doting Fools whom the World hath ſillily admired; and that *Epicurus*, and it may be one more, lived till they began to know ſomething, but not much, which alſo by the Malice of Time and the Ignorance of latter Ages is almoſt loſt: but that He hath taken the Aſhes of buried Knowledg out of their Urns, and to the joy and wonder of men hath made it live again. It is a great part of his ordinary Diſcourſe to reproach the Neotericks; and then he makes uſe of ſuch a ſcornful Carriage as if he were ſwitching one of his Lacquaies with a Riding-rod, and will proteſt that thoſe who do not confeſs that they have learn'd whatſoever they know from him, are proud and ingrateful Dunces; yet ſometimes in a better humour he will expreſs a pitty for ſuch as do not believe his Opinions, becauſe none can underſtand his Books but himſelf. He eſteems Schools the Neſts of purblind Owls, where nothing is learn'd but Ignorance, and ſays that the Univerſities cure the Imperfections of their Diſciples after no other manner but as Tinkers mend pots.

It may be you will laugh if I ſhould tell you what he ſaid not long ſince to one of his Confidents: Nature hath made me her privy Counſellor, and done me the Honor to ſee her undreſs'd; a favour beſtow'd upon none but my ſelf: She hath led me through all her Territories, and, being not a little proud of my Company, talk'd with me all the way, and reſolv'd me all Queſtions in Natural Philoſophy, Divinity, the Doctrine of Manners, and Rules of Civil Government; hath intruſted me with the Key of her Secrets.

She

She hath ſhewn me the Pillars upon which Truth is founded, and expos'd to my view the eſſential Connexions of all things. She hath conducted me with a dark Lantern through the Subterranean Labyrinths of this Earthen Globe, and let me ſee thoſe hidden Flood-gates which the Sea ſteals into the under-ground Rivers, as alſo the back-ſtairs by which they climb up to the tops of Hills where they make Springs. She hath led me into the entrails of the deepeſt Mines, and ſhewn me the great Caldrons where Earth is refin'd by Subterranean Fires. She hath walk'd with me through the greateſt Seas, and acquainted me with the whole Nation of Fiſhes, and leading me round the outward part of the Earth, hath diſcover'd to me the nature of all things which appear upon the ſurface of that Globe; hath ſhewn me the various contextures of different Atoms into ſeveral forms of Beeing, and let me ſee thoſe ſtrange figures by which the little particles hang together, which other men have not as yet heard named. She hath told me why it was impoſſible for ſome things to grow; and how ſome came to have Senſe, and why others are honour'd with Reaſon, the higheſt of all Bodily Faculties. After this ſhe carried me through the Air, and acquainted me with all its various Modifications, taught me the doctrine of Vapours by Experiments, let me ſtand by whilſt ſhe gave fire to Thunder, diſſolv'd congeal'd Clouds, and ſqueez'd thick moiſture into Rain. Here we ſat down upon a Rain-bow, and ſhe reſolv'd all difficulties that ariſe from the Nature of Matter; told me what Light is, and how Colours are produc'd, and anſwer'd all Queſtions that concern Motion. Then ſhe tranſported me into the Æthereal Regions, and ſhew'd me the Motion of every Orb without thoſe Artificial Spheres which ordinary Mortals are fain to uſe, and that to ſmall purpoſe. She gave me the proper names of the Stars in a Book and a Catalogue of their diſtinct Qualities, by which means I can tell the true nature of every particular Influence. At laſt ſhe let me ſee the utmoſt Wall by which the World is inclos'd.

Here *Bentivolio* making an interruption to the Diſcourſe ſaid ſmiling; I thought,* *Philalethes*, that you would have told us among other things that † *Antitheus* was complemented by all the Signs in the Zodiack as he rode through the Heavens upon the back of the ſtately Aſs || *Alborach*; and that as he was paſſing by the Lunar Orb, the Moon, over-joy'd to ſee this *Endymion*, crept into his ſleeves to embrace him, and went out in two pieces at his Neck; and that he by the great Skill which Nature had then taught him, ſouldred it together again in requital of ſo great a Civility. But to be more ſerious; Pray, good *Philalethes*, acquaint us with ſome of thoſe deep Myſteries which he pretends to have learn'd by ſuch a miraculous Method. I know not yet what he hath perform'd, replied * *Philalethes*; but he brags that the Civil World was not known till he diſcover'd it, having deſcended from the Mountains of Light; and that the Principles of true Policy are no older then his Books; that he hath rectified the Notion of Religion to the unſpeakable Benefit of the World, that there is nothing worth Obſervation in the Mathematicks which is not intirely due to him; that he hath reform'd the whole Syſtem of Natural Philoſophy, and ſo perfectly diſcover'd the Impoſtures of Ethicks, that he hath prov'd the Doctrine of Virtue and Vice to be a meer Fiction, by a new way of Reaſoning which he hath invented; in ſhort, that he hath ſo advanc'd Mechanical Skill, that the beſt Artiſts eſteem it their happineſs to become his Apprentices. I beſeech you, *Philalethes*, ſaid *Bentivolio*, what hath he reveal'd concerning Divinity?

* *A Lover of Truth.*
† *An Atheiſt.*
|| *Mahomets Aſs.*
* *A Lover of Truth.*

I can more eaſily give you an accompt of his words, replied *Philalethes*, then tell you what he would have us believe to be his meaning; for at

different times he doth expreſs himſelf in ſuch contrary Language, that it is difficult to ſuppoſe that he hath any reſolv'd thoughts concerning God. This great *Phœbus* looks at all his Dictates as Oracles, but they are uſeleſs to mankind till ſome other *Apollo* riſe up to unriddle them: However we ſee Reaſon enough to imagine that he did not intend men ſhould increaſe their Faith of a Deity by reading his Books, becauſe he hath written ſo ambiguouſly concerning his Nature. One while he ſays there are no *Beeings* but *Bodies*, and that *Incorporeal Subſtance* is a term of *Contradiction*, which would make us think that he believes no God but the Viſible World; and that the Sun, Moon and Stars, Men, Beaſts and Trees are the Limbs of his great Body: but that at other times he hath been heard to ſay that God neither is nor can be a Body; for when they conſider that theſe Expreſſions jar ſo horridly that they are incapable of Reconciliation, they are forc'd rather to conclude that he is in jeſt when he mentions God, and uſeth the name Deity by way of ſcorn, or for fear of the Fate of *Vanninus*. For when he wrote his Books, he knew well enough that the Religious acknowledgment of a Supreme Power is ſo deep impreſs'd in the Minds of men, that if he had talk'd plainly againſt Almighty God, ſome of his more Loyal Creatures would have chaſtis'd the boldneſs of his Blaſphemy after ſome ſuch Faſhion.

Sometimes he ſays there may poſſibly be a God, but we are utterly ignorant what he is, that is, that there is ſomething in the World which none can tell what it is, which is God; and that we ought to adore him, that is, do honor to we know not what. When ſome much diſpleas'd with ſuch a dull Aſſertion have anſwer'd, That his Attributes are known ſignifications of his Divine Nature, that is, Eſſential Properties which are maniſeſt by his Works; and urg'd that we have as true a knowledg of God as of any thing elſe, and behold the Wiſdom, Power and Goodneſs of his Eternal Beeing reveal'd long ſince in the Creation of the World, and which do ſtill preſent themſelves to the eyes of men in the Preſervation and prudent Government of all Created things: He replies, that the forementiond Attributes may be given to God, but they do not truly expreſs what he is more then the Amourous Sonnets of Extravagant Lovers do give a true Character of their Miſtreſſes Perſons, and that the Praiſes which they import do not more properly belong to God then the Flatteries of Amoroſo's do to their Idols, whom they extol for Perfections which were never in them. Since ſome would be apt to call this Atheiſtical Impiety, he hath endeavour'd to hide it under the plauſible Notion of God's Incomprehenſibility; that is, he would have men ſuch Fools as to believe, that becauſe they cannot comprehend the Immenſe extent of the Divine Nature, therefore they do not apprehend any thing concerning it: as if it were not more eaſie to find the great Sea then a ſmall River; or as if we could not diſcern the wide-ſpread Ocean at all, becauſe we cannot drink it up all with our Eyes.

* *A Lover of Truth.*

You will eaſily ſuppoſe, *Bentivolio*, ſaid * *Philalethes* continuing his Diſcourſe, that he hath repreſented Religion as ſpringing from baſe Grounds, who hath given ſuch a miſerable accompt of the Deity which is to be acknowledg'd by it. If he had not been diſaffected towards the Divine Nature, he might eaſily have found many good Reaſons to ſupport his Honor in the World. The chief of thoſe which he hath aſſign'd are theſe, Ignorance in the Generality of Mankind, the Impotent fear of Superſtitious Fools, the Cunning & Hypocriſie of Princes and Prieſts, & the Influence of ſome Stars. Thus he pleaſeth himſelf to imagine that the Ignorance which forceth Mankind to frame ſtrange conjectures for want of acquaintance with Ordinary cauſes,

cauſes, made them ſuppoſe that ſome Inviſible Power Created the World; & that ſeeing the Condition of Mortal men is often oppreſs'd with Poverty Diſgrace, Sickneſs and Captivity, through an impotent fear of ſuch Misfortunes, though they happen by chance: yet either by reaſon of their own Ignorance, or becauſe they have been told ſo by others no wiſer than themſelves, they eſteem them Puniſhments inflicted by an Inviſible Power whom they have offended, & to whom out of a ſlaviſh puſillanimity they are apt to do Homage, and appeaſe with Prayers and Sacrifice, that ſo they may eſcape Torment. Some have obſerv'd that in his lucid Intervals the inbred Notion of a Deity hath forc'd him almoſt to confeſs, that there is ſomething in God for which by the Right of his Nature he is to be ador'd: yet he will by no means allow it to be *Beneficence* which doth naturally infer Gratitude; but, if there be any thing, it is *Power*, by which he is enabled to do us a Miſchief. Thus he would have men to acknowledg God only for ſuch Reaſons as the Devils, becauſe they can do hurt, are ador'd by the Indians in a dreadful Image arm'd with ſharp Teeth & crooked Claws. By this Iron yoke the Heathen world was of old kept in ſubjection to thoſe Cruel Spirits whom the Hebrews properly nam'd * *Aſmodei*, and the Greeks * *Apollyons*, and we, from the Evil which they do, *Devils*, the power of their miſchievous nature commanding fear by hurtful actions. * Deſtroyers.

Men being naturally under the power of the forementioned Principles, he ſayes that cunning Princes, who with the Aſſiſtance of covetous Prieſts both contrive and alter Religion as it beſt ſerves their Deſigns to awe their People into Obedience, endeavour to make them believe that they receiv'd their Laws from God; telling them that when contagious Sickneſſes, cruel Famine, dreadful Earthquakes, or any other extraordinary Misfortunes happen, it is becauſe God is angry for the neglect of his Rites; teaching them to appeaſe his wrath with expiatory Sacrifices: and when they took notice of obſtinate Offenders whom they could not conveniently puniſh becauſe of their Multitudes they threatned them with Puniſhments to be indur'd in the World to come, by which means Melancholick people are affrighted into their Duty.

Beſides theſe Reaſons, by which Piety is rather undermin'd then ſupported, he ſays that Mankind is piouſly affected by certain Stars, and that Religion is diverſified according to the Variety of Influences which are ſent down upon the Earth. He pretends alſo to know the Complexion of every Star ſo exactly, that he can declare by what Planet or Conjunction of Stars every diſtinct Religion is produc'd; and affirms boldly that the Jewiſh Diſcipline is from *Saturn*, the Chriſtians Goſpel from *Jupiter* and *Mercury*, the Mahumetan Superſtition from the *Sun* and *Mars*, the Idolatry of the Pagans from the *Moon* and *Mars*. It is ſtrange that he deriv'd not Heatheniſm from *Jupiter*, ſince his name was ſo famous among them; and that Mahumetaniſm ſhould not have taken its Pedigree from the *Moon*, which would have ſymboliz'd with the Turkiſh Arms, the three Creſcents; and that neither of them ſhould have been made to hold of *Venus*, ſince both are ſo full of abominable Luſts. However, borrowing a little more canting Ignorance of the Aſtrologers, he ſays that all theſe Conſtitutions have been and ſhall again be afflicted according as there happen any great Conjunctions in thoſe Oppoſite Trigons which have dominion over their Laws (as for example, *Aries*, *Leo* and *Sagittarius* have over Chriſtianity; *Gemini*, *Libra* and *Aquarius* over Judaiſm;) and that as one Planet overcomes another with Reaſon, Craft, Piety, Cruelty or Laſciviouſneſs, Religions alter and ſucceed one another, as they have done eternally. Theſe are the unworthy Baſes upon which he would

would place Religion, ſlighting thoſe Noble Pillars upon which it was at firſt erected, God's Right and our Duty. Any man that believeth the Beeing of God, and confeſſeth him to be the Creator of the World, will eaſily grant that we are oblig'd in Juſtice to worſhip him, and Ingenuity will conſtrain him thankfully to acknowledg and humbly to adore his Patron and Benefactor. But as *Antitheus* has ſtifled the Connate ſenſe of a Deity, which all Nations do confeſs to be interwoven with the nature of their Souls; ſo eſteeming himſelf not beholden to God, he ſuppreſſeth thoſe great Reaſons which make other men Religious, leſt he ſhould be judg'd Ingrateful.

* *A lover of Truth.*

† *An Atheiſt.*

It may be your deſire, proceeded * *Philalethes*, to know by what brave Standard he meaſures Religion, which he hath diſgrac'd with ſuch a mean Original. † *Antitheus* taking no notice of the Law of Nature, or the Goſpel of our Saviour, aſſigns no Rule but the Arbitrary Commands of the Civil Magiſtrate, and eſteems that true Religion in every Country which the Governour thereof preſcribes, and approves all for true though one contradict another, and judgeth him Religious who, becauſe he is commanded, worſhips the Devil; and ſays it is no ſin for men to profeſs Atheiſm if they be requir'd to do it, or to renounce their Saviour, nay, though it be againſt their Conſcience; and teacheth them to excuſe the denial which they make in words by thinking otherwiſe, and gives them liberty to do it in their interior Cogitations too, if they will, upon this ground, becauſe, as he ſays, Mens thoughts are not ſubject to the Commands of God. Thus he hath repreſented the Saviour of the World as a Rebel for preaching a Goſpel which was not authoriz'd by the Roman Emperour; and hath diſparag'd the Apoſtles as ſeditious Hereticks, becauſe they perſwaded the World not to worſhip Idols. If any thing can be added to that which I have already related, he hath further demonſtrated that ſmall meaſure of Good will which he hath to Religion by endeavouring to invalidate thoſe Arguments which aſſure good men that it proceeded from God, the chief of which are *Miracles* and *Prophecy*. *Miracles* are Divine Works tranſcending all ordinary Power of Nature, by which God hath given Teſtimony to the Doctrine of his Meſſengers. Theſe he calls only unuſual Accidents of Nature, which Ignorant people wonder at; but which Wiſe men look upon as no great Matters, becauſe they underſtand their Cauſes, and becauſe Impoſtors do ſuch things by a dextrous application of Natural Cauſes or make weak people believe ſo by rare caſts of Legerdemain. He ſayes alſo that if ſome things be ſo ſtrange that they ſeem to tranſcend all power of Nature and all Art of Magicians, yet he which performs theſe rare Operations is not to be credited unleſs the Civil Magiſtrate declare that the Works are Miracles, and that the Perſon is come from God. By which Argument the World was not obliged to believe in our Saviour, though they ſaw him cloath'd with Divine Power, commanding the Winds, making raging Seas obedient to his Word, ſubduing Devils, healing all ſorts of Diſeaſes without any natural Medicines, triumphing over Death, both by raiſing ſome to life out of their Graves, and riſing himſelf after he had been buried three dayes, in a word, exerciſing an abſolute Authority upon univerſal Nature; becauſe *Tiberius* and his *Procurators* did not make his Miracles authentick with their Civil Sanction.

He is ſo willing to vilifie theſe great Operations, as Tricks invented by Covetous Artiſts to get Riches and Honor, that he will affirm thoſe ſtrange Prodigies which appear ſometimes in the Air, to be either Viſions only reported by Princes to have been ſeen, to amuſe their People or elſe that

they are repreſented in the Air by Glaſſes. He ſays that the Armies which ſeem to skirmiſh in the Air are only Images of Souldiers at Land or Sea reflected from one cloud to another, and multiplied as ſhadows are ordinarily by divers Looking-glaſſes; and when no Armies are near the places where theſe Apparitions are ſeen, he ſays they are brought from remote parts by ſtrong Winds. Sometimes he fancies that men form theſe Shapes upon thick Vapours which Swim in the Air by the power of Imagination, as women make marks upon the Embryo's in their Womb; or elſe that the Celeſtial Intelligences which move the Orbs imprint thoſe ſhapes in their own Bodies, which are extended much like to Skins of Parchment, and in theſe men ſeem to foreſee future events by painted Schemes. Thus he makes Miracles things of no greater wonder then an *Ignis Fatuus*, and Ignorant Superſtition the only Reaſon of that Faith which is produc'd by them.

Prophecy in his Opinion is no better Aſſurance: for he eſteems Prophetick Viſions only as Dreams of phrenetick men, that thought they convers'd with Angels when they talk'd only with their own Shadows; and ſays, that God's ſpeaking to them in Dreams is no more but what they dreamed that God ſpoke to them. Becauſe ſometimes things ſeem to be foretold, he aſcribes the power of Prediction to prophetick Vapours which ſome parts of the earth exhale in ſome certain ſeaſons; and that thoſe Inſpirations enabled the Miniſters of *Apollo* to give Oracles at *Delphos*, and forc'd the *Pythian* Girls to ſing ecſtatick Verſes.

Theſe being the chief Reaſons which we have to believe what God hath ſaid, and to do what he hath commanded; you may eaſily ſuppoſe that he eſteems the Primitive Martyrs Egregious Fools, and their Noble Deaths only effects of potent Imagination, which they ſuffered either through a great deſire of Honour, or were forc'd to it by the ſtrength of Hypocondriack Humours, and that except the Applauſe of their Sect they periſh'd as trivially as a wild Indian, who will dye rather then not worſhip his Pagod. Thus that Paſſive Obedience, which for many Ages was perform'd with ſo much humble ſubmiſſion, that it was manifeſt to all beholders to be no obſtinate Humour, and by ſuch vaſt multitudes, that it prov'd it ſelf to be no Rebellious Deſign when they could not comply with unlawful Commands, which was the ancient Glory of Chriſtianity, and made it flouriſh under the moſt ſharp perſecutions, is by him diſparag'd as at the beſt but an Honeſt Foolery.

You will not wonder at all, if after all this he expound any great point of Faith into a Trifle. The Reſurrection he eſteems only a Recovery from ſome Apoplectical Diſtemper; to raiſe a man from the Dead is only to awaken him out of a Lethargical ſleep, or to cure one that is ſick of an Epilepſie. The Apparitions of men that have been buried, as he ſays, are only ſome Vapours extracted out of their Graves by the Stars, which repreſent the ſhapes which they had when they were alive: The potent Stars collecting it ſeems Vapours out of their cloths too, for they appear many times in the ſame Habit which they us'd to wear. But it is eaſie for him to ſwallow ſuch ſmall matters, who eſteems Angels in general but Phantaſms or wild Imaginations of ſick Brains, & by Good Angels would have us to underſtand nothing but our Friends, ſuch as are of our Opinion, obſerve our Humor or applaud what we ſay: So an Archangel is a Paraſite, or a Carrier which brings good news in a Letter. Departed Souls he interprets Shadows, that is, ſuch as fall from our Bodies when we walk in the Sun;

and

and ſays that the Anguiſh which is call'd Remorſe of Conſcience is inflicted by thoſe, and that they are the moſt proper Miniſters of that puniſhment, becauſe they muſt needs be conſcious to all our Miſ-doings, having accompanied us in all places. Devils he reputes either Fictions of terrified Souls, which hurt only ſuch as make them by their one Fears; or elſe Wicked men, that is, ſuch as are not of our Mind; and ſometimes any thing which hurts us, as Diſeaſes. Sometime he ſays he could be more content to believe that there are Angels in the received ſenſe, but that the Aſſertors of that Doctrin do not allow Angelleſſes. He doth not value Eternal Bleſſedneſs, eſteeming the Beatifick Viſion an unintelligible Notion; and inſtead of a clearer knowledg of God, and all things accompanied with an incomparable Joy, he ſays the Kingdom of Heaven ſignifies only a ſtate of Civil Government, like to that which the Jews had before they made *Saul* their King. He tells us that the Souls of Good men do not aſcend into Heaven or enjoy any knowledg, but die with the Body, but that they ſhall riſe again, and then be as *Adam* was before he ſinn'd. He underſtands by the pains of Hell, that Wicked men ſhall die as others do, and lie without any ſenſe in the Grave till the day of Judgment, and when they riſe again ſhall be tormented by ſeeing themſelves more unhappy then others, that is, they ſhall be forc'd to eat, drink, marry and beget Children, as they did before, and then die again.

* *A Lover of Truth.*
* *An Atheiſt.*

Here * *Philalethes* made a pauſe, and begg'd pardon for the Length of his Narration in theſe words: I am afraid, *Bentivolio* and *Amyntor*, that I have wearied you both with a prolix Story of * *Antitheus* his Theology; but as I hope that Obedience to your Commands will ſerve for an Excuſe of my offence, ſo I make no doubt but that though the matter of my Diſcourſe hath been diſpleaſing, becauſe it gives notice of a Wicked Deſire; yet it is the leſs conſiderable, becauſe that which is deſign'd is impoſſible. For though the Engine which I have deſcrib'd be fram'd with an Intention to throw Religion off the Hinges; yet it is no more able to do it, then to pull Humane Nature up by the Roots.

You might have ſpar'd this excuſe, *Philalethes*, ſaid *Bentivolio*, but that you can omit nothing in your Converſation which you judg Civil; but if your own Wearineſs be not the true meaning of your Complement, we deſire to be acquainted with ſome few of thoſe Principles by which *Antitheus* pretends to have glorified Natural Philoſophy. It is but a ſmall labour, anſwer'd *Philalethes*, and if it were greater I ſhould willingly undertake it at your Command. *Antitheus*, to make the forementioned Engine more ſtrong, hath fortified it with ſome aſſiſtances which he pretends to have receiv'd from Natural Philoſophy, though indeed they are only a few falſe Opinions which he had beſtow'd upon it in hope to borrow them as he ſhould have occaſion to uſe them; that is, to pervert Philoſophy to ſerve his Deſign againſt Theology: turning the ſound Principles of ſober Diſcourſes into bold Paradoxes, and fitting extravagant Fancies, which are apt to take with vain Souls, not only to oppoſe true Notions, but to lay Foundations of Atheiſm in his Diſciples minds; at once endeavouring to ſupplant true Reaſon in thoſe whom he teacheth to miſunderſtand Nature, and to diſſerve God's Intereſt with ſuch as know not the difference between Jargon and Philoſophy. One of his Fundamental Notions is, That the World was made by a fortuitous concourſe of ſtragling Atoms, or, in plainer Terms, that it is Eternal, and was alwayes ſuch as it is now, or not much unlike to it; the common Principles of all things which did eternally exiſt of themſelves,

being

being often ſhufled into ſeveral Forms by a continued ſucceſſion of various Motions. By which Artifice all Dependance upon a Deity is rejected, and the World inſtructed to acknowledge no firſt Cauſe. For he was afraid that if he ſhould confeſs that the World was not Eternal, he would alſo be forc'd to acknowledg that the Supreme Deity determin'd it to begin at his pleaſure. The World thus conſtituted he calls Nature, and ſometimes dignified it with the name of God; not meaning that Omnipotent Wiſdom, which being diſtinguiſh'd from all created Beeings derives from himſelf to them what they are in their particular kinds; but the Nature of things connex'd by ſeveral Links of Eſſence which make the World to be what it is: which is but a more dull Expreſſion of the Doctrine of Atoms, and depends upon the Ignorance of this Truth, That Nature is Gods Work, that is, the Method of Divine Art plac'd in the Eſſences of things, by which they are led orderly to their particular Ends, and ſo is only the effect of his All-powerful Goodneſs, or the proper Nature which he hath beſtow'd upon every thing.

He looks upon Incorporeal ſubſtances (as I told you before) as things to be hiſs'd out of the conſideration of Philoſophers; and in correſpondence with that brave ſuppoſition aſſerts, That the Soul is nothing diſtinct from the Body, but only a few Atoms put together by chance in a certain Order; and that Death is a diſſolution of that Contexture, and a Reſolution of the Soul into ſmall Particles of fine Duſt. But becauſe of ſome who have diligently conſidered thoſe rare Operations in which Human Nature doth manifeſt if ſelf to be ſome better thing, he ſays that all thoſe Acts are capable of explication by Corporeal Motion. He aſſirms Senſe to be nothing but the local Motion of certain parts in the Body, and that Motion, and Senſation which is the Perception of Motion, are both one; that is, a Bell hears it ſelf ſound. He defines Reaſon to be only a Motion of the exteriour Organs of the Body cauſed by an Impreſſion of the Object, and propagated by a ſucceſſion of Agitations to the inward parts; that is, the In-ſide of a Baſe-viol is made to underſtand Muſick by him that draws a Bow over the ſtrings which are faſtened upon the Out-ſide, and is a living creature all the while it is play'd upon: poor Muſicians never dreaming that they have ſuch a power beſtow'd upon them, that their Inſtruments underſtand Muſick as well as they; and not believing that the Trees or Stones did ever dance after any Harper, though ſome Poets have ſaid ſo. Thus as he would have the Conſtitution of the World underſtood without a God, ſo he would have all the Phænomena of Humane Nature explain'd without a Soul, that ſo Men may be free, if they pleaſe, to live like brute Beaſts, to whom by his Argument they are not Superiour. The beſt notion which he can beſtow upon the Soul is but a Vivacious Habit of Body, or the local Motion of ſome particles, and the Beaſts have that; and Life poſſibly is an Harmonical Wind, ſuch as is convey'd by Bellows through the Pipes of Organs, whom we may ſuppoſe to live as long as they breathe. Diſcourſe is nothing with him but Motion with Re-action, of which a Lute-ſtring is equally capable with any Man. He obliterates all Connate Idea's of God by which Excellent perſons think themſelves inabled to converſe with the Divine Nature, as the Eye being repleniſh'd with a Cryſtalline Humour is made capable of ſeeing the Sun. Thus Men are repreſented as no more fitted for Religion then Beaſts. But as his Doctrine raiſeth Wood and Stones to the ſame pitch of Senſe with Humane Nature, it is but a ſmall matter for him to depreſs it to the ſame Level with Beaſts, either in Excellency of knowledge or Capacity

of Religion. It is conſequent to this That the Soul is Mortal: How ſhould it be otherwiſe, being but Motion? when that ceaſeth, it dies. And conſidering that many believe otherwiſe, he adds, that the Immortality of ſeparate Souls is only a Window open'd into the dark Region of Eternal Torments by ſuch as have been fool'd with the Demonology of the Greeks.

I perceive you are cloy'd with his Natural Philoſophy, and therefore I will ſet no more of it before you, but give you a taſte of his Ethicks. But doth he acknowledge any ſuch thing as Vertue? ſaid *Bentivolio*. You may well make a Queſtion of that, replied *Philalethes*, by what I have reported; but I will tell you what he ſays, and then you may judge. He aſſerts that in the Natural ſtate of Humanity all things are indifferent, that nothing is abſolutely Good or Evil, and that no common Rule of Good and Evil can be taken from the Nature of the Objects themſelves; but all things are to be meaſur'd by mens Appetites, which have the only Power to make whatſoever pleaſeth them Good. He ſuppoſes men in the ſtate of Nature to be a company of Licentious People ſtraggling up and down the ſurface of the Earth without any Law, obnoxious to no Authority, incapable of Sin, both becauſe there are no Eternal Rules of Good and Evil, of which the beſt Philoſophers have believed the Law of Nature written upon our Hearts to be a Tranſcript, and becauſe no poſitive Commands were given to them; for from whom ſhould they receive them who were their own Lords? He ſays that the World had never been troubled with thoſe uſeleſs Notions of Vertue and Vice, but that ſome proud Ignoramus introduc'd them upon an arrogant Suppoſition that men have Liberty of Will, that is, a free Principle of Action; when as by his words all the Freedom that they have is, that they do not ſee that they have none; mens Wills being, like other things, extrinſecally determin'd; Hence he infers that either there is no Sin, or that God is the Author of it, who doth not only help us to Act, but force us to Will; teaching the vileſt Perſons to excuſe their worſt Actions by accuſing thoſe cauſes which with irreſiſtible force neceſſitate them to operate as they do. Thus Deliberation is rendred as a great Foolery, and a Horſe made as capable of Honeſty as a Man, and a Stone as either of them. Conſcience, which the Good men of all Ages have ever rever'd as an in-dwelling God is deſpis'd by him as an Idol made by falſe Imagination. Blame is reckon'd but a ſignification of Diſpleaſure, not the Imputation of a Fault. His new Goſpel hath aboliſht ingenuous Shame, and ſays that thoſe whom we call our firſt Parents had no troubleſome reſentment of their Eating the Forbidden Fruit as a Crime, but expreſs'd a little Anger againſt God for not making them with their Cloaths on: as if they had been blind, and did not ſee their skins before they broke their Creator's Orders; or had no reaſon to bluſh when through an ingrateful Careleſneſs they deveſted themſelves of the Innocence with which he indued them, by doing what he had prohibited. Thus he hath exterminated Sorrow for unworthy Actions, which in ſinners begins the Practice of Repentance; and made humble Prayers, by which all the World doth expreſs a Dependance upon God, as impertinent as if we ſhould make an Oration to the Sun to day to perſwade it to riſe to morrow. It's true, ſometimes he makes bold with his own Doctrines, and frets at croſs Accidents, and ſays that by reaſon of great Prudence one man is fitter to give Advice, then another, and admits of the Diſtinction wich is made between Counſels and Commands, with many other ſuch like pronuntiations; which being mingled with his aſſertion of the extrinſecal Pre-determination of all Actions and Events, are Arguments againſt the

the Liberty of the Will, compoſ'd much after the manner of thoſe Horns which *Mahomet* ſaw upon the heads of ſome of his Monſter-Angels, which, as he ſays, were made of Snow and Fire.

Mens particular Natures being thus repreſented, you will expect that he ſhould appoint ſtrange Rules to govern them when they are joyn'd in Society. They would be excellent, if they were proportionable to that great Conceit which he hath of his own Ability in this kind: for before his time, he ſaith, the Doctrine of Civil Government was unknown; and that his Preſcriptions are far above any Compariſon with what hath been deliver'd by the beſt Legiſlators in the World, in that the better ſorts of Beaſts have a more prudent Politie then Men, and could promulgate better Laws if they would pleaſe to ſpeak in ſuch a language as we underſtand. But ſome which have conſider'd his new Model affirm it to be only a fictitious ſuppoſal of a ſtate of Humanity that never was or will be, and that his ſeveral Dictates are uſeleſs Conſequences drawn from falſe Principles, and perverſly applied to the Condition of Mankind, which doth not only reject them as impertinent, but abhor them as miſchievous to the Nature and Happineſs of Men. Some of his Orders ſuppoſe men to be * *Autochthones*, Intelligent Muſhromes, or elſe Pre-Adamites born before the Moon upon ſome *Arcadian* Hill; others are fitted well enough for the Serpentine Brood of *Cadmus*, or for a barbarous multitude of Men degenerated into Beaſts: but they agree not with the nobler ſtate of Mankind, which by the prudent appointment of our great Creator is derived from our Common Parents *Adam* and *Eve*, whoſe ſtate was never Anarchical, for their Creator was their King; neither were they at any time without Law, for they came not into the World till God had fix'd the Principles of Reaſon and the Roots of Love in their Natures, and obliged them by bringing them into Beeing to obſerve the Laws which he had written upon their Hearts. Their Liberty was not unlimited, for theſe Laws bounded it; neither could their condition be a ſtate of War, unleſs they ſhould fight againſt themſelves; for by an univerſal Law well known to them all they were oblig'd to love their Neighbours as themſelves. They have deſerv'd all Commendations who, writing upon this Subject, have not only reduc'd the Civil ſtate of men to right Principles, but repreſented a better to mens conſideration then was yet ever ſeen but in Books; that ſo the World might meliorate it ſelf by the juſt imitation of a noble Example: But * *Antitheus* hath ſo far encourag'd the world to Degenerate, that he hath made the Nature of Men worſe in his picture then ever it was in it ſelf. For he hath preſented the firſt ſtate of Rational Beeings as a War of all men againſt all men; that is, a Common wealth wherein every man is his Neighbours Enemy, and in which every one may juſtly do what he will; where the uſe of Force and Fraud is lawful; where every man having a Right to every thing may get poſſeſſion of it as he can, by enſlaving and deſtroying not only what doth hurt him, but alſo that which he imagines able to annoy him; every man's Appetite being the Rule of what he may deſire, and his own Apprehenſion the ſole Judge of the beſt Means to attain his Ends. He affirms ſometimes, and it is correſpondent to the forementioned Principles, that *Cain* did no wrong to *Abel*, ſince he only took out of the way one that was offenſive to him; and as it was no injuſtice to kill his Brother, ſo it was but Wiſdom to tempt him into the Field that he might have an opportunity fit for his purpoſe. *Antitheus* thinks it was no juſt Reaſon to move him not to do it to his Brother, becauſe he would not have had his Brother done it to him; and that *Cain* was puniſh'd by God un-

* *Men of themſelves ſpringing from the Earth.*

* *An Atheiſt.*

unjuſtly ſince he had done nothing but what he could juſtifie by the Law of his Nature, being to give no accompt of his Brother, no not to God, ſince he was not his Keeper. He ſlights the Foundation of Happineſs which God had laid in Civil Society, pretending that Reaſon and Love will not hinder men from doing harm to others. But then he ſhould have put ſome better Principles then what we have yet ſeen, for Fear and Hatred will not do it;and if he thinks that they are the only means of Self-preſervation, it is a weak thought? For though Reaſon and Love did require men to do only good to others, yet they did not forbid them to defend themſelves againſt ſuch as ſhould tranſgreſs the juſt bounds of Common Good. But his own Reaſons are good enough for him, who ſuppoſeth neither *Abel* to have been *Cain*'s Brother, nor *Adam*, to have been their common Father; and ſo excuſeth *Cain* from any Obligation to Fraternal Love,and makes them unaccomptable to *Adam*, though he depriv'd him of a Son without his leave. By this you may perceive that his Doctrine is not agreeable with the firſt ſtate of Nature, but only a falſe Imagination of his own,and uſeful no where except the barbarous Regions of *Cyclopia*.

* *An Atheiſt.* * *Antitheus* having bountifully allow'd this ſtrange Liberty to Men in the ſtate of Nature,hath taken what care he can to aſſure it to them in all ſtates, and let them know that it is incapable of receiving prejudice from any thing,not excluding thoſe limitations which they themſelves ſhall ſet to it by voluntary Promiſes; declaring to them that they are not bound to keep any Covenants made in the ſtate of Nature: and hath added,that no Promiſes are at any time to be thought inviolable for any Reaſons taken from the nature of Honeſty, which make them ſacred Bonds, ſince Words are but Wind; but that men ought to perform what they have ſaid for fear of Evil Conſequences which may happen upon the breach of their Promiſes. Men in his Opinion either not being under the force of a Divine Law; or that continuing no longer in force to oblige men to their Duty,then till they have opportunity to neglect it without Danger from their Neighbours.

Theſe are his Sentiments concerning thoſe mutual Duties which men owe to one another in general: what his Opinions are concerning them as they are under Government,you ſhall ſoon know whilſt I tell you what Power he aſſigns to the Magiſtrate, how he determines the People's Right, and how he takes from them both what he had formerly allow'd to them by croſs Grants. He hath gratified the Supreme Magiſtrate with a Power of Creating good and Evil, and pronounc'd that his Abſolute Will is Divine and Humane Law, and would have his People to believe every thing to be Juſt which he Commands, and that whatſoever he forbids is for that Reaſon Evil,and that no Laws made by him can be unjuſt: That Subjects have no Propriety in whatſoever they poſſeſs, and hold their Lives meerly at the Will of their Prince, who without doing any injuſtice may take away the Life or confiſcate the Eſtate of his moſt innocent Subject; and that all things are his in ſuch an unlimited ſenſe, that if he pleaſe he may juſtly give away or ſell the Soveraign Power. Having conſider'd that the Vulgar,which are almoſt all the World, are eaſily taken with ſpecious Pretences, he exhorts Princes to learn the Art of Diſſimulation, and to eſteem it a moſt neceſſary part of Royal Accompliſhment to be able to Counterfeit all plauſible Vertues,eſpecially Piety;that is, proſtitute the ſacred Notion of a Deity to Worldly Intereſt: and remembring that ſo long as men continue Bad, as they do yet, to be truly Good will ſometimes prove dangerous; he ſays they ought to know alſo how to make a profitable uſe of being not good,though they ſeem ſo at all other

other times: and becauſe it is accompted a Point of Honour in a Prince to verifie his Word, he adviſeth him, when it is his Intereſt to break his Promiſes, to colour the Action with pretences of Urgent Reaſons, that the Common people may think he was neceſſitated to violate his Faith.

At other times reflecting upon that boundleſs Power which he had beſtow'd upon Princes, and fearing that the People would think him guilty of Adulation, and ſay that he had miſinform'd Princes in point of their Right to gratifie their Ambition, he hath made a Compenſation for his Errour by granting unreaſonable Allowances to Subjects: For, to make the Poſſeſſion of Royal Power inſecure in Princes hands, he hath given the People leave when they can, to take it from them; & when they are put to ſuffer Wounds or Death, though never ſo juſtly, he hath authoriz'd them to reſiſt: and leſt they ſhould doubt that they are obliged to the contrary, he hath told them that Pacts made in the condition of Nature do not bind; that is, Subjects when they can, may abſolve themſelves from thoſe Oaths by which they have ſworn Fealty to the Soveraign Power; and that in all Caſes the longeſt Sword is the true Meaſure of Right, and the ſtrongeſt Arm the only infallible Judge of Wrong.

But I will trouble you no longer, added * *Philalethes*, with the repetition of ſuch Doctrines by which the ſtate of Reaſonable Nature is miſ-repreſented and Men unhappily directed, and which would quickly deſtroy all that Felicity which depends upon Civil Policy if they were entertain'd in the World. Here *Philalethes* ended his Diſcourſe; and as *Bentivolio* was about to make an Apology for having put him to ſo much trouble, and to give him thanks that for his and *Amyntor*'s Satisfaction he was willing to ſpend ſo much time in the Report of ſuch unacceptable Matters, one of *philalethes* his ſervants whom he had ſent to [a] *Poliſtherion* was return'd, and came into the Room to give him notice how things went there. Ha! [b] *Kalodulus*, ſaid *Philalethes*, I have expected you theſe two dayes; but it ſeems your entertainment was ſo good in *Poliſtherion*, that you could not get away ſuddenly. *Poliſtherion* is at this time ſuch an undeſirable place, replied his Servant, that if it had not been in Obedience to your Commands, I would not have ſtay'd there one day. I gave thanks to God a hundred times as I was upon my way home, that you were baniſh'd from ſuch a forlorn City, which I can compare to nothing but Hell. You dwell in Heaven here, Dear Maſter, and do ſingly enjoy that Happineſs which for any thing that I could diſcern is not to be found in all *Poliſtherion*. I met nothing but Diſcontent whereſoever I came: the Streets are fill'd with Cries, the Houſes eccho Complaints; the Exchange is ſpoil'd with Fraud, the Courts are become a prey to Injuſtice. All Relations have abandon'd thoſe Vertues upon which their mutual Happineſs was founded. Fathers have given up all Studies but their Pleaſures, and their Children imitate them. What Errours the Women commit I dare not ſay, but they defend them by the Examples which they receive from Men. Friends undermine each others Intereſts, and yet complain againſt one another. Fidelity is grown ſo rare, that Maſters are inſecure as to their Domeſtick Servants, and men have as many Adverſaries as Neighbours. In ſhort, they live after ſuch a faſhion as if Wickedneſs were licenc'd amongſt them; but I believe that they will ſoon grow weary of this falſe Liberty, and be glad to return to their former ſtate. For unhappineſs ſeems to have made a perfect Conqueſt of *Poliſtherion*, and having broken thoſe Holy Links of Juſtice and Love by which Proſperity is faſtened to Humane Society, doth make them drag one another with chains of Oppreſſion to ſuffer the torments of Diſorder which they mutually inflict upon thoſe whom they ſhould love and ſerve.

A Lover of Truth.

[a] *The City of Beaſts.*

[b] *A good ſervant.*

I

I will only trouble you further with the hearing of one or two ſtrange Accidents which happen'd whil'ſt I was in * *Poliſtherion.* I came one Evening (for I durſt not be ſeen in the Day-time, being known to belong to you) where a multitude of People were gathered together; and ſtaying to enquire the Cauſe, I perceiv'd that a Child was unmercifully expos'd in the Street, and that the Dogs had kill'd it & eaten half of it. The Mother being diſcover'd to be the Author of this Cruelty, the Father, not a little diſpleas'd with what was done, was going to have kill'd her, but was interrupted by the comming of a Judge who was returning from the Caſtle of * *Antitheus* to his own Houſe. He complain'd to this Judge of the barbarous Fact committed by his Wife, and demanded Juſtice againſt her. The Judge ask'd if his Wife was the Child's Mother; and the Father anſwering, Yes, Then, ſaid the Judge, ſhe hath only kill'd her own: but that you have any reaſon to complain as a Father is uncertain, and you do only believe it becauſe formerly ſhe told you ſo; but this is plain, that by the Right of Nature the Dominion over the Infant did belong firſt to her, becauſe ſhe had it firſt in her Power: and as to the Child he determin'd that it was meer Courteſie that ſhe did not kill it ſooner, and ſo went away.

* *The City of Beaſts.*

* *An Atheiſt.*

My other ſtory is of a Servant who kill'd his Maſter, called * *Streblodeſpotes*, who had poſſeſs'd his mind with large opinions concerning the extent of his own Authority, and would often ſay that a Maſter could do no Wrong to his Servants, becauſe they are ſuppos'd by the Nature of their Condition to have ſubjected their Wills to their Maſters Commands without Reſerve. The frequent Repetition of ſuch Speeches induc'd one of his Servants, who preſum'd to underſtand his Maſters Power better then he himſelf did, to diſpute with one of his fellow-ſervants concerning the Unlimitedneſs of Magiſterial Authority, and to urge againſt it that no Maſter could juſtly claim ſuch an abſolute Command; but that if he requir'd of his Servant any thing which was inconſiſtent with his Obedience to God or Allegiance to his Prince, he might think himſelf greatly wrong'd and ought not to do what was commanded, and yet have a ſufficient Warrant for his Diſobedience. *Streblodeſpotes* being acquainted with this Diſcourſe reſolv'd to kill his Servant; but he underſtanding his Maſters purpoſe by one whom he had ſpoken to for his aſſiſtance in the Execution of it, ran away to prevent his Danger. One * *Cacodulus*, another of his Men who had as extravagant Principles for a Servant as * *Streblodeſpotes* had for a Maſter, did not only juſtifie the Prudence of his Fellow-ſervant that was gone, but proteſted, if it had been his Caſe, he would have ſtay'd and taken another courſe. How do you prove that to be lawful? ſaid one of *Streblodeſpotes* his ſlaves which ſtood by. Thus anſwer'd *Cacodulus*; We were taken Captives, and becauſe our Maſter might have kill'd us if he had pleas'd, we promis'd to ſerve him whilſt we liv'd if he would not put us to death: But ſince he hath entertain'd us, he both makes us perform very hard ſervice, and ſometimes puts us in Chains; and therefore I ſuppoſe we are free from any Obligation to our Purpoſe. I think ſo too, ſaid the other ſlave: and ſince we have no hopes of Freedom till our Maſter be dead, let us redeem our ſelves with his Life. Both agreeing in this Reſolution, they watch'd a fit Opportunity, and kill'd him. Some, which ſaw what was done, endeavour'd to apprehend them; they did what they could to defend themſelves. Whilſt the Conteſt laſted, a Captain of a Galley happen'd to come by, who was friend to *Streblodeſpotes*, & having demanded of the ſlaves a Reaſon of their Action, one of them replied, Our Maſter was infinitely ſevere in his Commands, and ſaid he could do us no wrong what

* *A perverſe Maſter.*

* *An evil ſervant.*

* *A perverſe Maſter.*

taſks ſoever he ſet us, or what Puniſhments ſoever he inflicted, becauſe his Dominion over us was gain'd after the ſame manner by which Men ſubdue Beaſts; and we thought we might, as ſoon as we could, re-gain our Liberty, Right according to his own Law depending merely upon greater Strength. It may be ſo, ſaid the Captain; and ſince I have more Power then you, I will take puniſhment of you for the Death of my friend; and immediatly commanded his Servants to kill them.

Here [a] *Philalethes* interrupting his Servant, and turning to *Bentivolio* and * *Amyntor*, ſaid, I did eaſily foreſee that ſuch as theſe or worſe Miſcheifs would ſoon happen under the forlorn Government of [c] *Antitheus*; and ask'd his Servant if he did not ſee *Antitheus*. Only once as he paſs'd by in a Coach I ſaw him through the Glaſs of my Chamber-Window, replied his Servant; for he doth ſeldom go abroad; and never without a very ſtrong Guard, alwayes fearing leſt ſome of *Alethion*'s friends ſhould ſtab him. *Philalethes* ask'd him how he was reported to ſpend his time. He anſwer'd, Much after that manner which *Sardanapalus* us'd in *Ninive*. Who are his uſual Companions? ſaid *Philalethes*. As I was informed I will acquaint you, replied his Servant, for I durſt not venture into the Caſtle. He hath made [d] *Paſenantius* and [e] *Antholkes* his Principal Secretaries [f] *Dogmapornes* is his Favorite, [g] *Panthnetus* is the Steward of his Houſe, [h] *Philedones* his Treaſurer, [i] *Aſynetus* his Chief Juſtice, [k] *Autautus* is the Captain of his Guard, and his Brother [l] *Proſelenus* is his Lieutenant: [m] *Pſycopannyx*, [n] *Saprobius*, and [o] *Udemellon* are of his Bed-chamber: [p] *Medenarete* is his Minion, [q] *Aſtromantis* with his inſeparable Companion [r] *Thaumaturgus*, are his Phyſitians; [ſ] *Scepticus*, [t] *Hypſagoras* and [u] *Antigraphus* are general Buffoons to them all. I hear alſo that one [w] *Hieromimus* lately come to town, hopes, by the Interceſſion of *Hypſagoras*, to be entertain'd by *Antitheus*, and that [x] *Anopheles* doth much favour him. [y] *Gaſtrimargus*, [z] *Cantharus* and [a] *Aphrodiſius* are all preferr'd by *Philedones*. This is all that I could learn in *Poliſtherion*. *Philalethes* ſaid nothing, only ſhak'd his head, and bad his ſervant withdraw. When he was gone, *Bentivolio* deſired *Philalethes* that beſides his pardon for their former troubleſomeneſs, he would pleaſe to oblige himſelf and *Amyntor* with a ſhort Character of the forementìon'd Perſons, adding that upon the hearing of their old Names he could not but imagine that they were obſervable for ſome ſingular Qualities.

I ſhall willingly do it, ſaid *Philalethes*. [a] *Paſenantius* is a man of a moſt perverſe Diſpoſition, and ſo is [b] *Antholkes*: they both take a great delight in contradicting what others aſſert, and think nothing well ſaid or done but by [c] *Antitheus* and themſelves: They are very agreeable to his Humour, becauſe they have a rare faculty in minting new Words and Phraſes, of which *Antitheus* makes no ſmall uſe; for by expunging all known Terms, he hopes to extinguiſh all receiv'd Opinions, and to introduce his new Phyloſophy into the World. But his Expectations have a very weak Foundation; for it is obſerv'd that after he hath taken much pains to divulge ſome hidden Myſtery in ſtrange Sentences, he hath been found only to have wrap't up a Falſhood in unuſual Terms, or to have obſcur'd ſome common Notion which every Novice underſtood as ſoon as he had enter'd the firſt confines of Study, and could have expreſs'd in better Words. Shall I give you a taſte of Variations by which he hath advanc'd a Philoſophical Ignorance? For God, he hath put Nature; for Providence, Chance; for Creation, Eternal Viciſſitude; for Preſcience, Fate; for Liberty, Omnipotence; for Contingency, Neceſſity; for Poſſible, Future; for Hiſtory, Myſtery; for Cruelty, Juſtice;

for

[a] *A Lover of Truth.*
* *An Helper.*
[c] *An Atheiſt.*
[d] *One contrary to all Men.*
[e] *One who draws the contrary way.*
[f] *The opinion of a Whore.*
[g] *One who eſteems all things Mortal.*
[h] *A lover of pleaſure.*
[i] *An Imprudent perſon.*
[k] *One who aſcribes all to himſelf.*
[l] *One born before the Moon.*
[m] *The night of the ſoul.*
[n] *One of a corrupt Life.*
[o] *Nothing after this Life.*
[p] *Vertue is nothing.*
[q] *One who divines by the Stars.*
[r] *One who works wonders.*
[ſ] *One who doubts all things.*
[t] *A High Talker.*
[u] *An Antiſcripturiſt.*
[w] *One who apes holy Things.*
[x] *An unprofitable perſon*
[y] *An inſatiable Eater.*
[z] *A Tankard.*
[a] *A venereous perſon.*
[b] *One who draws the contrary way.*
[c] *An Atheiſt.*

for Diſcourſe, contradiction; for Philoſopher, Dictator, for Hypocriſie, Wiſdom; for Religion, Mockery; for Theology, Atheiſm.

[c] *The opinion of a Whore.* [d] *One who denies Providence.*

Of [c] *Dogmapornes* you have heard ſomething already; and of his Unworthy Opinions concerning the Divine Providence, in the ſtory of [d] *Apronæus*: he hath many more of the ſame nature, for which, as being very fit to be entertain'd in Brothel-Houſes, but worthy to be baniſh'd from all Civil Societies, becauſe they ſend down a miſcheivous influence upon Humane Life, he was call'd *Dogmapornes*. I have often fancied that his Countenance doth very much reſemble the Air of the rebellious Giants, and that he is much of that Diſpoſition which did ſo corrupt the Manners of the old World, that Almighty God was provok'd to deſtroy them with a Deluge. If ever Apoſtate Angels begot Children upon Laſcivious Women, he may well be thought to have come of that Race.

* *One who aſcribes all to himſelf.* * *One born before the Moon.* * *One born before Adam.* * *Machiavell.*

* *Autantus* would have us believe that the World made it ſelf, or at leaſt, did of it ſelf Eternally exiſt in looſe Atoms, and that after many wild encounters, the jumbled particles, (as if they were playing at the ancient ſport of Oſcillation) did at laſt luckily throw themſelves into that infinite number of rare figures of which this World conſiſts. * *Proſelenus* is of the ſame opinion, and is uſually very troubleſome to the Company where he happens to be, with ſtrange ſtories of Men whom he affirms to have been fifty thouſand years older then the Moon; and hath fram'd many Fabulous Tales of *Eve*'s Great Grand mother, whoſe Father, as he ſays, was call'd * *Præadamita*. He affirms alſo, almoſt in the ſame words with the * Atheiſt of *Florence*, that we ſhould have certainly known the Cuſtoms and Accidents of the former World, but that a great Deluge happen'd in *Adam*'s time, by which all the Records of the foregoing Ages were deſtroy'd, and no Perſons preſerv'd but *Adam* and his Wife, two Mountainous Shepherds; and that *Adam* to gain the Glory of being reputed the firſt Father of a new World (a ſtrange Ambition to ſeize upon the thoughts of a poor Shepherd) agreed with his Wife to conceal the knowledge of that which was deſtroy'd, from their Children: by which means it came to paſs, as he gueſſes, that we have only the notice of about five or ſix thouſand years time; but ſuppoſes that *Adam*'s Poſterity did find ſome Remembrances of another State, yet, to ſupport the Honour of their Family, reckon'd them but Fabulous Devices made by ſome of their Predeceſſours.

* *A Lover of Pleaſure.* [a] *All Mortal.* [b] *Nothing Future.* [a] *A lover of pleaſure.*

* *Philedones* is one wholly devoted to a Voluptuous Life, of which he hath made choice as his only Happineſs, as he ſaith, meerly in Imitation of the Exemplary Vertues of the Epicurean Gods, who rejecting the troubleſome Cares of this lower World, do nothing but feaſt themſelves in Heaven. He was inclin'd to Senſuality by his Natural Complexion; but when he doubted a man was made for more noble purpoſes then thoſe of which a Swine is capable, he was confirm'd in his way by two of his Companions, [a] *Panthnetus* and [b] *Udemellon*, who made him believe that Men have no ſouls, but that as they are born and grow like Beaſts, ſo they wax old and die as they do, and are not accountable in another World for what they do in this. When he put this ſcruple to them, But what if the Soul ſhould be Immortal? You need not fear that, ſaid they; for if Souls, ſuppoſing that there are ſuch things, did not periſh with their Bodies, they would be ſo thick crowded together in the other World, that ſome of them would have been glad of the Errand to come and tell Atheiſts of their Errour, and reprove them for ſpeaking againſt their Exiſtence. With ſuch fooliſh Arguments they have perſwaded poor [a] *Philedones* to believe that all Felicity is in Plea-

ſure

ſure, and that only to be meaſur'd by the Belly; and with the help of * *Gaſtrimargus*, || *Cantharus* and † *Aphrodiſius*, whom he hath made Purveyors for his inordinate Appetites, He is ſo improv'd in Luxury, that he will not eat without a Deaths Head hung over the Table, nor drink but in a *Priapus*, and will have none to preſent his *Ambroſia* but a *Ganymede*. He repents of nothing but the Time which when he was young he loſt in ſerious Studies; and to ſignifie to the World that he is a real Convert, he hath declar'd that he will have no remembrance after Death, but a Monument made after the faſhion of that Statue which *Sardanapalus* had at *Anchiala*, and this Epitaph upon his Tomb, HERE LIES ALL PHILEDONES.

* A great Eater.
|| A Tankard.
† A venerous perſon.

* *Pſychopannix* creates his Companions ſome diſturbance, for he contends that the Soul is a ſubſtance diſtinct from the Body, and ſhall awake again, though it ſleep a while in the ſtate of Separation, being not able to live out of the Body: but becauſe he was in ſome doubt whether the Soul, having ſnor'd many hundreds or thouſands of years without ſo much as any Dream of Life or Senſe, will not afterwards be unable to know it ſelf again, they were content to take him into their Company as an Honeſt Heretick: but of late || *Udemellon* hath made him much more acceptable, for, as the only way to make him hope to eſcape the Puniſhment of a Wicked Life, he hath perſwaded him to be of his Opinion, That there is no Judgment to come, and that the Reſurrection is a mere Fable.

* The Eternal night of the ſoul.
|| Nothing to come.

† *Aſynetus* is one whoſe part in this Infernal Tragedy is, with a ſcurrilous boldneſs to traduce the notion of Conſcience; and he hath acted it ſo to the Life, that thoſe which have ſeen him have imagin'd that he hath often ſtab'd that tender part of his Soul: But ſome that know his Conſtitution ſay, that ſuch a callous Matter is grown round about his heart, that no Dagger will pierce it. He doth teach Men to take off the ſenſe of Sin by committing it often; that is, to contract an Habitual Impenitency by a frequent Repetition of Wicked Actions, and to rifle the Native Modeſty of their Souls, by adding greater Crimes to ſmaller Sins: herein following the damn'd Example of thoſe Traitors who make it their Excuſe for committing the higheſt Villanies, that they have already done ſuch as can be defended by no other Means. He hath utterly ſpoild a young Gentleman call'd * *Saprobius*, whom he hath made a miſerable Spectacle of a Vicious Life; Sin hath done its utmoſt upon him, having now left him nothing but a deſpairing Soul in a putrid Body. I look at him as irrecoverably loſt, becauſe he is mortified to all ſenſe of Ingenuous Principles; by which means he hath broken off from himſelf thoſe Handles by which God doth take hold of us, and ſeems to have murther'd thoſe friendly Guardians which God hath appointed to reduce ſuch as think to free themſelves from their Obedience by a rebellious Flight.

† An Imprudent perſon.
* One of a corrupt Life.

* *Medenarete* is a She-Philoſopher, and ſo in many reſpects acceptable to † *Antitheus*. Her Opinions are very conformable to *Saprobius* his Practices: She eſteems Vertue nothing but Words, Laws the Opinions of Men in Power; She denies that there are any Eternal Rules of Righteouſneſs, which took their Original only from God, or that there are any Indiſpenſable Principles of Good and Evil, or that God hath written any Laws upon Humane Nature in any other ſenſe, but that Vertue and Vice are determinable by the Cuſtoms of divers Countries, and holy Rules variable according to different Fancies of ſeveral Ages or Perſons: That Religious Conſtitutions are only founded in the Wills of Princes, and Piety ſupported by the Credulity of the Ignorant Vulgar, and the Obedience of

* Vertue is nothing.
† An Atheiſt.

ſuch are as forc'd to do what they are commanded. She doth boldly affirm that it is only a Ruſtick Baſhfulneſs, or elſe a Cowardly Fear, that hinders Men and Women from ſaying or doing any thing when they are out of the reach of the Law; and that what is abhorr'd by all the World as moſt Evil, would become good if it pleas'd thoſe who have Authority to determine ſo; and that what is generally embrac'd as naturally Good becauſe it agrees with the Common Principles of all Mankind, would become Evil, and ought to be rejected as Wicked, if the Laws of Men did appoint ſo. This is that brave [a] *Medenarete* with whom [b] *Antitheus* is infinitely inamour'd.

What [c] *Aſtromantis* is, you may partly gueſs by thoſe wild Notions of Fantaſtical Aſtrology, of which you have heard ſomething in the Prince's Diſcourſe with *Diaporon*. His Cuſtom is to tell ſtrange Stories, and to pretend an extraordinary Ability to do great Matters by reaſon of his peculiar acquaintance with the Stars; which he eſteems the Principal Ability of a Phyſician, and abſolutely neceſſary to one that hopes to be ſucceſsful. [d] *Thaumaturgus* is a Jack-pudding to the Mountebank, and goes along in his Company much-what with the ſame Grace that the Monky doth with the Bears. I will not trouble you with any longer Deſcription of him, you will quickly hear of him in [e] *Poliſtherion*. [f] *Anopheles* is an intimate friend of *Aſtromantis*: he is wholly taken up with making of Taliſmans, *i. e.* uſeleſs Images Imboſs'd or ingraven in Stone, Wood or Metal, under certain Conſtellations, made to repreſent ſome Celeſtial Planet or Conjunction of Stars; that is, bearing the Figure of thoſe living Creatures which are deſcrib'd in the Heavens, and eſpecially in the *Zodiack*, which hath its name from them. Theſe being thus compos'd, as he ſaith, receive a Power from above; for the Stars being much taken with the Reſemblance of their Figures, ſend down potent Influences upon thoſe ſmall pieces of Stone, Wood or Metal, which they not only retain themſelves, but are alſo able to impart to other Matters of the ſame Figure, as to a piece of Clay or Wax taking an Impreſſion from them. His Taliſmans thus made, do, as he would make us to believe, in a natural and conſtant way ſtrange VVonders: as for Example, they drive away Serpents and Rats from Cities, cure thoſe which are bitten by mad Dogs or ſtung by Scorpions, chaſe away hurtful Inſects of the Fields, as Locuſts and Caterpillars, and deliver People from the Peſtilence and all Contagions of the Air; nothing of all this depending upon any Converſation with Spirits; which he eſteems Fancies.

[a] *One who eſteems Vertue as nothing.*
[b] *An Atheiſt.*
[c] *One who divines by the Stars.*
[d] *One who works wonders.*
[e] *The City of Beaſts.*
[f] *An unprofitable perſon.*

Thus, as he ſays, he hath receiv'd the old Art by which the Jews made Teraphims, and the *Arabians* and *Ægyptians* fram'd Statues according to the Rules of Aſtrology and Natural Magick, and having fetch'd down the Spirits of the Stars, impriſon'd them in theſe Shrines much after the ſame manner that *Dæmons* are ſaid to be included in Humane Bodies, by which means their Taliſmans of Braſs and Stone do move and ſpeak, and reſolve thoſe Queſtions which are propounded to them: I ſuppoſe *Roger Bacon*'s Brazen-head was ſome ſuch thing. By this Art the *Brachmans*, whom we muſt not think to have been Magicians, made Boys of Braſs, which ſerv'd in their Meat, and fill'd VVine to the Table when they entertain'd *Apollonius*. It may be that by a reſemblance of this rare Philoſophy the *Laplanders* make Iron Frogs, which hop upon a little Drum whoſe Head is fill'd with many barbarous Characters drawn with blood, and as they reſt upon different Figures enable thoſe which look upon them to divine concerning Wind and VVeather, and direct them concerning Fiſhing and Hunting.

Why

Why may not the *Laplanders* fancy ſome of the *Fignres* in the *Zodiack* to be Frogs, as eaſily as others can ſee Fiſhes there? Who knows but the Piper of *Halberſtade* was of this Profeſſion, and had ſome Taliſmans in his Pocket when he drove the Rats into the River and the Boys into the Hill? Thus *Nectanabo*, a glorious Inſtance of this Heavenly Skill, made Ships of Wax, no doubt under the Influences of *Argo*, and then drown'd them, by which means he ſunk thoſe of his Enemies; as Witches make Images of wax under ſome Malignant Aſpect, and then prick them with Pins or melt them, when they would afflict or deſtroy thoſe perſons which are repreſented by them.

As Experience doth manifeſt the Truth of theſe Effects, ſo he ſays the Reaſon is evident from the Nature of Reſemblance, which draws the Power of the Stars to Bodies which are imprinted with like Figures to themſelves; Imagining vainly that, becauſe ſome Inanimate things do bear the Images of others that have Life, that the Figure doth both form the Matter, becauſe Toads are ſometimes found in the midſt of a firm ſtone, and give it Operation, becauſe Plants are ſometimes Medicinal to that Member of Humane Bodies which they reſemble: not conſidering that thoſe ſmall particles of Matter which have a Vegetative Power are alſo endued with a plaſtick Vertue, by which they form themſelves into thoſe Figures which are ſutable to their Natures. So the Seminal Atoms which are preſerv'd in the Aſhes of a Roſe in a Glaſs, are rais'd through the Aſſiſtance of Fire into the colour and figure which the Flower had before it was reduc'd to Powder. He doth not mind alſo that many things which are mark'd have no Operation upon thoſe living Creatures to which they are like; and that where they have, it is God's care of our Good, who by theſe external Signatures hath given us notice of the Vertue which he hath put into the Nature of things: as by the red Drops which are viſible in the Stone call'd *Heliotropium*, he hath ſhew'd us with what we may ſtop blood, and without which Natural power the Figure which he talks of would do no more good, then ſoft Butter will ſtab a man being made up into the Figure of a Dagger. But that which he ſays concerning their deriving a power from above by the ſimilitude which they have of ſome Celeſtial Figure, is moſt ridiculous; for who knows not, that hath ever look'd upon the face of the Heavens, that the *Scorpion* in the Zodiak is no more like the *Scorpion* in the Earth then a Cat; and that the ſign call'd *Aries* reſembles a Bull as much as a Ram? And what thing is ſo different from another, but they will be able to reconcile it in their great Fancy, who imagine the Seven Stars to be a good picture of a Bear? So a Jewiſh Aſtronomer pretending to read the Deſtinies of Kingdoms in the poſition of the Stars, form'd each Star into ſuch a Character as fitted the Notions which he would have expreſs'd by the word which was to be made up of them; and another poſſeſs'd with a different Imagination makes other Figures of them, and ſo ſpells the ſame Stars into other Syllables, and at laſt reads them into a quite contrary ſenſe to the former.

But **Anopheles* ſupplying the Defect of Real ſimilitude with Imaginary, is ſo abus'd with this Idle Fancy, that he thinks thoſe men to have but a weak Faith & ſmall Learning, that do not believe that all ſuch as are born under the ſign of the *Ram* will be meek like Sheep, and thoſe which had the *Lion* for their ſign will be valiant. So all that had the ill luck to be born under the Dart of *Sagittarius* muſt be kill'd; and all thoſe ſuffer Shipwrack whoſe Nativity was ſo diſpos'd by the Bucket of *Aquarius*. He tells the World that all and only ſuch as receive influence from *Virgo* in their Birth, ſhall have diſhelv'd Hair, be Beautiful and Modeſt, and have no

* *An unprofitable perſon.*

Children; giving us leave to infer that no Æthiopian, no Mother, no Whore, ever had the Virgin in their Horoſcope.

I ſhould have wonder'd that any man could found a Belief of ſuch ſtrange things upon ſo weak Principles, but that I remember how this vain Reſemblance fancied againſt all ſober Reaſon hath abus'd conceited people in other Caſes. So *Ananias Jerancurius* thought he could explain the Prophecies of *Daniel* and St. *John* by the Figures of two Fiſhes which were taken up not very long ſince, one upon the Coaſt of *Norway*, the other of *Pomerania*; which he might undertake as rationally, as another could perſwade himſelf that we are to reckon juſt ſo many years from the Death of our Saviour to the World's End, as there are Verſes in *David*'s Pſalter. Thus ſome have pretended under a pleaſant Influence from ſome jocund Conſtellation, to frame a piece of Iron which ſhould make a Woman that paſs'd over it to laugh and ſing; and have boaſted that from a ſad Planet, I ſuppoſe it muſt be *Saturn*, they will draw ſuch a Melancholy'ck influence into a Load-ſtone, that being laid under the bed of a Woman that is not Chaſte, it will make her talk in her ſleep and confeſs her ſins, or fall out of her bed, eſpecially if ſhe put off her left ſhoe before her right.

I am glad, ſaid [a] *Philalethes* continuing his Diſcourſe, that theſe Fancies make you merry; (for *Bentivolio* and [b] *Amyntor* could not forbear laughing) I was afraid you would have been wearied, for I made my ſtory the longer becauſe *Anopheles* will not converſe freely with ſuch as you are, and takes a great pride in concealing the Myſteries of his Admirable Art, and will by no means prophane them or expoſe them to Contempt by Communication: for he ſuppoſeth they are *Curioſities un-heard of* before his time, and which none knows but himſelf. But ſince your patience holds out ſo well, I will alſo give you an accompt of [c] *Scepticus*. He is one of the Buffoons general to this wild Company, and hath accuſtomed himſelf ſo long to believe or dis-believe any thing, that he is now not much unlike thoſe people who, having loſt their Palate by the Malignity of ſome Diſeaſe, are not able to diſtinguiſh the various Reliſhes of good or bad Meat. His chief Employment is to make a ſtrange kind of Ballance according to ſome Rules which he hath receiv'd from one *Pyrrho*, and his hopes are, that when it is finiſh'd he ſhall by this rare Inſtrument be able to bring Truth and Falſhood to an *Æquilibrium*. He is aſſiſted in this Deſign by [d] *Hipſagoras* and [e] *Antigraphus*. He hath lately open'd a new Academy, in which he reads weakly Lectures out of three Books which he hath written (call'd *Labyrinths*) concerning the Art of Dis-believing all things. In the Firſt he aſſerts, That there is Nothing: In the Second, that though there be ſomething, yet it is not Comprehenſible by men: In the 3d, That though we do underſtand ſome things, yet we cannot explain them to others. He hath two orders of Scholars: thoſe which are of a lower Rank he calls *Degrues*, which are ſuch weak Wits that they doubt concerning moſt things which others aſſent to. Upon the other which are of a higher Form he hath beſtowed the title of *Forts Eſprits*, whom by his artifices he hath brought to that Perfection, that they believe nothing. They are ſo valiant, that they will talk in defiance of their own Faculties, & are able to ſwallow the greateſt Contradiction as eaſily as a *Hector* can drink a Frog in a Glaſs of Wine. They make no queſtion but a Part may be as big as the Whole, and that, for any thing we know, Men may be and not be at once; or, which is all one to them, they may be dead when they think themſelves alive. [f] *Hypſagoras* is one of his chief Proſelytes, and ſpeaks infinitely in the praiſe of his Maſter, preferring him before all the Philoſophers

[a] *A Lover of Truth.*
[b] *An Helper.*
[c] *One who doubts all things.*
[d] *A high Talker.*
[e] *An Antiſcripturiſt.*
[f] *A High talker.*

ſophers that ever were in the World, except *Pyrrho*: deſpiſeth thoſe which ſay they find in their Souls connate Notions of Truth and Falſhood, and a natural ſenſe of Good and Evil; and rejects the moſt approv'd and general Sentiments of Mankind: ſays, that all Diſcourſe is but the Sentences of Blind men concerning Colours, and Induſtry is but mens Inquiry after they know not what; and that it is as certain that men have no *Criterion* to diſcern by, as it is a great doubt whether there be any Men or no. He will ſwear often (for he accompts Oaths as neceſſary Ornaments of Gentile Speech) that we cannot diſtinguiſh the brighteſt Day from the darkeſt Night, and that no man can tell when he is awake. He affirms, that if men do but ſpeak boldly and make a noiſe with great words, that Non-ſenſe is as good as Senſe, and that

The Gentle Whale whoſe Feet ſo fell
Flie o're the Mountains Tops,

is as good a Poem as any Ode in *Horace*; that *Ovid*'s Metamorphoſes is as true as *Polybius* his Hiſtory, and that *Tom Thumb* is a Book altogether as uſeful as *Plutarch or Seneca*. He ſuppoſeth Stones to underſtand as much as Men, and that pieces of Wood can ſpeak, but they are ſullen and will not. In ſhort, he aſſerts that we ought to believe Nothing, and that he doth not believe himſelf.

[g] *Scepticus* hath ſeduc'd many young Wits into his Academy, and hath gratified the Licentiouſneſs to which their Age is but too prone with ſuch pleaſing Principles, that he hath made himſelf an abſolute Maſter of their Souls, and they have ſworn unreſerv'd Obedience to his Orders.

[g] *One who doubts all things.*

I remember, a Gentleman riding with him upon the Rode, and hearing him often ſay that we are ſure of Nothing, told him that his words did include a Contradiction; for if we know that we know nothing, we are ſure that we are Ignorant. This Argument doth not prove what you deſire, replied [i] *Hypſagoras*, for it is but like a purging Potion, which expelling many Humours doth withall carry away it ſelf. I rather think, ſaid the Gentleman, that it is a Counter-poiſon, which freeing the Soul from the dangerous Infection of an irrational Incredulity, reſtores the Mind as it works to ſo much health, that it is able to conclude that it knows at leaſt its own Ignorance, and ſo makes an Antidote of Venome: The Argument proving it ſelf by this means of as good Effect to the Soul as our Bodies find of Phyſick, which when it is purg'd away leaves us in a more healthful condition. But there are better Arguments againſt brutiſh Unbelief, and I ſhould wonder what hinders their operation in you, ſaid the Gentleman continuing his Diſcourſe; but that I know your Sect is extremely diſtemper'd with a ſtrong Connexion of Ignorance and Pride, which is manifeſt, beſides divers other things, in this, that you would have us believe you that we ought not to believe none.

[i] *A High Talker.*

Diſcreet Perſons have left off to diſpute with [i] *Scepticus* and his Diſciples, knowing that it is to no purpoſe to talk to ſuch as obſtinately deny the moſt evident things in the World. Some years ſince we wondred at a ſtrange ſtory which was told us of a Village in *Africk*, whoſe inhabitants were all ſaid to be petrefied; but now I think it is no ſuch great matter, ſince I have ſeen men in our own Country transform'd ſo far into a degenerous Nature, that they are mortified to common ſenſe. I will tell you a Trick which was lately put upon [k] *Iſoſthenes*, one of *Scepticus* his Admirers, at a Gentlemans Houſe whoſe name is [l] *Antiſthenes*, by a witty Youth who waited

[b] *One who doubts all things.*

[k] *One who thinks Falſhood equal to Truth in probability.*

[l] *One who oppoſeth Iſoſthenes.*

waited at the Table where he was at Dinner. The Youth had heard him talk as he thought very abſurdly, That our Knowledge is ſo imperfect, that we are not aſſured of any thing; and reſolving to venture a beating by making a waggiſh trial whether *Iſoſthenes* did believe what he ſaid, or ſpoke only in a way of proud contradiction to the ſenſe of all the World, he procur'd two of his Fellow ſervants to aſſiſt him in his Deſign. His Device was this; When *Iſoſthenes* call'd for Wine, he gave him a Glaſs of Vinegar; which when *Iſoſthenes* had taſted, What, (ſaith he) doſt thou abuſe me, Boy? I ask'd for Wine. And I gave you Wine, ſaith the Youth. No, replied *Iſoſthenes*, this is Vinegar. Do not believe that, Sir, ſaid the Youth, it is Wine. It is ſo, ſaid his Aſſociates, for we ſaw him fill it. Ha! ſaid *Iſoſthenes* with a paſſionate Air, ſhall I not believe my ſelf? The ſmell is not that of Wine, the colour is very different, and the taſte quite contrary. Sir, replyed the Youth, our Sences deceive us; for any thing that I know, Vinegar and Wine are the ſame, I have no faculty by which I can diſtinguiſh one from the other. I beſeech you be not diſpleas'd with me, for it is my unhappineſs that I do not know any ſign by which I may be aſſur'd what Liquor is Wine, what is not, or whether there be any Wine or other Liquor in the VVorld. *Iſoſthenes* was not a little angry; for he ſaw himſelf abus'd, and was the more vex'd becauſe the Company laugh'd at him; for whilſt the Youth defended himſelf by diſputing againſt him with his own Arguments, they were much pleas'd to ſee how cunningly he had inſnar'd him, and made him endure the practice of his own Rules. But *Antiſthenes*, to appeaſe the wrath of *Iſoſthenes*, prudently told him that it was below him to be angry at a ſaucy Boy, and order'd the youth to be carried forth and beaten for his Preſumption; though in his Mind he approv'd his fault, knowing that beſides theſe which his ſervant had us'd, there are no other means to reduce ſuch obſtinate Diſſemblers to their Right Mind, except burning Coals or good Cudgels. This *Iſoſthenes*, amongſt his other Fooleries, uſed to diſpute againſt Motion, and pleas'd himſelf with this trifling Sophiſm to make good his Opinion; if any thing be in Motion, it muſt be moved either in the place where it is, or where it is not. It is not moved in the place where it is, for there it reſts: And it cannot move in the place where it is not, for how can any thing act in the place where it is not? It happen'd as he rode one day out of the City he fell from his Horſe, and having put his Shoulder out of joynt, he was forced to betake himſelf to *Sotericus*, a noble Chirurgion, and to deſire his help. *Sotericus* having heard of his Humour, reſolv'd to make himſelf ſome ſport with * *Iſoſthenes*, and told him that his Shoulder was in the right place, and that it was impoſſible for his or any other mans to be diſlocated; alledging that no bone could be put out of joynt but by moving out of the place in which it was, or in which it was not; neither of which are poſſible. *Iſoſthenes* ſeeing himſelf jeer'd, pray'd *Sotericus* to uſe no Arguments in that point with one that was neceſſitated to diſ-believe them by the great Pain which he felt, and alſo a diſability to uſe his Arm. Very well, replied *Sotericus*; ſince you are convinc'd of your Folly in arguing againſt Motion by the diſlocation of a Bone, I will confirm you in your right Mind by putting it into its place again.

* *One who endeavours to Equal the probability of Falſehood with Truth.*

I have now, proceeded [a] *Philalethes*, given you the Characters of all [b] *Antitheus* his Companions, except [c] *Antigraphus*, and I muſt not omit him; for as he joyns with [d] *Scepticus* and [e] *Hypſagoras* in decrying the Conduct of Natural Reaſon, ſo he hath a particular delight in vilifying the Aſſurances of divine revelation. His common Sport is to jeer at Religion, and he thinks

[a] *A Lover of Truth.*
[b] *An Atheiſt.*
[c] *An Antiſcripturiſt.*
[d] *One who doubts all things.*
[e] *A High Talker.*

they

they have but a fooliſh Wit who ſcruple to make a Jeſt of any thing. He ſays that *Protagoras* was but a Cowardly Fellow, becauſe he did not write more poſitively, and reviles the *Athenians* for burning his Books, only he ſays they did ſomething expiate their Crime by giving Hemlock to that troubleſome Moraliſt *Socrates*. He is deputed by *Antitheus* to quarrel with all Books which contradict the Opinions and Practices of his Sect, eſpecially to diſparage the Authority of the Holy Goſpel: which he endeavours ſometimes by taking occaſion, where none is given, to blame the Matter; ſometimes he diſlikes the Style, ſometimes he falls foul upon the Author, ſometimes reviles his Scribes; ſometimes he pretends an incongruity in the Hiſtorical Narrations; at other times he vilifies the Rational ſenſe: Being unable to diſtinguiſh between ſeeming Differences and real Contradictions, or to explain things which are obſcurely expreſs'd, he puts the diſhonour of his own Imperfections upon others, and accuſeth the Holy Writers ſometimes of Falſhood, alwayes of Ignorance. Sometimes he quotes the perſonal Infirmities of ſome Writers which they have confeſs'd; and makes, what he had never known but that they told him, Objections againſt their Books; expreſſing Malice where they have ſhewn Ingenuity: for it was not Imprudence but Humility in them to acknowledge their own Weakneſſes, whoſe Deſign was not to do Honour to themſelves, but to ſerve their Great Maſter; and made it impoſſible for generous perſons to think that they would lie in his behalf, when they ſpoke true againſt their own Intereſt.

Sometimes he abuſeth that Holy Book by taking ſingle Words and pieces of Sentences out of ſeveral places, and putting them together, as if he were making a *Cento Biblicus*: by this means forcing them to expreſs a Ridiculous ſenſe, which thoſe Divine Leaves abhor, and endeavouring to make others think that they favour abſurd things, though whoſoever turns them over knows that if they mention them in one place, they condemn them in twenty. But ſuch Unworthineſs doth become one that hath taken ſome of the Fragments of *Celſus*, the worſt leaves in *Lucian*, and having bound them together with ſome of the moſt putrid pieces of *Vanninus*, *Aretine* and *Rablais* hath made them his Bible.

In the height of his Impudence he forgeth blaſphemous Cavils againſt the Unſpotted Innocence, the Perfect Goodneſs and Unparall'd Prudence of the Great Prince *Anaxanacton*, and aſperſeth his Diſcipline as a thing founded in Ignorance, and which expoſeth thoſe which entertain it to ſcorn and injury; wilfully neglecting to ſee that which is viſible to all that can read, that as * *Anaxanacton* was the Mirrour of abſolute Perfection in his own Example, ſo his Goſpel is full of wiſe Counſels and prudent Rules; that it is adorn'd with the nobleſt Explications of Vertue, and doth ſo much tend to the Melioration of the World, that no Method was before diſcover'd which in any reſpect could be equall'd with it; and hath ſo fully ſpoken to all important Caſes, that nothing can be added to make it more complete or uſeful; and hath its Credibility ſo ſtrongly ſupported, that no other Book can come into Competition, nor any Caviller be ſucceſsfully Malicious, Its Divine Authority being firſt ſignified by Prophecy and Miracles, and the Truth of what is ſaid in Honour of it confirm'd by Univerſal Tradition.

* *The King of Kings, our Lord and Saviour.*

One thing I ſhould wonder at, but that I can admire nothing which * *Antigraphus* ſays, ſince I know what he is, which is, that he ſhould prevail with himſelf to affirm, as he doth in one of his ſcurrilous Books, That the Founders of Chriſtian Religion had never eſtabliſh'd their Doctrines, but

* *Anti-ſcripturiſt.*

that among other Devices they burnt the Books of the Heathen Poets and Hiſtorians, and deſtroy'd the Memorials of the Gentile Theology. Here the Atheiſt was ſo unlearned that he had never read, or ſo malicious that he would not remember, that the ancient Patrons of Chriſtianity were Perſons accompliſh'd with all Humane Literature, and both made uſe of the Heathen Books as very fit Inſtruments to overthrow their Idolatrous Opinions and Worſhip, and reſented it as a great Oppreſſion when the Doors of thoſe Schools where ſuch Books were taught were ſhut againſt their Children; and were ſo far from endeavouring to deſtroy any Regiſters of Antiquity, that one of the moſt learn'd of all the Heathen Emperours us'd all poſſible means to be made Maſter of the Library of a Chriſtian Biſhop after his death, knowing it was well furniſh'd with ſuch as he eſteem'd Excellent Authors: and that thoſe Fathers of the Chriſtian Church recorded nothing falſe in their own Hiſtories, is manifeſt, in that they appeal'd from them in their Apologies to the Annals of their Enemies.

But this Impoſtor not much caring what he ſaid, having falſly accus'd the Chriſtians of unhandſome practices, would alleviate it by ſaying, that the Heathens deſerv'd to be ſo us'd becauſe the Profeſſours of Gentiliſm had practic'd the ſame Arts againſt the Sect which went before it. Perverſly imagining (for he never had any Evidence for his bold Aſſertion, but good Records of the contrary,) That it could not be otherwiſe, ſince, as he ſuppos'd, the Sects muſt needs change often in long Periods of time; and thoſe he fancied as long as he pleas'd; and thought he had abundantly proved what he ſaid by a quotation of a later Date, *i.e.* That Chriſtianiſm hath deſtroy'd Judaiſm, and the Religion of the Turks hath overthrown Chriſtianity. Which argument is only a ſtory guilty of manifeſt Falſhood: for Chriſtianity did only reform Judaiſm, which confeſs'd it ſelf to be but a Temporary Mode of Worſhip, and by reaſon of many Imperfections capable of being improv'd; and that Turciſm hath vanquiſh'd Chriſtianity is no more true, then that the Turk is Maſter of all Chriſtendom.

** A Lover of Truth.*

Here, ſaid * *Philalethes*, I have good reaſon to make an end of ſpeaking, for I have troubled you with too prolix Deſcriptions of Unworthy Perſons. *Bentivolio* and *Amyntor*, ſenſible of their engagement to *Philalethes*, gave him thanks, and being much amaz'd at his Report, thought that this Country, if any in the World, deſerv'd to be call'd † *Theriagene*; but by the Prudence and Civility which they ſaw in *Philalethes*, they perceived that the Apoſtacy was not General, and upon his invitation ſtay'd at his Houſe a few days, both to relieve the Solitude of ſuch an Excellent Perſon with their Converſation, and to enjoy that Felicity in his Company which they expected not in any other part of *Theriagene*. But the Sympathy which they had with the afflicted ſtate of the moſt Princely *Alethion*, and the Miſery which the better part of his Kingdom ſuffered with him, made *Bentivolio* reſolve to depart towards *Poliſtherion*, both to ſatisfie himſelf as to the extents of a ſtrange Calamity, and to inform himſelf whether there were yet any Poſſibilities of Deliverance. He thought he might undertake this with leſs ſuſpicion, ſince he travel'd through the Country as a meer Stranger: and leſt he ſhould make himſelf a more unfit Inſtrument to put his purpoſes in Execution, he took a more ſpeedy leave of * *Philalethes*, and with his faithful Companion || *Amyntor* begun his Journey towards † *Poliſtherion*, deſiring to know the Perſons whom he had already ſeen in Picture, and to view the Country it ſelf of which *Philalethes* had given him ſuch an exact Landskip.

† Degenerate Beaſts.

** A Lover of Truth.*
|| An Helper.
† The City of Beaſts.

The End of the Fifth Book.

THE

THE SIXTH BOOK: OR, *ELENCHUS.

THE ſecond day after King [a] *Alethion* and his Companions departed from [b] *Miſopſeudes* his Houſe, they arrived upon the Borders of [c] *Theoprepia.* They were forc'd to lodge one Night in a Deſert peopled only with wild Beaſts, and to guard themſelves againſt their harmful Approches by encompaſſing themſelves with Fires. This Wilderneſs was made horrid upon one ſide with the dark ſhades of old Trees, and on the other with vaſt Precipices, and the Noiſe of a Roaring Sea which doth perpetually beat upon the Rocks with mighty Waves. Here they reliev'd themſelves with Meat and Wine which they carried with them. The next day about noon they came to the famous Cave [d] *Phylace*, ſituate not far from the Sea-ſide. *Alethion* having heard ſtrange things related concerning it, did much deſire to ſee if the Truth was anſwerable to the Report. The Mouth of this Den open'd into a paſſage ſo full of Horror and Darkneſs, that they durſt not reſolve preſently to make an entrance into it. Whilſt they remain'd in Doubt, an old man who got a ſmall living by guiding Strangers through the Meanders of that Vault, came toward them with a Dark Lantern and ſome Torches, offering them his Aſſiſtance; and having lighted his Tapers, and diſtributed to them according to the Number of thoſe who were to go in, he led them the way: They follow'd being encourag'd by the boldneſs of their Guide; and he was not afraid, having made the Danger familiar by Cuſtom. The Paſſages were rough, and much like to thoſe broken Stairs which are uſually ſeen in the ruinous Walls of an old Caſtle. When they had gone about a hundred paces, ſometimes climbing upward, ſometimes creeping downward, and often winding about; they came to a place, which had the Reſemblance of a large Hall and ſeem'd to be hollow'd out of the Rock, whoſe Roof was ſupported with Natural Arches and Pillars. Through this they came to another Room which had the faſhion of an old Chappel: upon the ſides of it they ſaw many Images of living Creatures rudely emboſs'd, and in the middle ſome hung down being faſtned to the Roof; which whether they were of moiſt Earth petrefied or Water congeal'd to Stone, they were an Ornament not unſutable

* *This Book is ſo call'd becauſe it contains the Reproach of many Falſhoods, and the Demonſtration of ſeveral Important Truths.*

[a] *A lover of Truth.*

[b] *A Hater of Falſhood.*

[c] *The Divine State.*

[d] *A Priſon.*

A Deſcription of the ſad ſtate of wicked ſouls in the other world, repreſented in metaphorical Expreſſions, which way is uſed alſo in the Holy Scriptures.

to the Place. The Horror of this dark Solitude was much encreas'd by the murmuring Noiſe of a River, whoſe Stream paſſing under many hollow Caverns through ſtreight places where it was pent up by too narrow a Channel, made a ſound not altogether unlike to grones: The water, as far as they could diſcern by their Torch-light, was of the ſame colour with Iron. *Alethion* and his friends were ſtruck with no ſmall Admiration at this ſtrange ſight; and whilſt every one was conjecturing at the Deſign of this Diſconſolate Manſion, I think, ſaid *Alethion*, that it hath been an under-ground Temple conſecrated to Melancholy, or ſome Hermitage where Deſpair hath us'd to dwell, or elſe a dark Priſon where guilty Souls have been ſhut up and made to endure a kind of Hell. You would more confidently pronounce what you ſay, replied the Old man who was their Guide, if you knew what I have ſeen in a remote corner of this Vault. What have you obſerv'd? ſaid *Alethion*. Things ſo extraordinary, ſaid the Guide, that I am afraid you will hardly give credit to the report when I tell you. Poſſibly, anſwer'd the King, you may bring us to the place, and then our Eyes will take away our Unbelief. No, replied the Old man; if I could, I durſt not: for I was ſoundly beaten for my boldneſs, and charg'd no more to diſturb the privacy of the Myſteries which were perform'd in that Place: but as one who not long ſince would needs venture the ſame way told me, a great part of a Rock is fallen down, and hath ſtopt the Paſſage which led to that Dungeon, by which means for ſome years none have been able to ſee or hear any thing. Then let us underſtand what we may by your relation, ſaid the King. I ſhall obey your Command in that, ſaid the Old man, and proceeded after this manner. As I often came into this place to conduct thoſe who deſired to ſee it, ſo I went ſometimes alone into the innermoſt Hollowneſs of the Vault, to ſatisfie my own Curioſity: and comming one day by a troubleſome Deſcent to a low Grate, I ſaw by the light of a ſmall Lamp a Spectacle ſo miſerable, that I can never think upon it without Dread: and as your Eyes tell you that I am but too lively an Image of one that hath been affrighted, ſo by my diſcourſe you will underſtand the reaſon of my wan looks. Through Iron Bars which denied all other entrance but of mine Eys, I beheld ſuch Objects as I never deſire to ſee again; Men and Women whoſe Fleſh was ſo waſted and their Skin ſo diſcoloured, that their Bodies ſeem'd to be only dry Bones inclos'd in black Sack-cloth. Their Eyes were ſunk into their Heads, and ſtared wildly; their Faces were pale like thoſe which are macerated with want of Meat; ſome with their Teeth tore from their Arms thoſe ſmall parcels of Fleſh which were yet remaining upon them: and they perform'd this after ſuch a deſperate manner, that it was manifeſt they endeavour'd rather to expreſs a Rage then to ſatisfie Hunger. Some lay upon the Dirty ground tied back to back, others were chain'd to Poſts with heavy Fetters; ſome were ſtretched upon painful Racks, and others laid upon hot Gridirons: Some made we weep to hear their Sighs; All forc'd me to Sigh to ſee their Tears. I turn'd my Eye no where but I ſaw freſh occaſions to excite an unſpeakable Compaſſion. Some ran up and down diſtracted, and talk'd of Honour; Some ſtruck their Heads againſt the ſides of the Rock, and curs'd their Riches; ſome had Books of Accompts recited and deliver'd to them, which they threw away with a thouſand Expreſſions of Deſpair and Wrath. Some ſate upon the ground with their Arms a-croſs, and ſeem'd to be infinitely amaz'd when they were told what pains they had taken to bring themſelves to this Miſery; and others, who were near them, tore wider the Wounds which bled already, by reproaching them

as

as Cauſes of their unhappineſs too. In other places I ſaw ſome hang down their Heads and Curſe their mad Obſtinacy, and after a howling manner ſay, What? Could nothing but Hell make us believe that there is a God? Are theſe intolerable pains the Price of our Sins? Lord! at how dear a rate have we bought a little pleaſure? Did thoſe who yet ſee the Light of the Sun but know to what a filthy Dungeon we are confin'd, they would no longer live in a Voluptuous careleſneſs, trifling away their Time, as we did; nor think any thing too great to do, or too hard to ſuffer; to ſecure themſelves from falling into this Infernal Pit, where old Mother Night, Original Darkneſs, Darkneſs that may be felt, dwells. Sure it was out of this Magazine of curſed Shades that the Afflicting Angel borrow'd that Pitchy Miſt which blinded and fetter'd the *Egyptians*, and here in this Store-houſe of Plagues he repoſ'd it again to our unſpeakable Torment. Is there no Hope for the Damned? Did thoſe who diſpute ſo eagerly concerning the Duration of our Miſeries feel what we ſuffer, they would think every Day a Year, a Year an Age, an Age Eternity. O Annihilation? how deſirable art thou to ſuch as are oppreſ'd with a being unſufferably tormented? We have heard ſome ſay, that they had rather be any thing then Nothing: A ſhort ſtay in this place would make them change their Opinion. Would to God we had never been, or could yet ceaſe to be. But we wiſh Impoſſibilities, being condemn'd to live an Immortal Death.

I will trouble you no further, ſaid the good Old man, with a Repetition of calamitous Words; only before you return I will ſhew you the outermoſt Paſſage which led towards that Mournful place. It is barr'd up, as I told you upon the Inſide with the ruins of a Rock. Whilſt they were viewing the out-ſide of it, *Alethion* ſpied an Inſcription over the Door, and cauſing his Attendance to advance their Lights, he read theſe following Verſes.

This is the Priſon of Apoſtate Souls.
Within this Iron-Grate Vengeance controuls
The Pride of Rebels, fetter'd in ſuch Chains
As Juſtice makes by linking Sins to Pains.
Accompts are juſted Here: Bold Debtors now
Are forc'd to pay, and ſay, 'Tis what they owe.
Here God's at laſt acknowledg'd, and Men ſee
That Sin is ſomething, Hell a Verity.
Here late Repentance dwells. Here Hopeleſs Spirits
Hate their own Being loaden with their Merits.
Where a tormenting Darkneſs clearly ſhows
What God will do when Patience Fury grows.

[a] *Alethion* and his Companions having entertain'd themſelves a while with the Contemplation of this ſtrange Houſe built by Nature under ground, return'd to the Lightſome Air; and deſigning nothing now but to ſee *Theoprepia*, he made ſuch a good progreſs in his Journey, that about the time when the Sun went down he came to [b] *Xenodochium*, the chief City of [c] *Philadelphia*. The Governour having undeſtood that ſome were come to Town, who by their garb and deportment appear'd to be no ordinary Perſons, ſent two Gentlemen, according to their Cuſtom, to offer what Accommodation could be had in *Xenodochium*. *Alethion's* preſent condition forc'd him to ſtand in need of their Courteſie, and the Nobleneſs of his Soul taught him to accept it with ſuch an excellent Grace, that they found themſelves requited where

[a] *A Lover of Truth.*
[b] *A receptacle for ſtrangers.*
[c] *Brotherly Love.*

they endeavour'd to oblige. They brought him and his Company to the Governours Houſe, who, though he had been us'd to Converſation with generous Perſons, was ſomething ſurpriz'd with the Preſence of theſe Gueſts, eſpecially of *Alethion*; but having quickly ſetled himſelf, he made the Reaſons of his Wonder Motives to a more exact obſervation of ſuch Rules as the preſent Accident made neceſſary to be practis'd. He brought the Prince into Lodgings which were nobly furniſhed, and preſented all ſupplies after ſo handſome a faſhion, that *Alethion* could not but judge the * *Philadelphians*, the moſt civil people in the World. And when he perceived by the excellent diſcourſe of thoſe Gentlemen who attended him, from how great a knowledge their Courteſie did proceed, he had no way to relieve his admiration, but by ſuppoſing that the *Philadelphians* were priviledged with an extraordinary temper of Soul, and by calling to mind, that they were governed according to moſt excellent Rules by the beſt of Princes. Which made him think to what a rais'd hight of Goodneſs brave Kings may elevate their Subjects by making themſelves great Examples: And how ſevere a Sentence they may juſtly expect from God, when he ſhall call them to account for teaching their people to degenerate into a low nature by their own ignoble Actions. And he was apt to determine in his thoughts, That the chief hope of the emendation of humane nature, which all good men pray for, doth much depend upon God's beſtowing vaſt meaſures of a divine ſpirit upon Princes.

* *Such as have brotherly love.*

Though *Alethion* had given order to his Servants to conceal his name, and to allow no other notice of his quality or companions, but that they were ſtrangers, who travelling to ſee the World, deſired before their return home to viſit *Theoprepia*; yet his attempt to conceal himſelf proved ineffectual: For the glory of great Souls, not capable of being hid behind the thin veil of this fleſh, breaks through their bodies with Illuſtrious Rays, and commands Honour ſuitable to their Worth. Thus the *Philadelphians* were aſſured that they had the happineſs to entertain one of the braveſt perſons in the World, though they knew not that he was call'd *Alethion*. The Governour was but young, and had either not been in the Wars of † *Theromachia*, where *Alethion* did nobly aſſiſt * *Theoſebius*; or elſe had forgotten the feature of his face, and other Characters of his perſon. But the Prince, thinking it a neceſſary piece of juſt Civility to let him know whom he had obliged, told him his Name. *Alethion* reſolving to ſtay here one day, both to ſee the City, and to return his acknowledgments to the *Philadelphians*, ſent one of his Gentlemen to *Theoſebius*, to give notice of his arrival in *Theoprepia*; and to ſignifie, that he would wait upon him at his Court, when he ſhould pleaſe to give him leave. This Meſſenger carried news ſo unexpectedly good, that it was above the faith of thoſe who heard it. The King would have puniſhed him as an Impoſtor, if he had not produc'd a Letter written by [a] *Alethion*, whoſe hand he very well knew. [b] *Theoſebius* immediately communicated this news to [c] *Phroneſia* and [d] *Agape*, who were at that time together lamenting the unfortunate death of *Alethion*, of which they had heard two dayes before. This contrary report brought ſo ſudden an alteration upon their Paſſions, that had not Incredulity ſtopt the working of their ſpirits for a while, and made this croſs motion more gentle, it had wrought ſome ſuch dangerous effect upon their health, eſpecially in *Agape*, as frozen people find when they are haſtily removed out of cold ſnow to an hot fire. But when they were not only aſſured that *Alethion* was alive by reading his Letter, but underſtood alſo at how ſmall a diſtance he was abſent from

† *A fight with beaſts.*
* *A worſhipper of God.*

[a] *A lover of Truth.*
[b] *A worſhipper of God.*
[c] *Prudence.*
[d] *Love.*

from them, they could not but permit themſelves to a pleaſing Tranſport of Affection, and ante-dated the joys of his Preſence with the contentment which they took in the knowledge of his Safety, and revenged themſelves upon their Grief by increaſing the ſweetneſs of their preſent ſatisfaction with the remembrance of their former tears.

Theoſebius ſent preſently for [a] *Lyſander*, the General of his Army, and having acquainted him that the Prince of [b] *Theriagene* was arrived at [c] *Philodelphia*, he commanded him to go thither immediately; and taking his Coach and Life-Guard to conduct him with all care and honour to *Phroneſia*. *Alethion* having received this noble invitation by *Lyſander*, roſe up early the next morning, and before it was twelve of the clock came to [d] *Kepanactus*, one of the King's Houſes, which was within a league of *Phroneſia*, where [e] *Theoſebius* intended to dine with the Prince of *Theriagene*. When *Alethion* was now about a quarter of a mile from *Kepanactus*, *Lyſander*'s Lieutenant retiring from the head of his Troop, came to the Coach-ſide, and acquainted his General, that *Theoſebius* at a very ſmall diſtance was upon his march towards them. *Alethion*, impatient of any further delay, ſtept out of the Coach, and went ſpedily to the firſt rank of the Guard; where *Theoſebius* ſeeing him attended by *Lyſander* and his own Servants, alighted from his horſe, haſtning to imbrace one who hath already opened his arms for him, and as ſoon as he could obtain a Power to ſpeak from the vehemency of his Paſſions, ſaluted him in theſe Words. Moſt Dear Prince, the joys which the ſight of you produce in my Soul are ſo great, that I am not able to let you know them, they are too big for words. That delightful original from whence they are derived, is ſuch an unexpected Felicity, that I can ſcarce think you here, though I ſee you. Moſt excellent Prince, replied *Alethion*, I alwaies made my ſelf believe that I had lodged you in the beſt place of my Soul; and I have now received an infallible proof that I was not miſtaken, ſince in your own name you have expreſt the thoughts which I formed there. Although I know I can never equal your noble love with worthy Affection, yet I am ſure my joy exceeds all that was ever produced by the encounter of any other friends. But is it you, *Alethion*? ſaid *Theoſebius* interrupting him: My Deareſt Brother, is it you? And are you come from the grave to revive thoſe who were ready to die of grief for your Death? You might very truly think that I was not alive, replied *Alethion*; for I eſteem'd it a cruel death to be ſo long ſeparated from you, my Deareſt *Theoſebius*: And now I am reſtor'd to life, now I live, whilſt I ſee my ſelf ſo near to the King of *Theoprepia*. We can never be too near, ſaid *Theoſebius*, and then renewed his imbraces; which *Alethion* receiv'd, and made reciprocal with ſuch paſſionate endearments, that all the Company fixt in a delightful amazement, were forc'd to ſhed tears in ſympathy with ſuch a moving ſight.

[a] *A deliverer of Men.*
[b] *Degenerate Beaſts.*
[c] *Brotherly Love.*
[d] *The Kings Garden.*
[e] *A Worſhipper of God.*

While the Princes were thus lockt in each others arms, the Queens Coach came up, and [f] *Phroneſia* with the young Princeſs, perceiving that [g] *Theoſebius* had made a ſtop, alighted to come towards them; which put [h] *Alethion* into new raptures of joy: For *Theoſebius* took him by the left hand, and preſenting him to to the Queen and [i] *Agape*, ſaid, Dear Mother and Siſter, receive the beſt of Princes, and our deareſt Friend, *Alethion*. It is poſſible to imagine ſomething of thoſe Paſſions which were rais'd by this ſecond encounter: But all that I am able to relate would be ſo far ſhort of that which was then experimented, that I think I can do them right only by Silence. Who can expreſs the Eſtatical joys which poſſeſſed the mind of

[f] *Prudence.*
[g] *A worſhipper of God.*
[h] *A Lover of Truth.*
[i] *Charity.*

Phroneſia, when ſhe now receiv'd a Prince from death, who ſaved her Son's life? How could ſhe love him too much, who thought he did never love *Theoſebius* enough? *Agape* could not but be tranſported more then the reſt, becauſe ſhe ſeem'd to her ſelf to have the greateſt ſhare in this happineſs. How welcome this confirmation of *Alethion's* life was to that fair Princeſs, none but ſhe her ſelf can tell, who had lamented his ſuppoſed death with ſo many tears, that never was any real death deplor'd with more. Though her modeſty would not give leave that ſhe ſhould make the deep ſenſe of her Soul publick, yet ſhe forc'd her ſelf to make thoſe ſignifications of affection which *Alethion* took for more then ordinary good will: And as he was beſt able to make a judgment of ſuch indications, ſo ſhe the more confidently allowed her ſelf to give them, becauſe ſhe was aſſured of their approbation to whom ſhe was accountable for her carriage.

The true Friends of both the Princes could not but take their parts in this ſolemn Joy, which flow'd from the happineſs of thoſe who were dearer to them then themſelves: And the felicity which attended this accident was ſo general, that no by-ſtander thought himſelf unconcern'd in it. As many little Rivulets fill'd with a land-floud, and meeting in ſome wider chanel, ſwell the waters which they find there into ſo great a River, that they overflow their uſual bounds, and uniting thoſe little rills with themſelves, carry them all along in one mighty ſtream: So the particular joys which ſeized upon all that beheld this glorious ſight, joyn'd themſelves into one vaſt body of unſpeakable Contentment, in which every one found his private ſatisfactions doubled by union with thoſe of others. The Princes would have continued longer in this pleaſing entercourſe, but that [a] *Phroneſia*, conſidering how far [b] *Alethion* had travell'd, deſir'd, [c] *Theoſebius* to break it off till they came into the Houſe; where having perform'd the Civility which was due to the Prince, they might afterwards re-aſſume their delightful converſation. When they had dined, they diverted themſelves in the Gardens which belonged to that pleaſant houſe for an hour or two. *Theoſebius* deſiring to return into the City before it was dark, placed *Alethion* with the Queen and the Princeſs in his own Coach, which being open on all ſides did not withhold their ſight from the greedy eyes of the People, through whoſe cheerful Acclamations, ecchoing to the louder noiſe of the great Guns, they paſſed all the way till they came to the Royal Palace.

a *Prudence.* b *A Lover of Truth.* c *A Worſhipper of God.*

In the mean while *Bentivolio* and his Fellow-Travellers arrived at [d] *Poliſtherion.* Having ſtay'd there one day he enquir'd of his Hoſt concerning the way [e] to *Sigalium*, a place not far from the City where [f] *Eugenius*, a friend to *Philalethes*, and one who was worthy of the beſt Friendſhip, had a pleaſant Retirement; and where by Silence and a ſeeming Unconcernedneſs in the preſent Affairs, he obtain'd a Protection from the Obſervation of his Enemies. *Bentivolio* and *Amyntor* made a Viſit to him, both that they might know that good Gentleman, and by his means inform themſelves more fully concerning thoſe things which were requiſite to their preſent condition. They told him, that as Strangers travelling through the Country, they could not but deſire to ſee the moſt conſiderable Places, and to enjoy Converſe with worthy perſons; but that they came to him upon the friendly recommendation of *Philalethes*, who, amongſt thoſe many civilities which they had receiv'd from him, had given them, as one of the greateſt of them, ſuch a notice of *Eugenius* as had made 'em bold to put him to this trouble. *Eugenius*, whoſe Temper was to be civil to all, but very obliging where he ſaw great reaſons of endearment, ſoon perceiving that they were no ordinary perſons, gave them

d *The City of Beaſts.* e *Silence.* f *A perſon of a noble diſpoſition.*

a moſt affectionate Welcom, and deſired them to make his Houſe their own whilſt they ſhould have occaſion to ſtay in thoſe parts of the Country. *Bentivolio* refus'd that offer, alledging that he could not accept this great Favour without a prejudice to them both; it being impoſſible that * *Antitheus* ſhould be long ignorant of their arrival in his Country, or that he ſhould not ſuſpect ſome Deſign in his entercourſe with *Eugenius*, if he did not firſt make known to him ſuch reaſons of his comming to † *Poliſtherion* as might prevent thoſe Jealous Apprehenſions which are naturally apt to poſſeſs the Minds of Uſurpers: and therefore he requeſted *Eugenius* at preſent only to aſſiſt him with his advice, and to direct him how he might ſeaſonably appear in *Poliſtherion*, and diſcover himſelf to *Antitheus* with ſome fair Advantage. Sir, ſaid *Eugenius*, to morrow *Antitheus* makes a great Feaſt for his Courtiers, and in the Afternoon, to divert the *Poliſtherians* from the Contemplation of the late unpleaſing Accidents, he hath appointed ſome young Gentlemen upon Horſe-back to run at a Ring, and hath given leave that whoſoever pleaſeth may be admitted Competitors; and hath declar'd that he who firſt carries the Ring three times, ſhall receive for a Prize liberty to ask what he will of *Antitheus*. If you have a mind to engage in this Exerciſe, I will go to Court, being invited yeſterday; and as opportunity requires will do you any ſervice which ſhall be in my power. *Bentivolio*, who very well knew the Rites of this Undertaking, was glad of ſuch a happy occaſion to begin his Acquaintance with *Antitheus*, and taking his leave of *Eugenius* with all due Acknowledgments, he return'd to his Lodging in *Poliſtherion*.

* An Atheiſt.

† The City of Beaſts.

When the time was come which was appointed for the Celebration of this Sport, *Antitheus* appear'd upon a Scaffold attended with his chief Courtiers, and accompanied with many Ladies enrich'd with greatneſs of Beauty and embelliſh'd with fair Jewels. Ten young Gentlemen ſhewing themſelves upon ſtately Horſes ready to perform the deſign'd Action, *Bentivolio* advanc'd towards them: His Horſe was black all over, except one little Star in his forehead, which being Vigorous and of a proud carriage added Grace to his Rider; and he managing his activity with a dexterous skill gave life to that Grace. The Rivals entertain'd him civilly, not being able to diſdain a Gentleman of ſuch a goodly Preſence. Orders being given for the firſt Courſe, they finiſh'd it to the great contentment of the Spectators; but the praiſe of the Action fell only to *Bentivolio* and two more, || *Proſelenes* and * *Alcinous* the Son of *Eugenius*; for the reſt miſs'd the Ring. The next Courſe was perform'd much after the ſame manner, only *Proſelenes* miſs'd the Ring, which *Bentivolio* and *Alcinous* carried the ſecond time. In the third *Bentivolio* and *Alcinous* ſucceeded as formerly, alſo † *Autautus* the Brother of *Proſelenes* had the good luck to carry the Ring upon his Launce; the reſt, either by the unmanageableneſs of their Horſes, or want of Experience in that Exerciſe, miſſing it. The three Courſes being finiſh'd, Victory, which had denied all her other Votaries, hover'd at an equal diſtance between *Bentivolio* and *Alcinous*. As ſoon as *Alcinous* ſaw the Event of the third Courſe, moved not only with thoſe ſingular reſpects which he had entertain'd for *Bentivolio* whom he had opportunity to know at his Father's Houſe, but much pleas'd with his own Good Fortune to be match'd with ſuch a Competitor, that it muſt needs be to his Honour which way ſoever Victory ſhould at laſt diſpoſe the Prize, rode up cloſe to *Bentivolio*, and accoſting him with a ſerene chearfulneſs, ſaid, Sir, I am very glad that my conteſt happens to be with ſuch a gallant Adverſary. Though I ſhould miſs the Prize, I ſhall

|| One born before the Moon.

* One who hath ſtrength of mind.

† One who aſcribes all to himſelf.

not be pitied, having been worſted by one whom none can overcome; but ſince our Fortune is yet doubtful, if you pleaſe let us decide it with the repetition of three Courſes more. *Bentivolio* being willing to avoid the Envy which might accrue to him from the Victory, and do him ſome diſſervice in the time of his abode amongſt ſuch as could not be well contented to be overcome by a Stranger, turning himſelf toward * *Alcinous*, told him that it was not fit for him to diſpute the Prize further with one whom he could not but judge to have won it already; alledging that though he himſelf had carried the Ring thrice, yet he expected no advantage from that performance, ſince *Alcinous* had done it before him. No, replied *Alcinous*, you muſt not be Jud'd not to have done it firſt, becauſe we could not both run at once; my order in the Courſes was a thing of Chance, and can give me no pretence to Victory, ſince I was equall'd by you as ſoon as your Turn came: although I am not unſenſible of your Civility, yet I had rather loſe any Prize then receive it diſhonourably. After ſome other words *Bentivolio* was forc't to condeſcend to his Propoſal, and both agreed that the next Miſs upon whomſoever it ſhould happen ſhould end the Controverſie. For two Courſes they were equal; at the third *Alcinous* having the Ill luck to ſtrike the Ring upon the ground, *Bentivolio* putting ſpurs to his Horſe quickly took off the other which was plac'd in the room of it, and took up alſo that which *Alcinous* had let fall upon the point of his Lance. Whilſt all the Spectatours, ſtruck with the Admiration of *Bentivolio*'s Action, accompanied his Victory with a general Shout, † *Antitheus*, though he was of a proud Temper, and utterly indiſpos'd to like any thing which was Excellent in another, could not but enquire who he was; and being told by *Eugenius* that he was a Gentleman who came lately to *Poliſtherion*, having a deſire to ſee the Country, he ſent for him. When he was come, the Beauty of his Perſon, the Gracefulneſs of his Deportment, and the Power of Univerſal Applauſe made *Antitheus* condeſcend to perſonate Civility, and accoſt him thus: Generous Stranger, ſaid he, whoever you are, and whatever your deſign be, you are Welcome; if you had not merited it by your late Performance, yet I eſteem it but a due Civility to your Perſon to grant you whatſoever you can ask in *Theriagene*. *Bentivolio* receiv'd this great favour with much Modeſty, and making that Obeiſance which is due to a Crown'd Head, only deſired that himſelf and two Gentlemen who travell'd in his Company might with his good leave ſtay a while in his Country, and that he might have liberty to divert himſelf ſometimes at [a] *Sigalium* with [b] *Eugenius*, to whom he was obliged for the notice of this Opportunity, by which he had the happy advantage of coming ſo ſoon into the King's Preſence. [c] *Antitheus*, ſurpriz'd with this incomparable modeſty, by which *Bentivolio* both ſhew'd the Generoſity of his Temper and warily avoided the Envy of the Courtiers, replied, that inſtead of granting this as *Bentivolio*'s Requeſt he would make it his own, and entreat him to ſtay in [d] *Theriagene*; adding, that he ſhould look upon it as a great Acceſſion to his Proſperity, if in *Sigalium*, [e] *Poliſtherion*, or any other place in his Kingdom he could find any thing to make his ſtay not unpleaſant. *Bentivolio* having made Anſwer to his obliging Diſcourſe with many thankful Acknowledgments, [f] *Alcinous*, [g] *Proſelenes*, [h] *Autautus* and their Companions paſs'd many Complements upon him, and profeſs'd that they eſteem'd it as a great Prize, that by their Foiles they had gain'd the knowledge of a Perſon that was ſo worthy to overcome. Whilſt *Bentivolio* was making many Civil Returns, *Antitheus* took him away, and entertain'd him and

* *One who hath ſtrength of mind.*

† *An Atheiſt.*

a *Silence.*
b *A Perſon of a noble diſpoſition.*
c *An Atheiſt.*
d *Degenerate Beaſts.*
e *The City of Beaſts.*
f *Strength of Mind.*
g *One born before the Moon.*
h *One who aſcribes all to himſelf.*

and his Companions with a Noble Collation and various Diſcourſes, and offer'd him Lodgings in his own Palace; which *Bentivolio* thankfully refus'd, and after Supper retir'd with *Eugenius* and his friends to *Sigalium*. Whilſt *Bentivolio* ſtay'd at *Sigalium*,[a] *Paſenantius*,[b] *Antholkes*, *Autautus*, and many others of the Court, ſometimes by order of *Antitheus*, and ſometimes for their own pleaſure, viſited him. From theſe he gain'd a full Intelligence concerning the Affairs of *Theriagene*, and by many Diſcourſes underſtood plainly by what falſe Principles they govern'd their Lives, and offer'd at a Rectification of their Errors: which though he could accompliſh but in a few, the Dominion which Paſſion uſurps over Reaſon being almoſt invincible when it is confirm'd by Cuſtom, yet it was ſome ſatisfaction to his mind to have done that Duty which Charity enjoyn'd; though it was ſome grief to him to ſee the Accompt which he had receiv'd from *Philalethes* ſo fully verified. Sometimes he and [c] *Eugenius* went to [d] *Poliſtherion* to viſit [e] *Antitheus*, where he had no content but to ſee how lovely Vertue is by comparing it with the uglineſs of Vice, which was there repreſented to the Life. At other times he and his friends, under the Conduct of *Eugenius*, travell'd into the Country to ſee the moſt remarkable places in that Kingdom.

a *One contrary to all men.* b *One who draws the contrary way.* c *One of a good Diſpoſition.* d *The City of Beaſts.* e *An Atheiſt.*

After *Antitheus* by many Converſes underſtood that *Bentivolio*'s Principles were contrary to his, and the manner of his Life quite different from that of his Court, he began to ſuſpect that his coming to *Theriagine* was upon ſome ill deſign; which to prevent, he careſs'd him more then he had done formerly, and offer'd him very honourable Commands: which *Bentivolio* could not accept, being very much wearied with the Unpleaſing converſation of the *Antitheans*, and hating thoſe Actions which had made the Uſurper able to offer entertainment to Perſons of Quality. But to make his Refuſal plauſible, and to hinder *Antitheus* from diſcovering the Truth of his Purpoſes, he ſaid (which was moſt true) that he had ſtrong deſires to return home, and alſo pretended himſelf neceſſitated by very great Obligations to ſerve a Friend of his, whoſe condition, as he lately underſtood, did much require his Aſſiſtance. Indeed his purpoſe was to go into [f] *Theoprepia*, where he heard that [g] *Alethion*, the lawful Prince of *Theriagene*, did at preſent ſojourn, to whoſe Reſtauration he thought he ſhould be able to contribute ſomething from what he had obſerv'd in *Theriagene*. He was the more encourag'd in theſe Hopes, becauſe the time of the Year began to be ſeaſonable for Armies to take the Field; and he made no doubt that [h] *Theoſebius* would ſupply him with ſtore of men, or that Heaven would ſecond them with good ſucceſs. Before he took his leave, he acquainted *Eugenius* with his Intentions, whom he perceiv'd to be no great friend to *Antitheus*, and who promis'd him, if ever occaſion ſerv'd, to further what he deſign'd, and entreated him in the mean while to aſſure *Alethion* of his Loyalty.

f *The Divine State.* g *A Lover of Truth.* h *A worſhipper of God.*

Antitheus his Jealouſies being increas'd with the Intelligence that he receiv'd from one of his Spies, who knew [i] *Sympathus*, That *Bentivolio* and [k] *Amyntor* had correſpondence with [l] *Philalethes*, and were entertain'd at his Houſe, he deſign'd to murther them both. But one of *Philalethes* his Kinſmen having notice of his purpoſe, diſcovered it to [m] *Eugenius*, by which means *Bentivolio* and *Amyntor* went away privately to [n] *Miſopſeudes* his Houſe, and ſent a Meſſenger to *Philalethes* to meet them there; from whence they went away all together to *Theoprepia*. Only *Bentivolio*, according to his promiſe, ſent [o] *Nichomacus* to his Brother [p] *Panaretus*, to acquaint him and his Siſter with what had hapned already, and to deſire him and *Sympathus* to meet him at the Court of the Prince of

i *One who pities others.* k *A Helper.* l *A lover of Truth* m *One of a good Diſpoſition.* n *A Hater of Falſhood.* o *One who conquers in Fight.* p *All Virtuous.*

Theoprepia, where they ſhould underſtand what was deſign'd further.

a *A divine Mind.* b *A divine perſon.* [a] *Theonoe, Urania*, and all the Company which were left at [b] *Theander*'s houſe, rejoyced exceedingly at the ſight of *Nicomachus*, hoping alſo that *Bentivolio* was not far off: And though they found themſelves deceiv'd, they were not much diſpleas'd. For *Nicomachus* told them he was well, and that he and *Amyntor* were gone to [c] *Phroneſium*, and did intreat *Panaretus* and *Sympathus* to meet them there, whither he alſo himſelf was to accompany them. They gueſſed at the deſign, and could not but approve it: Only they intreated their friends to ſtay with them a day or two, that ſo before their departure they might underſtand the ſtate of [d] *Theriagene* by *Nicomachus*. Their deſire was granted, and having pleas'd themſelves with the news of *Alethion*'s eſcape, though it was but a repetition of what they heard before from one that came from [e] *Theoſebius* his Court, they conjured *Nicomachus* to inform them concerning *Bentivolio*'s entertainment in *Theriagene*. *Nicomachus* obeyed their command, and when they had diſpos'd themſelves to hearken to his relation, he acquainted them with what had hapned in the way to *Philalethes* his houſe, and his entertainment there; and made them know the manner of the Prince's eſcape. Then he told them of their journey to *Poliſtherion*, and of their retiring to *Eugenius* his houſe, and let them underſtand how *Bentivolio* made himſelf known to *Antitheus*, and with what Complements he was receiv'd by his Courtiers. *Urania* knowing that *Bentivolio* did not uſe to ſpend his time only in Eating and Drinking, making and receiving Viſits, ask'd *Nicomachus* as ſoon as they had ſupp'd, if they did not ſometimes meet with ſuch perſons as gave an occaſion for more than ordinary diſcourſe. Yes, ſaid *Nicomachus*; and their Principles being very contrary to thoſe of *Bentivolio*, caus'd various diſputes between him and thoſe with whom he hapned to converſe. I beſeech you, replied *Urania*, If you and this good Company give me leave to make ſuch a requeſt, let us know of what they talked. With all my heart, anſwer'd *Nicomachus*, if you'l grant me pardon for the wrong which I ſhall do to *Bentivolio* by forgetting many Excellent parts of his Diſcourſe, and for the offence which I muſt needs give you by the imperfect recital of what I can remember. You need not make ſo many excuſes, ſaid *Theonoe*, to thoſe who will confeſs themſelves obliged to you for a great favour; and *Bentivolio*'s honour muſt needs be ſecured, ſince if your memory ſhould fail, of which we have no fear, you are furniſhed with a ready ſupply from your own judicious wit. If I could receive this Complement without bluſhing, replied *Nicomachus*, and might lawfully erre of choice, I would ſin again by making ſome new pretence of ſilence, that I might be once more ſo obligingly reprov'd for not ſpeaking. Pray, good *Nicomachus*, ſaid the ſweet [f] *Irene*, put us not upon any further loſs of an opportunity, which we have deſtin'd to know *Bentivolio*'s and your laſt Adventure. I will be obedient, anſwer'd *Nicomachus*, and began thus.

c *Prudence.*

d *Degenerate Beaſts.*

e *A Worſhipper of God.*

f *Peace.*

The chief of our Viſitants was [g] *Paſenantius*, who commonly brought with him an obſtinate Gentleman call'd [h] *Autautus*. When they came firſt, *Bentivolio* and *Eugenius* were engag'd in a Diſcourſe concerning the rational belief of a Deity: And *Bentivolio* affirming, that he could not but be aſtoniſh'd that any man ſhould ſo far degenerate from Reaſon, or apoſtatize from Ingenuity, as not to acknowledge ſo great a Benefactour, or forget ſo known a Friend; their entrance into the room made him break off his ſpeech. Which *Paſenantius* perceiving, after he and *Autautus* had perform'd thoſe Salutes which are uſual at the meeting of friends, he crav'd pardon

g *One contrary to all men.* h *One who aſcribes all to himſelf.*

for the interruption of their Conference. To which * *Eugenius* anſwer'd, Let us not leave off our talk, *Bentivolio*, for theſe Gentlemen are Philoſophers, and friends of mine. Yes, ſaid † *Autautus*, and will not only think that we have wrong'd you, but that we our ſelves are depriv'd of a great benefit, if you judge us unworthy of your Converſation. We will go on then, ſaid *Bentivolio*; and ſince we are engag'd in an important diſcourſe, we ſhall be glad of your aſſiſtance to help us, as the difficulty of the matter ſhall require; and turning to *Eugenius*, proceeded thus. You demanded laſt, as I remember, the Reaſons which made me ſo confidently aſſert the Being of a Supreme God.

* *One of a good Diſpoſition.*

† *One who aſcribes all to himſelf.*

My firſt Argument is the inbred Notion of a God; which as it ſhines in my particular Mind with bright Rayes of truth: ſo I find that in all Ages it hath been univerſally acknowledg'd by Mankind. This receives ſtrength from the contemplation of the Nature of things: for I am forc'd to confeſs a firſt Cauſe by the very Exiſtence of the World; much more when I conſider both the Beautiful Order of the Syſteme, and infinite Variety of Excellent Beings which makes up this noble Frame. I am convinc'd further of the truth of this perſwaſion, when I behold the vaſt number of thoſe horrid Abſurdities which flow from Atheiſm; and conſider how eaſily all thoſe Objections may be confuted which are oppos'd to the aſſertion of a Deity.

Here begins a Diſcourſe concerning God. The Nature of his Being explained. The Truth of his Exiſtence vindicated. The Creation of the World aſſerted. The Objections of Atheiſts anſwer'd.

I like the method which you propound for your Diſcourſe, ſaid *Eugenius*; and if you will do us the favour to declare in order what you have to ſay for the confirmation of the aforemention'd Reaſons, I will deſire ‖ *Paſenantius* (for he is vers'd in this Controverſie) after each Argument to put thoſe Objections which are properly oppoſite. Since you judge them all eaſily anſwerable, you will be put to no great trouble for their confutation; and we ſhall be more methodically reſolved in our Doubts. I ſhall take what courſe you pleaſe, ſaid *Bentivolio*, either by a continued ſpeech, or elſe by making frequent pauſes to allow a liberty for alternate Anſwers. For ſince our deſign is only to apprehend that *lurking Errour* which troubles thoſe Cryſtal ſtreams wherein Truth is repreſented; it is all one to me, either by inſiſting upon particular Arguments to fiſh with a ſingle Line, or elſe by putting them all together to make uſe of a Net: But ſince you like the firſt way better, I do ſo too. When I ſay the Notion of God, I mean that Conception which we form of him in our minds when we think of him; as, *That he is the Firſt Cauſe, the Maker of the World, the Governour of all things; That he is an All-wiſe, moſt Good, All-powerful, and abſolutely Perfect Being, and ſo neceſſarily and eternally Exiſting; and conſequently to be Worſhipped, not only for the Excellency of his Nature, but as the benign Parent of all things, and great Benefactor of Mankind.*

‖ *One contrary to all men.*

This Notion is natural, that is, impreſt upon our Souls by that God whoſe *Idea* it is; men having not learn'd it by Cuſtom, or been forced to the belief of it by any Law. It is a Truth profeſt by all Nations, who, notwithſtanding the difference of their Cuſtoms, the variety of their Laws, diverſity of Diſpoſitions, and hoſtility of their Practices, have univerſally agreed in this, as a thing that naturally reſults from the uſe of Reaſon; and which even by ſuch as have not ſpoken very honourably of God, hath been acknowledg'd as a common Prolepſis, that is, a connate Information. Of this I think my ſelf the more aſſured, becauſe no beginning of time can be aſſign'd when the World entertain'd this belief; but that the common Parent of Mankind, who was made with it, and to whom it was confirm'd by converſation with God, taught it his Children; who eaſily receiv'd it, becauſe when they

were arriv'd to that age in which they were capable of being taught by others,they plainly perceiv'd that it did naturally ſpring from the free exerciſe of their own underſtandings.If this were not true,I can give no rational account how it came to be generally receiv'd by the World; it being impoſſible that by Force or Fraud any contract ſhould have been made to neceſſitate ſuch a common Faith. For,what Prince had ever power to enact ſuch a Conſtitution? or, what Oecumenical Sanhedrim ever met to conſult about ſuch a buſineſs? It is alſo manifeſt,That this is an everlaſting Truth deeply engrav'd in humane Souls,ſince no ſucceſſions of time have been able to wear it out. Though Falſhood ſteal the Mantle of Truth, yet it cannot ſo conceal it ſelf long; for Time will pull it off, and diſcover the Cheat. If it had been unnatural, men would long before this time have rejected it; and being alwayes impatient of yokes, they would not ſo long have born this, which doth oblige them to the ſtrictneſs of Religious obſervances. But they have been ſo far from abandoning this Truth,that they have not ſubjected it to be diſhonour'd with Diſputes, and ſo have declared, That this is that great Article of their Common Faith in which they all agree. If this which I have ſaid, be not enough to juſtifie the Reality of this Truth, and to free it from all ſuſpicion of Fictitiouſneſs,we muſt confeſs that, notwithſtanding our beſt Faculties, which are appointed for our guides, we are capable of being at a loſs, when we have good reaſon to think our ſelves moſt ſure of our way: and being beſtow'd upon us to ſuch mean purpoſes, we may juſtly caſt this foul ſlur upon Nature, (to ſpeak in the language of Atheiſts) that ſhe hath made one of her beſt works in vain, having given men Rational Faculties without any poſſibility of being aſſur'd what is Truth by the uſe of them;and ſo hath expos'd them to a neceſſity of being deceiv'd, notwithſtanding the pretence of a rare *Criterion*; and ſo hath not only made a ſnare of the beſt of Notions,but alſo having put us into a ſtrong propenſity towards the Divine Nature,and made us think our ſelves happy in that noble Love,hath abus'd us with a vain affection which hath no real object,and rendred us Fools by making us Religious. Which is ſo abſurd to imagine, that it is not more incredible to ſay, That wiſe men build great Ships only to lie at hull, and drive up and down with every wind.Since then the evidence of Reaſon is ſo great that it hath led all men to an ingenuous Acknowledgment of God, I cannot think that it is only a wildneſs of phanſie, but a perverſe diſpoſition in men who have us'd themſelves to reſiſt known Truths, that enables them to deny him: But that it is unreaſonable to ſuppoſe it true of any, I ſhould think them the only perſons in whom Nature hath implanted Errour.

** One contrary to all men.*
† One of a good Diſpoſition.

When *Bentivolio* had thus declar'd the ſenſe of his firſt Argument, * *Paſenantius* was about to frame an anſwer; but † *Eugenius* deſiring his patience for a while, entreated *Bentivolio* to explain himſelf more fully: For by that which you have affirm'd, ſaid he, you ſeem to believe, that the Minds of new-born Infants are poſſeſt with a Notion of God, and that ſuch as ſcarce know any thing have an actual ſenſe of the Divine Being. I would not have you underſtand me after any ſuch manner, replied *Bentivolio*; For when I ſay, That the Notion of God is inbred, I mean, That the Soul is principled with a natural ſagacity, by which ſhe is apt upon the firſt occaſions which are adminiſtred to her after ſhe is out of her Nonage, and admitted to the free exerciſe of her Rational powers,to make a clear acknowledgment of a Deity. The Energy of Nature being excited by outward Objects, there is form'd in our minds an Image of the Supreme God; this Effect notwithſtanding being due to the innate vertue of our Soul as the principal Cauſe,

and

and which doth owe to the impulſe of the forement. on'd Objects only for the aſſiſtance of an Extrinſecal occaſion. The Seed which is ſown under ground awaits the warmth of the Spring to make it bud, but the bloſſoms and fruits which it ſends forth are chiefly to be attributed to the Plaſtick power of the ſeed, not to the heat of the outward air. Humane Souls have many natural Ideas impreſt upon them, for which they were never indebted to Matter; of which that of the Cauſe and Effect is one: which being awaken'd in the Underſtanding by the Conſideration of ſuch a noble Being as the World is, hath preſent recourſe to ſome excellent Nature as the Cauſe of ſo great an Effect. This rational capacity is plac'd in our Souls as an Antecedent Principle of mature Knowledge; and it improves and ripens it ſelf into an actual apprehenſion of God by time and conſideration. I underſtand now what you mean, ſaid *Eugenius* to *Bentivolio* and if you pleaſe (added he, turning towards *Paſenantius*) you may let us ſee, if you can diſprove what he hath ſaid.

You have put a fair colour of veriſimilitude upon this Notion, ſaid *Paſenantius* to *Bentivolio*, by the greatneſs of your Eloquence; but the truth of what you aſſert lies ſo open to the mercy of powerful Objections, that it is no hard matter (as I think) to diſpute probably againſt it, and to allege various reaſons which diſturb the belief of what you have ſaid. That this univerſal acknowledgment ſignifies not ſo much as you would make us believe, ſeems to be evident from this, That you all confeſs the God of whom you ſpeak ſo confidently to be Incomprehenſible; that is, neither perceivable by our Senſes, becauſe he is Spiritual, nor to be comprehended by our Mind, becauſe he is Infinite. The weight of that allegation which you make of numerous witneſſes ſeems to be leſſen'd, in that the greater part of them are Fools, and you deſpiſe them when you pleaſe for their Ignorance. Their Folly is but too apparent in thoſe ridiculous Explications which they have given of the Deity; and you your ſelves confeſs them worthy to be abhorr'd: For there is nothing ſo contemptible but the rude Heathen adored it for a God. This teſtimony is not Univerſal neither; for many Nations never heard of God, and in thoſe which did, many have profeſs'd Atheiſm: and there is no doubt but many more did think there is no God, who durſt not expreſs the ſenſe of their minds in words. Thoſe which were ſeduc'd into this belief may well be ſuppos'd to have been out-witted by Politicians, who cunningly invented and afterwards made uſe of, the Notion of a Deity. But if it had not taken its Riſe from them, yet the fears which vulgar minds unacquainted with natural Cauſes are apt to entertain upon extraordinary Accidents would incline them to think, that God was the Author of that which they did not underſtand poſſible to be produc'd any other way; and it was eaſie to propagate ſuch a vain belief by Tradition. For ſuch as had been deluded firſt, would be apt to tranſmit it to ſucceſſive Generations, and ſpread the Infection from one Country to another. Beſides this, it is manifeſt enough that thoſe great Deiſts who concern themſelves as great Patrons of this Faith, and ſeek applauſe by endeavouring to make Proſelytes, do believe no ſuch thing themſelves; being guilty of thoſe enormous crimes which nothing but the Disbelief of a Juſt and Potent God could make them commit.

I did expect ſome ſuch Objections, replied *Bentivolio*; for that dull Principle Atheiſm hath not been able for many hundreds of years to improve the Minds of thoſe who entertain it, or teach them for its defence to add any conſiderable thing to the boldneſs of their few Predeceſſors: and by diſcovering the falſhood of each allegation in order as you have recited them, I will ſhew you

you with how little reaſon they magnifie themſelves againſt the Truth.

As to your firſt Exception, I grant, That becauſe God is Spiritual, we cannot perceive him by any of our external Senſes, nor paint his ſublime Nature to our ſelves in Corporeal Images; but ſince he hath given us divers Faculties, which are ſo many diſtinct wayes of perception, we can no more juſtly conclude that he is not Knowable by our Underſtanding, ſince he doth not fall under the notice of our outward Senſes, than we can infer that there is no ſuch thing as Sound, ſince we cannot hear with our Eyes. When we ſee a Ship under ſail, we often diſcern no Pilot with our Eye, yet we know that he is at Helm, becauſe the Veſſel eſcapes the circumjacent Rocks. But whereas you ſay, That we do not perceive God by our Underſtandings becauſe he is Infinite; I muſt take a larger compaſs to give you ſatisfaction, and convince you that we do. I grant that it were too great a preſumption to hope to bring down that excellent Being, God, to a juſt equality with our Underſtanding; ſince we are inform'd by our own Reaſon, that he is rais'd far above the higheſt reach of our Imagination. The Nature of the God-head muſt be infinite, becauſe if it had bounds it would be imperfect: and though we conceive this Immenſity rather in reſpect of thoſe degrees of Virtue and Power and Duration which are contain'd in this great Being, then by Extenſion of Figure or Unlimitedneſs of Space; yet thoſe Degrees being unmeaſurable, when we conceive of God as the moſt Perfect Being, we always grant that he doth incomparably exceed our beſt Conceptions. Yet our Aſſurance of his Exiſtence is not hurt by the imperfection of our Intuitive Knowledge of his Eſſence. To ſay that, becauſe we comprehend not the Divine Being, whoſe Nature we know to be Incomprehenſible, therefore we have no reaſon to think that it doth Exiſt; or becauſe we underſtand him not perfectly, therefore we know him not at all; is no more reaſonable then to affirm, That there is no Sea, or that we do not ſee it in part, becauſe we cannot graſp its vaſt compaſs in one look. For though we are not able to frame a complete Image of the great God in our confined Minds, yet the power of our Reaſon compells us by the force of ſtrong Arguments to acknowledge the truth of his Exiſtence, and aſſures us concerning the properties of his Nature by rational conſequences; and we do moſt diſtinctly apprehend the Divine Perfections when we do endeavour to entertain our ſelves with the Contemplation of them, becauſe they do more fill our thoughts with the greatneſs of their Eſſential Worth, then any bodily thing can do; neither are our minds troubled with thoſe Limitations & Littleneſſes which we meet with in our preception of other things.

I grant it is ordinarily ſaid, That the Divine Nature cannot be known; but we muſt diſtinguiſh between that which ſubtil Atheiſts pronounce upon Deſign, the unwary Rhetorick of fooliſh Oratours, and the well-weighed Aſſertions of conſiderate Philoſophers. For many ſpeak of Knowledge who know not what it is to know; and ſo being ignorant, that all the knowledge of which we are capable is only to underſtand the Properties of things by their Effects, they puzzle the weak, make ſport to Atheiſts, and are pitied by the Ingenuous for their ridiculous Philoſophy. We are not allow'd ſuch intimacy with any created Being as to ſee its naked Eſſence; that is hid from mortal eyes; Nature in all her converſes with Men keeps her veil on, which none yet have been able to pull off. Therefore I infer, that the Properties of the Divine Nature are as perceivable as thoſe which belong to any other Subject: The virtue of the Firſt Cauſe being as manifeſt in its Effects, as the Powers of any which are Secondary, whoſe Properties we know only by their Effects.

Theſe things being conſider'd, I know no reaſon why we ſhould not think

the Godhead underſtandable, except we judge it good ſenſe to ſay, that becauſe we cannot look directly upon the Sun with our weak eyes, therefore we do not perceive its glorious Light when it is reflected: For God is repreſented by his works as it were in bright Looking-glaſſes. Or if, becauſe ſome things in the Divine Nature do tranſcend the power of our Perception, we ought to think that we are not ſufficiently aſſured of its being; why do Atheiſts grant ſo freely the Exiſtence of Matter, and talking confidently of its Nature make no doubt but it is Quantitative, and yet cannot tell whether it be devisible into Finite or Infinite Parts? Thoſe who argue after this manner do only take a poor Sanctuary in a Sceptical device, and ſay, We know nothing, becauſe we know not all things; or, which is all one, becauſe we are not able curiouſly to explain the *Modus* of every thing, therefore we are not ſure of the Exiſtence of any thing; and that we ought to reject the moſt known Truths, becauſe we cannot give a reaſon for all particular Effects. But will any rational man give credit to thoſe who deny the Being of God, and do not believe what they themſelves ſpeak when they ſay ſo? Thoſe great Philoſophers, who well knew that Modeſty doth alwaies become us, and eſpecially in Divine Enquiries, have confeſt that, conſidering the great nature of the Object, they thought themſelves more happy in that little knowledge which they had of God, then in the moſt perfect underſtanding of leſs worthy things.

But becauſe this Notion will receive a clearer Explication, and ſo a fuller proof, from the Arguments which I am to produce, I will at preſent confine my Diſcourſe to anſwer your other Objections. You ſaid, That a great part of thoſe who are concern'd in this univerſal confeſſion of a God are Fools, and thence deduce the invalidity of their teſtimony. Really, Sir, if the opinion of Fools is to be deſpis'd, I might very well except againſt the Objections of Atheiſts: For they disbelieve, or at leaſt deny, what we ſay concerning God without any Reaſon. They object we never ſaw God: It is true; but affirming his Exiſtence, we ſhew them his Works as a teſtimony of his Being. They never ſaw any thing to the contrary, yet ſay there is none. But ſince the caſe admits of no proofs by the Eye-witneſſes, this advantage lies on our ſide; We give a good reaſon for what we ſay, whilſt they have none but the ſullen obſtinacy of a perverſe Will.

But ſince the evidence of this Notion depends upon univerſal acknowledgment, and the World is divided into two parts, the Wiſe, and thoſe that are of weaker underſtandings, we ought not to think its truth diſparag'd becauſe men of ſlower parts perceive it; but rather confeſs that is a natural Verity, ſince the dulleſt do ſo eaſily underſtand it. That it is no Artifice in them is manifeſt, becauſe they are weaker then that they can hope to deceive: and that they are not out-witted by others for want of ability appears by this, that Wiſe men, who are not eaſily impos'd on, profeſs that they cannot but believe it.

Whereas you ſay, That it is an Argument that may Nations did not underſtand what they ſpoke when they talk'd of a God, becauſe they gave ſo many abſurd Explications of his Nature; and that we cannot rationally think our ſelves oblig'd to believe that there is a Deity, becauſe of their teſtimony who have alſo told us that every thing is a God: I deſire you, * *Paſenantius*, to conſider whether if the ſimple Notion of a Godhead had not been natural, it could have been poſſible that men ſhould have attempted to have made any particular Explications of it. The truth in general is confirm'd by theſe miſtakes: except we think that the making of a falſe deſcription, or putting a wrong

* *One contrary to all men.*

wrong name upon any man, deſtroyes his Exiſtence; or that there is no Sun, becauſe ſome have imagin'd it to be only a burning ſtone, and others have taken it for a ſhining Torch. But as their ſpeaking of God, though they ſaid what was unworthy of his Nature, ſuppoſeth his Exiſtence; ſo the Reaſon of their Errour in the miſapprehenſion of his Nature was only a ſhortneſs of Reaſon which diſenabled them to explain a great Truth, and they miſtook by endeavouriug to deduce a falſe Concluſion from true Premiſſes. For having underſtood not only that there was a God, but that he was univerſally acknowledg'd to be Good, they inferr'd weakly that every Good thing was God. We muſt pity them in their Errour, but not deny Truth, becauſe they miſunderſtood it. It is a great want of Logick to conclude that no good thing is God, becauſe they judg'd every good thing to be ſo. Whilſt they knowing that the Divine Nature was infinitely good, took every good thing for a Deity, and beſtow'd that incommunicable name upon all Beneficial Creatures; ſome ſay, and that not without reaſon, That though the vulgar ſuppos'd the Divine Power to be ſpread through the Nature of all things, yet Wiſe men were not wanting amongſt them, who taught them that it was but one great Mind, which was alſo the firſt Cauſe of being, and exhorted them to worſhip him as their Creatour. By which you may ſee, good *Paſenantius*, that you have no reaſon to conclude that there is no God from what they ſaid of him, and poſſibly that they did not mean ſo unworthily as they ſeem'd to ſpeak.

You do well, ſaid *Paſenantius*, to make your Party as conſiderable as you can; but ſince your Argument ſuppoſes the acknowledgment of this Notion to be univerſal, what ſay you to that which I objected againſt their Numerouſneſs? I remember what you ſaid, replied *Bentivolio*: for to perſwade us to believe that the number of thoſe which are on our ſide is not ſo very great, you told us that many Nations, whom we think to be for us, did never hear of God; and that in thoſe which did, many have profeſt Atheiſm, and more would do ſo, but that they dare not. To which I reply, That any whole Nation was ever ſo barbarous as not to acknowledge a God, is a ſaying for whoſe truth we have no evidence. In ancient times no ſuch people were known, and the late diſcoveries of Countries formerly unknown have aſſured us that they have not been ſo Atheiſtical as to deny a Deity; but by reaſon of a fatal Ignorance, whoſe cauſe peradventure is not ſo eaſily diſcoverable, were guilty of ſome groſs miſtakes concerning it. Such as have travell'd into thoſe parts which we have moſt ſuſpected for Irreligion, have convin'd us of that Errour, by giving us an account both of the names of their Gods, and the manner of their Worſhip. As to others, who would make us believe that they are Atheiſts by ſpeaking againſt a Deity, I anſwer, That they have been but few in compariſon of the reſt of Mankind; and that you prove no more by this Argument then that which none ever denied, that it is poſſible there ſhould be Monſters. Some few minute Philoſophers have been regiſtred by Antiquity as blots in the Hiſtory of the World for entertaining ſuch an abſurd perſwaſion; and ſome ſuch have been produc'd of late years, and with their Atheiſm they have patroniz'd other opinions ſo Monſtrous, that Humane Nature is aſtoniſh'd at the rehearſal of them: As for example, That what they ſay againſt God's Exiſtence may be both true and falſe, or neither; and that there may be a God who at the ſame time alſo may not be. But ſuppoſe that ſome of theſe Gigantick Philoſophers ſhould happen to have ſix fingers upon an hand, or ſix toes upon a foot, would that enforce us to conclude, that it is natural for all men to have as many? If ſome be blind, or

deaf

deaf, or want any uſual member of the body, will they make us believe that thoſe defects are not Monſtrous and Irregular? How ſmall is the number of theſe obſtinate diſſenters in compariſon of thoſe who aſſert this great Truth? If we think it reaſonable that all the world ſhould conform to their opinion, why may we not as well allow authority to two or three Mad-men to give Laws to the ſober part of Mankind? God hath impreſt this Character upon mens Souls, and there is no more reaſon that he ſhould loſe his right in them when they have blurr'd it with fooliſh imaginations, and made it leſs legible to themſelves by the effects of their ingrateful diſobedience, then that true owners ſhould forfeit their juſt pretenſions to their Plate, when Thieves have endeavour'd to deface their Arms, and cut their marks out of it.

You diſpute plauſibly, said * *Paſenantius*; but why may we not think that Politicians, as I told you, invented this Notion, ſince we commonly ſee the good uſe which they make of it? You might have done a courteſie to your Cauſe, ſaid *Bentivolio*, if you had not mention'd this Objection: For the great advantage which Politicians make of it proves that it's natural. How could they have made uſe of the Divine Name, and by it put an awe upon people, but that they were acquainted with it and dreaded it before? How could they have perſwaded valiant men to venture their lives for their Country, by promiſing they ſhould be Gods if they died in the attempt, if they had not been prepoſſeſt with venerable thoughts of Deities? The impoſition of counterfeit Money doth ſuppoſe the uſe of good Coin. It's true, that cunning States-men feign'd many things under pretence of Divine Authority; but what would that have ſignified if the notice of God had not been more ancient then their fictions? They abus'd Mankind with fabulous Narrations of Celeſtial Viſions, fill'd Religion with Superſtitious Rites, and pretended to have receiv'd from God as Divine Laws thoſe Rules by which they ſerv'd their particular deſigns; but they could not have perverted Religion by ſuch undertakings, if the people had not acknowledg'd a God by their own natural inſtinct.

* *One contrary to all men.*

But as it hath been ſaid of old, replied *Paſenantius*, why may we not think the Panick fear brought in this terrible Notion of a Deity? It is not imaginable, ſaid *Bentivolio*, that men ſhould entertain the fear of a God in their Souls, but that they knew there was one. Nothing can be more fooliſh then to honor a God whom we our ſelves make; but it is rational to adore him that made us. Great accidents in Nature giving freſh teſtimonies of the Divine Power, awaken in us apprehenſions of God's Preſence, and the Conſcience of our own guiltineſs may very well make us fear; when we know that we do not only deſerve puniſhment, but that he whom we have offended is Juſt and very Able to inflict it. I will no longer diſpute againſt this Phantaſie.

Whereas you mention Tradition, by which (as you ſay) meen ſeem to have receiv'd this Opinion, and afterwards to have communicated it ſucceſſively as they do other Opinions and Cuſtoms: If I grant that it was ſpread by Tradition, my Conceſſion would be little to your advantage; for I mean that it was deriv'd firſt from God, who implanted it in Humane Nature, nouriſh'd it by a Converſe with the firſt Man whom he made, and with many others, who afterwards convey'd it ſucceſſively from one generation to another: and thus the Objection is no more deſtructive to the Natural Verity of this Divine Notion, then it is undecent for a Man to ſtand upon two Feet. But ſince you allow not that it was Traditional in this ſenſe, I muſt crave leave to ask whence this Tradition had its Original. If it had no Beginning, it was an Eternal Falſhood; and as I ſhall have occaſion to prove in my following Diſ-

courſe that this ſuppoſition is impoſſible, ſo for the preſent I muſt tell you, it is not good ſenſe to ſay that a Tradition was Eternal; for all Traditions, being Opinions or Modes of Action receiv'd from ſome firſt Author, muſt have a beginning. It is a bold Arrogance to ſay that there was an Age in which Mankind liv'd without the acknowledgment of a God; ſince there is no footſtep in Hiſtory to lead us to ſuch an Imagination, nor any Writer that tells us who did firſt perſwade men to believe that there was a God, or mentions the time when men quitted the contrary Opinion of their Fore-Fathers, of which they are uſually very tenacious. If the World was generally Atheiſtical, how it was poſſible to eradicate that Faith out of their minds, and to introduce into the Catholick Creed a new Article which is ſo troubleſome, that Atheiſts have confeſt that it is one of the moſt vexatious Opinions in the World to ſuppoſe an Omniſcient God ſet over us as a watchful inſpector of all our Actions? Though the Notion be uſeful even to Atheiſts themſelves now it is receiv'd, yet it is not to be apprehended by what Artifice any Anti-atheiſt ſhould perſwade Mankind to imbrace ſuch a belief, but that it was correſpondent to the natural ſenſe of their Souls. And it is very difficult to imagine how men ſhould think of it, but that it is a common Dictate of reaſonable Nature.

[illegible]

Well, well, ſaid * *Paſenantius*, I am too apt to think that you have a devout regard to this Deity of which you ſpeak, becauſe you have taken ſo much pains to enable your ſelf to defend his Intereſt in the World: though I ſee that many who pretend themſelves to be Patrons of this Faith, and endeavour to propagate it in the Minds of others, do not believe any ſuch thing themſelves; becauſe they do as manifeſtly deny that there is a God by their guilty lives, as Common Atheiſts do in their blaſphemous Words; ſo that this verbal acknowledgment of a Deity, only ſhews, that ſome men would have us think that they believe what indeed they do not.

* *One contrary to all men.*

The power of this Objection will eaſily vaniſh, replied *Bentivolio*, if you will pleaſe to give me leave to ſhew you, That to have the Notion of a Deity in our Minds, and to adore it with a ſubmiſſive Will, are not only two things; but that it is too poſſible to know that there is a God, and yet not to correſpond with that knowledge by an obedient deportment. The truth of this will eaſily appear from the Obſervation of our common practice in other things. Who knows not that Health is one of the greateſt felicities of humane life, and that an univerſal temperance is the moſt aſſured method by which it may be preſerv'd; and yet how many by an irregular Mode of life throw away this ineſtimable bleſſing? What? Shall we ſay that there is no ſuch thing as Health, or that it is not infinitely more eligible then Sickneſs, or that men do not know it, becauſe they ſometimes make themſelves ſick? No, no, it requires more to cure the Gout, then to know that it is a Diſeaſe which affects the joynts; and the pain of it is no leſs great, becauſe men do not take that care which they ought, to avoid it. Do not men perceive in their Souls a Natural Obligation to the practice of Juſtice, and know certainly they ſhould not invade the Rights of others, becauſe they would not be diſturb'd in their own poſſeſſions? and yet how frequently Wrong is done appears but too evidently by the complaints of the oppreſt: ſo that the enormity of the impious is no Argument againſt the Exiſtence of God, neither doth it prove that they have no knowledge of him in their Souls; but rather declares that they are Apoſtatiz'd from God, and as a puniſhment of their Revolt are fallen into a double miſchief, that is, the perverſe obſtinacy of an irregular Will, which is the root of the unlucky ſtrife between the Rational and Senſitive Appetites; and

alſo into a defect in their Judgment, which doth not with a ſufficient conſtancy bear up againſt the rebellion of uncontroll'd deſire, and make that which is truly good alwayes more viſible then thoſe falſe Appearances which do ſo eaſily catch their Paſſions.

This is enough to demonſtrate, that the ſtrength of the Argument is not weaken'd, though the right uſe of this excellent Notion be perverted; Men being not neceſſitated to improve it to the utmoſt advantage, though God has enabled them and exceedingly oblig'd them to do it. I might alſo tell you, *Paſenantius*, that beſides an ingrateful Perverſneſs men have a wild Phantaſie, which helps them when they endeavour to evade the ſuggeſtions of their better Intellect; and though they are not able to rub out of their Souls this well-fix'd Notion of a Deity, yet they may draw a falſe picture of the Divine Nature, and make bold to miſinterpret the Declarations of God's Will, and ſo perſwade themſelves that his Commandments may be neglected without Sin, in ſome caſes; or phanſie that there are fond Indulgences which God hath for ſome perſons, into which number they will be ſure to thruſt themſelves; and, it may be, ſuppoſe, when the ſenſe of their guilt haunts them, that they may eaſily make amends for the offences of their Life by a Repentance at their Death. So fooliſhly cunning is Humane Nature to cheat it ſelf.

Here *Bentivolio* making a pauſe, *Eugenius* and *Paſenantius* gave him thanks for the patience with which he receiv'd the trouble of this Entercourſe, and deſir'd him if he pleas'd to proceed to his other Arguments. With all my heart, ſaid *Bentivolio*, ſince I perceive you are not yet wearied, and went on after this manner.

The truth of the fore-mention'd Notion ſhines more brightly in my Mind, both when conſidering my own Exiſtence I find there no ſmall Arguments of its Divine Author, and alſo when I perceive my ſelf placed ſo advantageouſly in Being, that, as from a convenient ſtation in a noble Theatre, I am able to contemplate the admirable Schemes of thoſe magnificent Works which the Divine Nature hath ſet round about me. When I conſider the Greatneſs of the Univerſe, the Variety of its Excellent Parts, and the beautiful Order which appears in their accurate Connexion, I am forc'd to acknowledge an Almighty Skill: When I behold that innumerable Multitude of Illuſtrious Balls which ſhine round about me, ſee them rank'd in ſuch fit diſtances, and conſider their Regular Motions; whilſt I take notice of that uſeful Viciſſitude which returns ſo conſtantly in the ſeaſons of the Year, the alternate ſucceſſion of Night and Day; and find the reaſon of every Appointment ſo great, that nothing could have either been contriv'd better at firſt, or can be alter'd yet, but it would be ſo much for the worſe, and that it would prove like the diſlocation of a joynt: I cannot but behold the Omnipotent Wiſdom of the great Creatour, except I ſhould think my ſelf blinded with too much Light, and am forc'd to conclude, that a Divine Power is the Author of this Excellent Machin, in which infinite Wiſdom is ſo viſible; unleſs I ſhould be ſo unworthy as not to allow that juſt acknowledgment to God, which all the World doth grant to the wit of every Artificer, who is alwayes magnified according to the Skill which he expreſſes in any curious Work.

When I ſee the *Sun*, that glorious Prince of the Stars, by the help of his own Rayes, and think with my ſelf what wonderful Effects are produc'd by his warm Influences; may I not as rationally make a Queſtion whether I ſee it or no, as doubt that a God made it? Who chalk'd out the oblique Rode of the Zodiack, and taught him to withdraw ſo far in Winter as to give the over-heated Earth leave to cool it ſelf; and yet made him come nearer in Summer, be-

cauſe then it wants his Preſence to ripen its Fruits? Who commiſſionated the *Moon* to be a Deputy-Sun, and gave her Order to ſupply his place in the Night, and commanded her to ſtep a little beyond the Sun's Walk to take away the Horrours of Darkneſs, and by a moiſt warmth to advance the Generation and Growth of Vegetable Beings? Who appointed them both to guide men in the reckoning of Time, not only to meaſure Solar Years by the Annual Motion of the Sun, but to calculate Lunar Months by the Phaſes of the Moon, and to tell Hours by the help of Diurnal and Nocturnal Dials? Who adorn'd the Heavens with thoſe gliſtering *Stars* which dance ſo orderly above our Heads, and carrying about ſuch multitudes of bright Torches make up the want of one Great Light with many Little ones? Theſe tell poor Sailors where they are when they have loſt their way; whilſt they are viſible, by themſelves, and when they are hidden, by the Load-ſtone, which is order'd to correſpond with the Poles, and ſo lets them know how far they have made their Voyage Northward or Southward, in which they cannot fail, the Axis of the Earth being directed to keep a perpetual Paralleliſm.

From hence I am tranſported into the Contemplation of the neighbouring *Air*, that tranſparent Vehicle of Light, deſtinated by the Benign Creator for the large Aviary of all ſorts of Birds, and where thoſe which are muſical do continually ſing their Maker's Praiſes. God hath made this the great Treaſury which ſupplies all living Creatures with Vital Breath, and hung it up as a great Spunge to entertain the Vapours which are exhal'd by the Earth and Sea in Clouds, out of which they are ſqueez'd into Showres, and rain'd down upon ſuch places as could hardly be water'd with any other Buckets. He made this the Receptacle of thoſe *Winds* which not only diſſipate putrid Exhalations with a clenſing Fan, and check the violence of immoderate Heats with freſh Briezes, but attend ſeaſonably in all Quarters, and with ſtrong Blaſts ſwell the Sails of deep-loaden Ships, and relieve the neceſſities of uſeful Mills, which without their aid would be becalm'd at Land; and which do not only grind our Corn, but winnow it firſt that it may be fit for Meal; which alſo draw our Water, ſaw our Wood, and blow our Fire.

Now I have nam'd *Fire*, how can I forbear to mention the Virtue which Almighty Goodneſs hath prudently beſtow'd upon it for our Benefit? What rare effects doth it produce in the common Kitchin, in the Chymiſt's Shop, and in the Miner's Fornace? In all which it diſſolves, coagulates, concocts, and, in ſhort, aſſiſts all Artiſts ſo many ſeveral wayes, that it may be truly call'd *A General ſervant to Mankind.* If after the Fire I ſhould ſpeak of *Water*, how viſible is Divinity upon the Sea to any that conſider the vaſt Bounds of the deep Ocean, that ſee how it carries our Ships upon its ſmooth Back, and ſo is made a rare Inſtrument of univerſal Commerce, and advanceth the Profit and Pleaſure of every Country by Correſpondence with others which are extremely diſtant? It is a plentiful Nurſery of delicate Fiſhes, and out of its inexhauſtible Treaſury of Waters ſends forth uſeful Streams into the Earth through divers Holes which are bor'd deep at convenient Diſtances, and forceth them to climb up to the Tops of Mountains, not only that they may be able to run down again with eaſe, but alſo to carry themſelves to ſuch Heights afterward as mens Neceſſities require.

After this I view the neighbouring *Earth*, which chequers it ſelf with the Sea to make one Globe of both. I eſteem it no ſmall occaſion for Admiration to ſee that which is heavier fall under the lighter Water only in ſome places. How could it have been, but that the All-knowing Creator having priviledg'd ſome Spots, charg'd the Sea not to moleſt them with Water,

leſt there ſhould be wanting a convenient Habitation for many ſorts of living Creatures which cannot ſubſiſt but upon dry Ground? It is a great pleaſure to me to ſee it emboſs'd with goodly Mountains which by their Height defie the proud Flouds, and oppoſe the barrenneſs which ſeems to reproch their ſcorch'd Out-ſides with their full Veins of rich Minerals, and the Quarries of noble Marble which they contain in their great Bellies. But this is nothing in compariſon of that Admirable Poſition by which the Earth is made a pleaſant Habitation, capable of all poſſible Advantages from Heat and Light: For its *Axis* keeping parallel to its ſelf, and inclining in ſo fit a Proportion to a Plane going through the Centre of the Sun, frees thoſe who dwell upon it from the Tedious Darkneſs of too long Nights, and the trouble of over-hot Dayes. Sure the dull Earth was not ſo diſcreet as to make this Order, nor the rambling Atoms ſo lucky as to execute it in their fortuitous Concourſe.

I ſhould be in danger of loſing my ſelf, if I venture to lead you through thoſe infinite Wonders which Divine Skill hath ſhewn in thoſe different Orders of Being with which this ſmall Globe is grac'd. God hath made the Earth an Archetypal Pattern of a natural Embroidery border'd with Water-work; but it is ſo inimitably perfect, that the beſt Workmen have ſought praiſe only by coming near it in ſome faint Reſemblances. He hath made the Bottom (as all Artiſts uſe to employ their courſer Stuff) becauſe it is not ſeen, of Rubbiſh, common Earth, Clay, Sand, Coals or Stones. To raiſe plain Being to the order of growing Life, he hath adorn'd the Ground-work with green Graſs. The colour being choſen with much Prudence, for it is ſo convenient to our eys, that they are not hurt with looking upon that which they muſt often ſee. Above theſe we may diſcern the moſt proper Artifice of Foreſt-Work, but not only done better to the Life, but more profitably for uſe then that in Arras: For the great Trees appointed for other Deſigns then to grace the Picture, ſupply us with Timber, which is one of the chief Materials requiſite to build ſtately Houſes, magnificent Ships, and Sacred Temples. Whilſt they ſtand, they have real Shades, which pleaſe more Senſes then the Eye; and when they are cut down, leſt the Work ſhould be defac'd, others by natural Art are made to grow up in their room. Becauſe Trees cannot remove from their places to fetch Proviſion, they are made with their Heads downward, and being faſten'd to the Earth they have their Mouths alwayes in their Meat; and though they cannot make themſelves Cloths, they have no reaſon to complain, becauſe God hath incloſ'd them in Bark, and arm'd them againſt Injuries with Prickles, and taught the weaker Branches to claſp about ſtronger Boughs and the Trunks of more robuſt Trees, and ſo to ſupport themſelves by laying their feeble Arms upon Crutches. He hath beautified them alſo with broad Leaves, fair Bloſſoms and delicious Fruits, and plac'd them to a great advantage of his Work among infinite Varieties of ſweet-ſmelling Herbs and rare colour'd Flowers, uſeful for Diety and Medicine, and mark'd with Signatures which give notice of their Virtues, and teach thoſe who need them their particular Uſes: and before they go from their places, which many of them can hold but for a year, they leave Seeds which grow up and ſupply their Vacancies.

That this Divine piece might not want any proper Ornament, God hath beautified it with ſuch Imagery as is not to be found any where elſe: for by an excellent Diſpoſition of rare parts viſible in the Compoſition of all ſorts of living Creatures, as by a pleaſant admirableneſs of Experiment, God hath ſhewn there how many wayes they may be made, bred, fed, and taught to defend themſelves. Motion alſo is there repreſented to the Beholders Eye;

for the Univerſal Parent having made Life to move, gave his Creatures leave to go whither they pleaſe, and hath alſo aſſiſted their Motion with Senſe, that the walking Animals might know where it was beſt to beſtow themſelves, and, as occaſion requir'd, provide ſupplies neceſſary to maintain their Life. Thus he inſtructed *Birds* to make proper Neſts for their Young, and to hide them in Buſhes; and thoſe which are deſtitute of theſe Accommodations he hath furniſh'd with as proper ſecurities, inſtructing them to lay their Young in warm Sand or in the clefts of Rocks, and order'd them to feed them there till they are able to work for their own Living. Whilſt ſuch Impotent things relieve their weakneſs with ſo much Diſcretion, it is a rare Document that they are taught by a Nature which is more wiſe then they. Amongſt theſe Conſiderations I cannot forget the Earth's Fruitfulneſs, which being appointed for a general Magazine of Proviſions, doth not only ſatisfie the Neceſſity of its Numerous Inhabitants, but ſupport their Delight with ſupernumerary Additions: Indeed hereby ſhewing not ſo much its own inexhauſtible Fecundity, as God's equal Liberality. Thus the World is made a moſt commodious Habitation furniſh'd with all Neceſſaries, ſet off with all pleaſant Ornaments, peopl'd with variety of noble Inhabitants, and, in ſhort, is ſuch a perfect Contrivance, that nothing could have been more ſpecious for Beauty or fit for Uſe. Yet I do not wonder that many men are not much affected with the Glory of the Divine Works, becauſe they have ſeen them long; for it is well known that Fools are more apt to be taken with the ſight of things which happen ſeldom, then of others far more admirable which have been long before their Eyes. It is another piece of their Folly alſo, that when any new thing is ſhewn to them, they alwayes look over that which is moſt to be wonder'd at; of which none can make any doubt who doth remember what ill luck poor *Zeuxis* had when he expos'd that Incomparable Picture of his Centaures to the view of the dull *Athenians*.

If I had time, continued *Bentivolio*, to ſhew you the principal Jewel which God hath lock't up in this fair Cabinet, whoſe outward Caſe is ſeen by many, its ſelf but by very few; it would not only perfect my Argument, but, as I think, make it impoſſible to doubt who was its Author. But ſince my Diſcourſe hath been too prolix already, I will break it off here, not doubting but that if it hath been tedious to be heard, yet it is as difficult to be anſwer'd.

Do not you believe, ſaid *Eugenius* with an obliging Air, that any in this Company can be tired with hearing, whilſt you are willing to ſpeak. We have time enough, and ſhall never think it capable of better improvement then by converſing with you; and ſince the Subject is Noble, pray do not wrong it by omitting any thing which, if it were not for your courteous regard of our Patience, you would ſay concerning it. I do not know, replied *Bentivolio*, how far your Civility may occaſion your trouble, but reſpecting your Commands I will go on. That which I have ever look'd upon ſince I could diſtinguiſh one thing from another, as the moſt admirable Work of knowing Nature, is the moſt perfect of all living Creatures, a Man; whom as God hath made a rare Inſtrument of his own Happineſs, ſo I cannot but think that he deſign'd him for an unanſwerable Proof of the Divine Skill, and intended that he ſhould alwayes have as near him as he is to himſelf a lively Demonſtration of the God whom he is to adore. Here I know not which to admire moſt, the orderly Progreſs of his Wiſdom in forming the Parts, or the rare Contexture of the Whole when it is finiſh'd. How would it tranſport you, *Eugenius*, if you could perceive the ſucceſſive Methods of

Genera-

Generation by which the *Embryo* is fram'd in the Womb, as plainly as you can ſee the regular endeavours of prudent Bees, when they raiſe their waxen Cells, through Glaſs-windows made in the ſides of their Hives? Would it not aſtoniſh you to diſcern buſie Nature laying the firſt Deſigns of a *Fœtus* in its warm Receptacle impregnated with the Prolifick Virtue of both Sexes; and having fill'd the Cell with a Cryſtalline Liquor, as a proper material to work upon, in the midſt whereof the earthly bud of young life firſt appears in a ſalient Motion, then for the incloſing thereof in a fit Manſion ſee her invelop it with a thin Membrane, and afterward obſerve how ſhe draws from this Centre the various lines of Life which complete the whole circumference, whilſt ſhe carefully ſtretcheth ſome ſmall Fibres from one ſide of this narrow workhouſe to another, not much unlike the manner of the ſubtle Spider, when ſhe faſtens the ſlight Beams of her pendulous Houſe to the walls of the Room where ſhe dwells; and when this rude Draught is to be brought towards a more perfect form, to ſee how judiciouſly ſhe ſelects one of the longeſt threds, which being appointed for the back bone ſhe extends like the Keel of a Bark, raiſing from each ſide proportionable Ribs, and making them to meet in the middle at ſome ſmall diſtance above it frames the Hull of this little Veſſel; and having prepar'd ſo much room, to ſee with what care ſhe begins to furniſh it with agreeable Utenſils, as the Heart, Lungs, Liver, and many others, which to keep ſafe ſhe covers with the *Thorax* and *Abdomen* like the upper Decks? Deſigning a Head to theſe, and having provided a ſmall Maſs of pulpous ſubſtance for the Brain, ſhe forms it into a round Tower for the principal Reſidence of the Soul, and afterwards walls the Acropolis with a Skull: having appointed the Inferiour parts for conſiderable ſervices, ſhe proportionably ſtrengthens the Members with hard Bones, and, that they might not be wearied with the burthen which they are to carry, makes them inſenſible, and ties them together with Muſcles entred into the bone upon both ſides of every joynt, which are intended for Pullies of rare Motion not yet experimented: and that as occaſion requires there may be a communication of Senſe through all the parts, ſhe unites the whole frame with Nerves, which take their Original from the Brain. Having beſtow'd a ſmall quantity of ſpirituous blood upon the Heart as a ſtock to begin the Trade of Life, ſhe alſo gives it Ventricles to receive it, and convenient Doors through which it paſſes for the relief of its indigent Neighbours; and by a perpetual Motion through Arteries and Veins both preſerves and increaſes it ſelf, and walking its daily Rounds about the Body, beſtows upon every part the ſame food by which it ſelf is nouriſh'd, warming them all with a vital dew.

Whilſt theſe things are doing, and one that warily obſerves ſtands by, and perceives how many diſſimilar parts ariſe out of a little ſoft Glue, and ſees them put together with an accurate ſymmetry without any viſible Artiſt attending to perform theſe excellent Operations; what can he imagin but that a God is near, who ſays, Grow there a Bone, here a Vein; Let this be an Head, and that an Heart? It is alſo an evident Teſtimony of the Divine Wiſdom, when after a few Months the juſt configuration of all the Parts being finiſh'd, and they fenc'd with Skin, the Medal of a little Man appears ſwimming in watry Milk, that is, encompaſs'd with Nouriſhment, which now he needs to preſerve his young life, and to augment the Body to a juſt proportion; where it alſo learns to ſuck before-hand, and to prepare it ſelf betimes for the Courſe of its after-life, which is to ſuck ſtill; the ſame ſort of Nouriſhment being provided in the Breaſts of the Mother, that when the nine Months ſtock is ſpent or grown unfit for uſe, it may not want ſomething

to live upon when it comes into the World. When the Plaſtick virtue of the Soul hath diſcharg'd its duty, and the *Embryo* out-grows his lodging, Time having ſo manur'd its life, that it is ready to fall from the Tree like ripe fruit, that which was deſtin'd to live, is born; but that ſo feeble a thing as an Infant ſhould ſo eaſily break its priſon or open ſo many Doors, can be reſolv'd into nothing but the never-failing Skill which ever attends upon all Divine Operations.

Since Eternal Wiſdom does take ſo much pains in forming of a Creature, you will expect that when it appears, we ſhould ſee ſomthing correſpondent to the Divine care, and really we may. For if we conſider the Organs of Senſe which beautifie it externally, and the Faculties of the Soul with which it is accompliſh'd within, we muſt confeſs that the vigorous ſpirit of warm bloud, or the Plaſtick power of a Rational Soul, which have been imploy'd in this Work, were only inſtruments to ſome nobler Agent: and that it is infinitely above the Ability of our nature to produce ſuch an excellent effect of it ſelf, is manifeſt in this, that by the repetition of moſt watchful obſervations we are not able to underſtand how it is done. When we conſider the external inſtruments of Senſe, we find them put by an ineffable skill in moſt uſeful places and juſt members, and contriv'd with Accuracy of Proportion to their different Uſes, which is, that they might be Avenues by which the Soul may ſally forth of its cloſe Cittadel into the open Campania of the great World; by which means the Soul is completely fitted for a correſpondence with all ſenſible Objects, and ſo is both enabled to adminiſter to its own neceſſities, and made a rare Engine of Pleaſure to it ſelf, being accompliſh'd for many excellent Operations.

By the *Eye* our Mind grows acquainted with light and beauty, and through tranſparent Tunicles receiv's the delightful mixtures of Colours, the ſymmetry of well-cut Figures, with the variety of graceful Poſtures and Motion, which ſhe repreſents to her ſelf in a Convex glaſs made in an Oval form. In the *Ear* ſhe lies Perdue making Obſervations of Noiſe, whilſt all ſorts of Sounds beat upon her Drum as they march through thoſe hollow Caverns in which is plac'd the rareſt Eccho in the World. She uſeth the *Noſe* not only as a Sluce to drein the Head, but hath made it alſo an In-let to the pleaſure of ſweet Odours. By the power of *Feeling*, which is ſpread over all the Body, ſhe ſits like an * *Arachne* in the midſt of her Loom, and is well aware of all Motions which are made in it, and is awaken'd by every new impulſe to ſtand upon her Guard. She hath beſtowed the office of *Taſter* upon the Palate; and becauſe it is not fit that any hurtful thing ſhould enter into the Stomach, ſhe hath aſſiſted it with three other Senſes in the performance of its duty. Leſt the ſtock of life ſhould fail, Nature being at a continual expence to maintain it, ſhe hath appointed two faithful Monitors, Hunger and Thirſt, who in due ſeaſons forget not to call for freſh ſupplies. In the *Mouth*, which is the firſt room where her Proviſions are beſtow'd, ſhe hath appointed two rows of Teeth to rough-grind the Meat, that it might be the more eaſily digeſtible; and put an *Epiglottis* to cover the paſſage which leads to the Lungs leſt when we drink, the Liquor ſhould miſtake its way, and go into them. Prudent Nature knowing to what narrow limits of Duration we are deſtin'd, to prevent a general decay which Mortality threatens, hath commanded the Individuals to propagate their kind, and to make it poſſible, hath contriv'd a proper diſtinction of Sexes, and rendred the Obedience deſirable, by a love of Poſterity and other ſenſible endearments.

* *A Spider.*

It were too tedious to diſcourſe of that amicable conjunction of Heat and Moiſture,

Moiſture, by which Life is preſerv'd in the Body, like Light by Oil inflam'd in a bright Lamp; or to detain you any longer in the Contemplation of other parts of the Body, and to ſpeak of the Offices of the Stomach, Liver, Lungs, Diaphragm, Spleen, Gall, and Reins, and to ſhew how fitly every Veſſel is plac'd for its uſe; becauſe I deſign not to read an Anatomy-Lecture. The wiſdom which appears in the leaſt member is ſo great, that the Diſſection of a Finger or a Toe hath diſcourſe enough in it to convert an Atheiſt, but that for his diſingenuous obſtinacy he is condemn'd to continue ſuch as he is. Though I poſſibly have wrong'd my Argument by making no better an explication of Myſteries, which you cannot but perceive to be ſo great that they are no proper ſubject for an ordinary Eloquence; yet by that which I have diſcours'd you may imagine what thoſe rare Anatomiſts would have ſaid, who have often taken this excellent Machine in pieces, that they might more fully diſcover the Divine Artifice by which it is put together.

But having ſaid thus much of the Organs of Senſe which appear in the Body, I will alſo add a ſhort Diſcourſe concerning the Nature of the *Inward Faculties of the Soul*, and ſo conclude this Argument. God in all his works doth uſually perform more then that which ought to be eſteem'd enough, that we might not be able to make the leaſt pretence that he comes ſhort in any thing. This is ſo manifeſt in thoſe rare Powers which he hath beſtow'd upon the Soul, that we need no further proof. The chief of theſe noble Faculties is our *Underſtanding*, by which the Soul both takes notice of its ſelf, and ſo enjoys the great pleaſure of a reflexion upon its own Being, and is admitted to the Priviledge of knowing its own and the World's Creator, and honour'd with the Contemplation of all things, and, when it pleaſeth, views their Properties, Repugnancies, Agreements, Symmetries, and Diſproportions; by an active Reaſon diſcourſeth it ſelf into great perfections of Knowledge, and by a ſagacious Collection of various Rules entertains it ſelf with the invention of profitable and delightful Arts. By *Liberty of Will* a man is made Maſter of his Actions, and put into an honourable capacity of offering to his Maker voluntary Sacrifices, and enabled by the choice of his Duties to pleaſe that God who values none but willing Obedience. That we might be well guided in the choice of fit means for the attainment of that laſt End which is the chief Good of our Souls, God hath written practical Rules on our Hearts, and ſet that tender Principle, *Conſcience*, as a conſtant Spie upon our actions to attend us in all places, and hath made it ſo much his Care to hinder us from Sinning, that he hath conſtituted us Witneſſes, Accuſers, and Judges to our ſelves. God did not think it fit to make us immutable: yet leſt we ſhould fall into errour by too ſudden reſolutions, he made us able to Deliberate; and ſince uſually we do nothing ſo well but it may be mended, he gave us the power of *Animadverſion*, that by reflecting upon our ſelves we might recall what we had miſtaken by Second thoughts, and meliorate that which was not ſo well done at firſt, by after-endeavours. We arrive at Knowledge but by degrees, and therefore ought not to forget what we have learn'd: in reference to this neceſſity God hath beſtow'd upon us *Memory*, as a faithful Secretary, who lays up our Notions in ſafe Cuſtody, and brings them forth as we have occaſion to uſe them. By due improvement of theſe Faculties God hath enabled us to furniſh our ſelves with ſtore of uſeful Obſervations, and ſo make our ſelves poſſeſſours of *Prudence*, that great Directreſs of Humane affairs, by which we are taught to govern our ſelves in all conditions of Life, to reſpect Time, Place and Perſons in our Deportment, and to keep a decorous Correſpondence with all Circumſtances of Action. I

ſhould add to theſe the power of **Imagination**, which really is of ſuch a ſtrange Nature, that it is an hard matter to tell you what it is: only thus much I may ſay, that when the Soul is diſpos'd to take pleaſure in a free Air, ſhe is carried by quick Phanſie as in a light Chariot over the tops of higheſt Mountains, cuts the Clouds, wanders amongſt the Stars, and traverſing a courſe downwards on a ſudden ranges through Foreſts, alights upon the Sea-ſhore, dives into the Abyſſes of the Ocean; and, not being ſatisfied with the various ſhapes of Real Beings, makes as many more Fantaſtical Forms of her own. The Imagination pleaſing her ſelf very much that ſhe is able to lead the Mind ſuch a wild Dance, till the Underſtanding wearied with her toying, commands her to return, and having got her home, fetters her reſtleſs Activity with the drowſineſs of Sleep, which yet is able to hold her but a little while. Beſides all theſe Gifts, to compleat the Dowry God hath given a Power to the Spiritual part to move the Material, by which it is made a rare Engine of Spontaneous Motion and the nobleſt *Automaton* in the World, not only moving the whole Body at once, but directing the Spirits into what Muſcles it pleaſeth, puts only ſuch parts into Motion as ſerve the preſent Deſign. How brave a Faculty this is, appears in thoſe prodigious Dances of a Luteniſts fingers, which vary Harmony through ſo many Notes in a Minute, that the quickeſt Ear can ſcarce hearken ſo faſt as he playes. To this I might add another Excellent Product of this Power, which is *Speech*, by which the Soul puts Conceptions into Words, and makes her Apprehenſions audible. By this we learn our ſelves hearing others ſpeak, and teach others ſpeaking our ſelves. By this when it is perfected into Eloquence we convince the Erroneous, reconcile the Obſtinate to their Duties, and allure the Afflicted from their oppreſſive Meditations. I cannot but take notice alſo how the Voice, by the help of thoſe Natural Bellows the Lungs, and the Muſical *Larynx*, fitted with Muſcles to further its Modulation, enables us to entertain our ſelves and others with one of the beſt Recreations, *Vocal Muſick*; which is advanc'd alſo by the Concent of others who ſing the ſame Air in other well-agreeing Notes, eſpecially being accompanied with an *Organ*, which Art having conform'd to the nature of Humane Voice, doth not only aſſiſt, but Imitate us whilſt we ſing. He that is deaf to the Voice of Divine Wiſdom, and doth not admire it whilſt it expreſſeth it ſelf ſo harmoniouſly, may well be wondred at himſelf for an Unparallel'd Stupidity.

The beſt of the old Philoſophers, who were the Glory of their times, could not behold the curious ſtructure of this noble Machine which I have deſcrib'd, nor look upon the ſtrange uſefulneſs of its well-fitted Parts, without making Hymns and offering Hecatombs as their humble acknowledgment of the Unſpeakable Wiſdom of that All-powerful Mind which compos'd it. How could they do leſs? For, ſeeing all the Pieces, not of this, but all the Divine Works put into ſuch exact order that all Wiſe men muſt needs approve it, perceiving the Method according to which they were contriv'd of ſo deep a reach that none but great Minds can fathom it, and obſerving the whole Syſtem to be ſo perfect that nothing can be deſir'd towards its emendation, but that which is impoſſible; they juſtly concluded that it was effect of no meaner a Cauſe then an Omnipotent and All-knowing Principle. But here I muſt again entreat you, moſt worthy Friends, continued *Bentivolio*, to pardon the tedious length of this Addition to my former Diſcourſe, which I make no doubt but you will do both of your own Goodneſs, and alſo conſidering that it is hardly poſſible to ſpeak briefly of ſuch a vaſt Subject.

It is eaſier for you to obtain our Thanks then our Pardon, replied * *Eugenius*, ſince you have put an Obligation upon us by your Narrative of the Creation, and preſented to our view thoſe various pulchritudes which adorn the Nature of things; which for my own part I eſteem a moſt excellent Contemplation, and worthy of the expence not of a few Hours, but our whole Life. And ſo do I, ſaid † *Paſenantius*; and ſhould eaſily grant that your Argument did prove the Exiſtence of a God, becauſe he made ſuch a World, but that we are told by ſuch as pretend to know very much, That it was not contriv'd by the Skill of any Artiſt, but was Eternally ſuch as it is now; or if it did not alwaies exiſt in this Form, yet they ſay that there is no neceſſity to ſuppoſe that ſome God fram'd it, ſince it might be made by Nature; and ſome affirm very confidently that it was produc'd by a Fortuitous concourſe of ſmall Particles of Matter, which having mov'd up & down a good while in an infinite Space, did at laſt ſtumble upon this form of things: and they want not other Hypotheſes beſides this of which they make uſe to evade the force of your Argument: for without that Method which you ſo magnifie in the contrivance and production of living Creatures, they ſuppoſe that Men and Women ſprung at firſt from the Earth of themſelves.

* One of a good Diſpoſition.

† One contrary to all men.

I did expect ſome ſuch Anſwers, replied *Bentivolio*, for I have often heard ſuch things quoted by the Patrons of Atheiſm, when they have been put to ſtreights for the defence of their abſurd Opinion; but I never wonder'd at it: For ſince the acknowledgment of a Creator would bring them under Obligations to a Religious Obſervance of him, they endeavour to invent many things to undermine that Belief, and grant any thing that can be ſuppos'd, though never ſo vainly, if it do but ſeem uſeful to that Deſign. I think thoſe Objections which you have mention'd, as frivolous as the reſt; and as they all come far ſhort of a juſt Accompt of the World's Original, ſo ſome of them are extreamly ridiculous. Your firſt Objectors pronounce the World Eternal, and ſay that it did alwaies exiſt in ſuch a Form as appears to us now; and that there hath ever been a Sun and a Moon, a Sea and Earth; and that they were alwaies inhabited as they are at preſent; and that Men and Women and other living Creatures, having a Natural Power of Generation, did from Eternity propagate their kind; and by ſaying this they ſuppoſe they have ſufficiently diſcharg'd themſelves of a God. But how vainly they think ſo, and how weak this pretence is, will ſoon appear, if you will give me leave to ſhew you with what inſupportable Abſurdities it is clogg'd.

I might here take a juſt occaſion to urge Atheiſts with the Unreaſonableneſs of their Incredulity, ſince they give an Hiſtorical Faith to moſt ordinary Writers, and deny it to the moſt faith-worthy Book that ever was written; in which we have receiv'd a clear Accompt of the Beginning of the World, and where God is poſitively aſſerted to be the Creator of all things. But becauſe your Sect, pretending only to Reaſon, uſeth to diſparage ſuch Arguments under the name of *Rumours*, I ſhall endeavour to demonſtrate otherwiſe how rational it is to believe that Report. The diſacknowledgment of God as the Firſt cauſe of Being, and the denial of him as the Creator of the Univerſe, do utterly bereave us of all Hope ever to arrive at any knowledge in Truth, which we both Naturally deſire with a ſtrong Paſſion, and are fully aſſur'd that we can never attain it till we find out the firſt Cauſe of all things. For plunging our ſelves into the deep Study of Nature, and ſtrictly examining every effect which we ſee, and following it home to its Cauſe, in the purſuit we over-take many Mediate Cauſes which

divert our courſe a while, and requite our labour in part by the knowledge which we receive of them; but upon Enquiry finding them to be only effects of other Cauſes, we are forc'd into this Thought, That though the Chain of Cauſes and Effects may be drawn out into a long Series by many ſucceſſive Links, yet there muſt be in the World ſome Great Cauſe of which there is no former, eternally exiſting of it ſelf, from which all others derive their Beginning; and having found out this, we reſt very well ſatisfied. So the Traveller being inſtructed by the purling water which runs along by him in a little chanel, that there is a Fountain from whence it ſprings, guides himſelf by the winding of the Stream which threds the Meadows, and as by a Clue leads him to the Rock out of which it bubbles, and there he ſits down and drinks. This Hypotheſis of a firſt Cauſe is a Principle ſo neceſſary to Contemplation, that all Philoſophers have look'd upon an infinite Series of Cauſes as an intricate Labyrinth of Errour out of which there is no Egreſs, and have avoided it with the ſame wary care which they would take not to fall into a bottomleſs Pit. Some alſo of them have ſaid, whom it is not eaſie to confute, That if they ſhould admit this abſurd ſuppoſal of the World's Eternity, they would be forc'd to grant that there are more Infinites then one, and that one of them may be greater then another, or that one of them may be a Part of another, and yet equal to the Whole; which are Aſſertions hard to be ſwallow'd or digeſted by a rational Belief. If this World had no Beginning, you can aſſign no Time in the Duration of it but an Infinite number of years went before it; one Infinite number finiſh'd a hundred years ſince muſt needs be ſhorter then that to which another Century is added, and ſo one Infinite is bigger then another: or if you ſay that they are equal, becauſe both are Infinite; then the firſt, being but a part of the ſecond, it will follow that a Part is equal to the Whole; and we muſt be content to grant too that there have paſs'd as many Years as Hours in this feign'd ſucceſſion: For Infinite Years having paſs'd, the number of Hours, though there be ſome thouſands of them in one Year, cannot exceed them, for it is but Infinite. If theſe things contain an inexplicable Darkneſs, then this Notion of an Infinite Succeſſion of Generations, which is brought in to take off the Dependence of the World from a Firſt Cauſe, ſignifies no more but this, That Atheiſts deſiring to reject a great Truth under pretence that it is hard to be Believ'd are able to find nothing to avoid it but an Hypotheſis which cannot be Underſtood.

I confeſs, ſaid *Eugenius*, I am not well able to dive into myſterious Arguments, but I have thought ſometimes as I have walk'd upon the Banks of a River, that if the World had been Eternal, thoſe great Hills which I have ſeen pleaſantly ſituated upon it would have been worn away before this time with the conſtant beating of mighty Waters, and that their high Tops would have been levell'd by the undermining Streams. And when I ſee thoſe dreadful Rocks which ſtand in the Sea, and raiſing their Heads above the Waves threaten the fearful Sailours to daſh their Ships in pieces if they come near them, I am apt to think that if they had been plac'd there from Eternity, the rough Waves would have waſh'd them quite away long ago: For though Stones do grow, yet it is eaſie to obſerve that what the Sea devours in a Year is not to be repair'd in an Age, and that growing more greedy after it hath ſwallow'd a Part, it doth with more facility prey upon the Whole. But I have not ſaid this to interrupt you, added *Eugenius* to *Bentivolio*, and therefore I deſire you to proceed. It is no Interruption of my Diſcourſe, but, as I think, a Confirmation of the Truth which I defend, replied *Bentivolio*:

volio: however I will go on; and as I think that which hath been ſaid, ſufficient to prove that the World did not eternally ſubſiſt in this order which is now viſible: ſo I think that the other Objections which are gather'd together to cloud this Truth may as eaſily be blown away.

Your ſecond Diſputers poſſibly doubting the Truth of the former Aſſertion, and being willing to find out ſome other Subterfuge, have affirm'd that Nature made all things. Theſe ſeem to have had ſuch an eager deſire to ſay ſomething, that they reſolv'd to ſpeak, though what they ſaid was as ill directed to the purpoſe as the Speech of the blind Senator to the Turbat. The truth is, the Objection is ſo fooliſh that it ſcarce deſerves to be confuted; but becauſe ſome Atheiſts play ſo low, I think it not amiſs to ſhew in a few words that thoſe who uſe this Argument either do not care what they ſay, or know not what they mean. For by *Nature* they would ſignifie either a Dull Principle, which having neither Reaſon nor Senſe, hath brought forth all things, and diſpos'd them in ſo good order that no Art can correct it; which is an abſurd Imagination, as will appear by and by: or elſe by *Nature* they mean a knowing Power, which having made the World, and well underſtanding the diſtinct Properties of all things, aſſign'd them convenient ſtations according to the Direction of an excellent Wiſdom; and ſo they confeſs a God, only they will not call him by that Name.

If this Anſwer ſatisfie not, we muſt ask them whether by *Nature* they mean *Particular* or *General* Nature. If they ſay that ſome *Particular* Nature made all the reſt; which is it? That of Men or Beaſts, Sun or Moon? If any of theſe be quoted, the Doubt remains ſtill; for we ſhall ask who made that; which will be hard to anſwer, except they ſay, That things made one another by turns. If they ſay, It was *General* Nature; that is nothing but all the Particulars which we put together in our Conception, or, if you will, the Univerſe: And then the ſenſe of the Objection will be, That the World made it ſelf, and ſo was both before and after it ſelf. Or if by *Nature* they underſtand ſome other ſubſtance diſtinct from created Beings diffus'd through the Univerſe, which doth ſuſtain all things by a mighty Power, and direct them to their reſpective ends with an unerring Knowledge; they grant that there is a God, but they know not what they ſay.

Others, which think themſelves more Ingenuous, to mend the matter, have made a Conjecture which they eſteem very plauſible, and imagine that the World was probably ſometimes adorn'd with this form of Being in which we behold it at preſent, and afterwards poſſibly fell from it into a ſhapeleſs Chaos, & was reſolv'd into innumerable multitudes of Atoms, which fluctuating for many years, and juſtling one another, thruſt things into that Order which they now have; taking it for granted that Matter and Motion were ſufficiently able to produce the World without any knowing Director. But the inſufficiency of this device diſcovers it ſelf in that it doth ſhamefully beg thoſe things which ought to be prov'd as Foundations for what is aſſerted, and they ſuperſtruct upon it ſuch an heavy Fabrick of wild Conſequences, that it is not able to ſuſtain them. They talk of little Particles of divided Matter, by whoſe various contextures all things are ſuppos'd to be made, to ſuch as allow not, that matter can exiſt at all without a God. They take it alſo for granted that this Matter is mov'd too without the acknowledgment of a Divine Motor, to them who can believe no ſuch thing, becauſe they know that matter is a ſtupid Principle and of it ſelf unactive; but they ſuppoſing that it doth exiſt of it ſelf, might very eaſily beſtow an eternal Motion upon it. Hoping to obtain of us a belief of theſe fictions, with a

growing preſumption they precariouſly imagine that all things were made up by the conjunction of theſe Particles as things pre-exiſtent to their being, and that the moſt perfect of living Creatures, Men and Women, are but heaps of fine Atoms thrown together: When as by the moſt ſtrict obſervance of the Generation of Animals which are bred continually, it cannot be perceiv'd that any are produc'd by the commixture of ſuch antecedent Miſcibles; daily experience witneſſing that their bodies are form'd out of an Homogeneous Principle, and do exiſt before thoſe *Epicurean* Atoms or *Ariſtotelean* Elements. But if we grant that there was Matter and Motion, and that Bodies are made by the jumbling of theſe Atoms, and that the compoſition of various Forms is nothing elſe but the connexion of looſe Particles; yet it is moſt abſurd to think that this great Machine, the Univerſe, conſiſting of ſo many excellent Parts, could have been fram'd by unguided Motion.

For the Atoms mov'd in the infinite Space, which is ſuppos'd, either in Parallel Lines, or Obliquely. If they march'd on directly, they could never meet to compoſe ſo many bodies by their Union. The Inventors of this Notion perceiving this inconvenience, affirm them to decline a little, that ſo by their interfeiring Motion the jagg'd Particles might catch hold of one another. And they are alſo forc'd to ſay that they decline variouſly; for if all declin'd one way, none would meet. But though we grant that the rambling Atoms take different courſes in their Motions of Declination, and ſo may poſſibly meet the ſooner, and alſo ſuppoſe that whilſt they wander up and down without a guide they may ſometimes ſhew us by a few rude Compoſitions that they had united, and form'd themſelves into inconſiderable lumps of different ſizes and figures; yet to believe that ſo many varieties of ſuch noble Works as I have before recited, ſhould riſe out of Matter by a blind ſcuffle of indiſcerning Principles, is both an abſur'd Phancy, and the height of fooliſh Credulity. Things of Nature are better then thoſe of Art, and yet this can do nothing but by the application of an induſtrious skill; what then but madneſs can make us think that Nature is Irrational? When was any rare thing done by Chance? What though *Apelles* ſtruck the Image of Foame upon his Table by an angry caſt of his Pencil? Could he with ſuch another, nay a thouſand ſuch rude throws, have form'd a *Bucephalus* or a *Stratonica?* If we could ſee theſe lawleſs Atoms meet by accident in the form of a Tree, and grow into an Organ, the branches ſhaping themſelves into tunable Pipes, and varying Notes according to bigneſs and length, the upper part doing the duty of a Sound-board, and the lower fram'd into a pair of Bellows, which fill'd and mov'd with wind give us the pleaſure to hear excellent Airs; we ſhould be apt to think that Chance is no contemptible Principle, and we ſhould abate our eſtimation of Knowledge; ſuch an Inſtrument equalling and very much exceeding thoſe which being made with great care muſt be play'd upon by one who underſtands Muſick as well as he that fram'd it. This alſo would be more admirable then thoſe Inſtruments, which being contriv'd with much pains to play as it were a few leſſons of themſelves, are then help'd with a wheel fill'd with Pins orderly plac'd with an Artificial Skill and regular ſupplies of Wind. I ſuppoſe we may chance to ſee an Organ riſe out of the Ground after the forementioned manner, when we ſhall happen to hear twenty Mad-men ſinging together, all their wild Notes falling of themſelves into one Harmonious ſound. Theſe are the only Voices which will fit ſuch an Inſtrument.

But if it be too much to expect that a Plant ſhould grow ſo Muſically, why do not theſe numerous Atoms conſpire together after their fortuitous manner,

manner, ſome to make an heap of Letters, others Paper, ſome a Preſs, and all to place themſelves as well as Printers uſe to do, and put out ſome Book, which men ſeeing might ceaſe to magnifie their own Induſtry? But the Atoms are grown ſullen; for though they have done theſe and greater Matters of old, (for they have produc'd Men and Women) yet they will do ſo no more; or it may be they were tir'd long ago, and when they began to be weary, by chance form'd the Sexes which were not known before, that Men and Women might be made without their help. If the Model of the Univerſe had been fram'd by Chance, it is rational to think that inſtead of thoſe beautiful contrivances and lovely Symmetries which appear in the Works of All-knowing Nature, we ſhould have ſeen the World fill'd with mis-ſhapen Animals, as Men with three Feet, and Beaſts with five, and many other ſuch ſights ugly by reaſon of Diſproportion. But now Monſters are rare, we ſee only a few whoſe underſtandings are ſo diſtorted, that ſeeing the World peopled with ſuch well-compos'd inhabitants, perverſly imagine that formerly there were ſuch as I have nam'd and worſe, but that they being not well able to defend themſelves, were deſtroy'd by others who did not like them.

If theſe things did not caſt a ſufficient diſparagement upon this Principle, yet the permanency of the well-order'd World for ſo many Ages would diſcharge it from any ſuch mean Dependance as the fortuitous concatenation of Atoms; thoſe little bodies would not have been able ſo long to hold together by their forked tails; they are not ſo faſt tied in their preſent configurations that they cannot get looſe; neither are they ſo conſtantly repercuſs'd when they offer to move out of their places, that for fear of blows from their Neighbours they dare not ſtir and fetch their uſual walks. They may remove at their pleaſure; for all things being mingled with a generally-diſpread vacuity, thoſe which are contiguous to emptineſs may move, and then the next to them in order, and ſo the whole Nation of Atoms change their poſture, if nothing elſe do ſtop their courſe, and hinder them from leaving thoſe bodies which are made up only by an aggregation of Particles.

It is true, we ſee there are ſolid Bodies in the World as well as fluid; but we can imagine no better reaſon of their Solidity, then the united Reſt of thoſe contiguous parts whereof they do conſiſt: and ſince ſome Bodies are harder then others, thoſe which have greater firmneſs may eaſily juſtle the weaker out of their places, and claſhing continually in as great a variety of contrary Motions as there are croſs lines upon a Globe, if ſome Potent God did not interpoſe, the Forms of Matter by the diſſolution of their Parts would be continually alter'd, as Wrinkles are upon the face of water by a ruffling Wind. The Nature of things being thus conſtituted, can we imagine that the Permanency of the World ſhould be reſolv'd into no other Principle then the forementioned Hypotheſis; or that Chance is the glue which hath united its parts ſo long, and lock'd the Sun and Moon in their whirl-pools? We may as rationally ſuppoſe that Aſtronomers have made a league with theſe wandring Atoms, that for ſome certain time they ſhould not deſert their ſtations, hired ſome to watch others, or at leaſt have agreed with them that they ſhould appear in ſet places & poſtures at appointed ſeaſons, and make good their Predictions: how elſe could they foretell the Eclipſes of the Sun and Moon many years before-hand? By which we may perceive that, though ſuch as ſay the World did exiſt of it ſelf, do conformably to their own Opinion affirm that it is its own preſerver, and hangs together by the power of its own Nature, not of God, and ſubſiſts without the help of

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any Extrinſecal Principle, yet they have no firm ground for their Aſſertion; but it is very rational to ſay, that he who made Motion, and continues it ſtill becauſe it is uſeful, hath given it Laws, and doth ſo regulate it whilſt it rebounds from one thing to another, that the World is no more diſturb'd from perſevering in that Reſt which enables it to reſiſt thoſe Motions which would change its Form, then the Sea is permitted to overflow the whole Earth. Yes, yes; If that Omnipreſent Goodneſs which is ſpread through the Creation did not ſuſtain the whole, it would fall in pieces; for all things knocking rudely againſt one another muſt needs break themſelves, as blindmen arm'd with Bows and Arrows and ſhooting at Rovers would kill one another. If the Government of the World were permitted to blind Chance, or the turbulent humours of Degenerate men, it is not to be imagin'd how it ſhould be tolerably habitable. The wheels of Humane affairs would ſoon be taken off, or broken, if created Beings were not guided by an Omniſcient Power, which both directs them in the Road, and ſtops their extravagant Motions as it pleaſeth, and ſo preſerves the great Chariot of the World from being overturn'd. The wiſeſt of men have thought it more rational to ſuppoſe that a Ship without a Pilot may live at Sea in a Tempeſt when it is toſs'd with waves amongſt Rocks, then that Mankind which is often miſs-led with dangerous Errours, and is uſually hurried with violent Paſſions, ſhould not quickly bring the World to a miſerable end by mad practices, if there were not a God who, to preſerve the Order which he hath conſtituted, keeps up thoſe Banks, which if they were once broken, would drown the World with a Deluge of inexpreſſible Calamity. As God is the Founder of Order, ſo prudent men in all Ages have look'd upon Religion, which is a juſt Obſervance of him, as one of the chief Principles by which the Happineſs of the World is ſupported; and which being deſtroy'd would neceſſarily infer the ruin of all civil Societies: They have eſteem'd it that ſacred Knot, which being cut in pieces lets looſe Diſorder, accompanied with Contempt of Law and ſubverſion of Right, and follow'd with common Deſtruction.

I cannot but wonder that ſome who pretend to Philoſophy, have thought that excellent Order, which is manifeſt in the Regular Motions of the Celeſtial Orbs and the Viciſſitudes of Seaſons, which are admirable by reaſon of thoſe Advantages which they produce, may be reſolv'd into the diſpoſal of an undiſcerning Principle, becauſe the Sea ebbs and flows at ſet times, and becauſe they obſerve that Agues have Periodical Fits. Thoſe that argue after this manner ſeem to challenge God at his own weapons; and we may gueſs at their Succeſs by their Folly. It is fit to be quoted as an Argument againſt him, that he hath made that great Body of Navigable Waters, and ſubjected it to the influences of the Moon, which at certain ſeaſons doth make conſtant Tides, which are not more uſeful to Merchants, and ſo to all men, by Importing and Exporting Materials of Trade, then they are applicable to the Proof of a Deity, whoſe skill by ſuch an Excellent Work is clearly demonſtrated? Or, if we muſt think that there is no God, becauſe one who is ſick of a Quartan Ague is troubled with Periodical Fits, why may we not as well ſay that there is no God, becauſe two Armies do ſometimes make a Truce and ceaſe fighting? No, you ſay that is done by the appointment of humane Diſcretion, Well, but is it not in the power of Divine Prudence to appoint a neighbouring Enemy to infeſt us at ſet times? If a Diſeaſe be a conflict of our Nature with that which infeſts us, it is a Courteſie that we are not put to the trouble of fighting con-

continually for our lives, but have time allotted to recruit our ſpent Forces, and are taught in thoſe Intervals to provide againſt the next approach of our Enemy. Is it an Argument againſt God, that he hath made a creature which cannot fight alwaies without wearineſs? Beſides, that the Paroxyſms are exactly conſtant in their returns, is falſe; for they change in time and operation according to the variety of many Accidents, and return oftner and ſtay longer, as the Body in which they lodge is differently indiſpos'd.

The Objection which you cited laſt of all is ſo extravagant, that no Fable is more incredible, and we may juſtly wonder what ſhould bring it into any mans mind. You would have ſaid, if you had explain'd your ſelf a little further, that our Grand-mother Earth caſt out of her bowels bags like Wombs, (I think you might more properly have ſaid Secundines) and theſe breaking by degrees, Children come forth at laſt, who were nouriſh'd by a kind of Milky Juice till they became great Boys and Girls, and ſo made a ſhift to live upon herbs, and, when they could catch them, upon their fellow Animals. The conſideration of this Poetical phancy aſſures us how thoſe who diſown a God, are diſtreſs'd for want of ability to give any tolerable account of the Production of living Creatures; and withal ſhews us the Diſingenuity of Atheiſts, who not believing a Truth ſo naturally plain, admit things which are not only very improbable, but highly abſurd; and indeed are well content that any thing ſhould be impos'd upon them, though never ſo unlikely, if it do but abſolve them from the belief of a Deity. How elſe could it be poſſible that they ſhould reject the moſt credible ſtory of the Creation, and believe that men grew out of the ground like Muſhromes; or that Stars did ſow the Earth with a Celeſtial Sperm, which afterwards grew up into Men and Women; or, rather then fail, that at firſt Stones were tranſubſtantiated into Rational Creatures, being caſt over the ſhoulders of *Deucalion* and *Pyrrha*; or, at leaſt, that *Promotheus* made them of Clay, and enliven'd them with Fire which he ſtole from Heaven; or poſſibly, that long ago Men were Ants, and were afterwards transform'd by *Æacus*? Theſe Fictions are as paſſable as your Wind-Eggs.

The diſingenuity of Atheiſts will be more manifeſt, if we conſider how unwilling they are to allow an Eternity to God, and yet beſtow it upon ſuch a contemptible thing as *Matter*, and whoſe Notion they know to be clogg'd with inexplicable difficulties; and obſtinately deny the Infinity of a Divine Being, and yet grant it both to Space, and alſo to the Succeſſion of Ages; and affirm that, becauſe Matter and Motion are in the World, therefore there is nothing elſe; or that there is no God, becauſe an account may be given of ſome of his Works by Matter and Motion; and grant that Wood, Stones, Nails and Tools, may make themſelves, and, which is ſomewhat an eaſier Task, build an Houſe without an Architect; and ſo rather then acknowledge the World to be the Effect of the Firſt Cauſe, aſſert it to be its own Builder, Houſe, and Inhabitant. Thoſe who form their Speeches by theſe Rules, need not make any ſcruple to ſay that a Watch may make it ſelf and winding it ſelf up by Chance move ſo regularly as to ſhew the Day of the Month, the Hour of the Day, the Age of the Moon, and the Time of the Tide. Who but a Fool could ever think that the Eye was not made to ſee, the Ear to hear, or the Hands to take hold of things, but that each of them being accidentally fitted for ſuch purpoſes, we apply them accordingly? Such as talk at this rate, whilſt they bid others hearken to the voice of Nature, do certainly ſtop their own Ears againſt it; and may truly be ſaid not to argue from the Dictates of Reaſon, but rather, being at a loſs, to caſt

Lots what they ſhall ſay next: and we can no more reaſonably expect ſatisfaction from their diſcourſes, then hope to read our Deſtiny in the firſt place which accidentally opens in *Virgil* or *Homer*.

Is this all the Courteſie that we are to expect from Philoſophy, to be levell'd with the ignorance of the rude Vulgar, who wonder at the braſs, or gaze upon the gilded wood of a noble Sphere, and brutiſhly neglect the rare Motions of it, and take no notice of his Art who made it ſuch an Excellent Machine? Or are we grown ſo perverſe, that we confeſs that Art is now in the World, but deny that there was any at the firſt; and ſay that great Skill is manifeſted in the imitation of Natures's Works, but that there was none in Deſignation of the Original; and ſo equal the Caſts of ſenſleſs Chance to the contrivances of the beſt Skill, and eſteem blind men as able to give a judgment of Colours as thoſe who have the cleareſt ſight?

Thoſe who can digeſt the forementiond Abſurdities of which the Atheiſtical Hypotheſis is undoubtedly guilty, may ſafely ſwallow Iron, and not only with eaſe deny that there is a God; but without any difficulty believe what they will. But it is rational to think, that God will have ſatisfaction from thoſe unworthy perſons who obſcure the Glory of his Divinity with ſuch miſ-reports; eſpecially ſince he hath both made them his Creatures, given them leave to contemplate his Works themſelves, and commanded them to reveal their Excellency to others.

** One contrary to all men.*

I could not but ſuppoſe, replied * *Paſenantius*, that you would endeavour to fortifie your Opinion with probable Arguments, and embelliſh the Notion of a Deity with all ſpecious Allegations; and therefore expected, that you would alſo load the contrary Opinion with all imaginable Abſurdities. But we are told by others, that your Hypotheſis is not free from conſiderable Objections: For if a God made the World, as you ſay, he ſeems to them not to have been Good, becauſe he made it no better; for many things are but of little uſe, and ſome very hurtful.

Is this the formidable difficulty which threatens this great Article of Faith? ſaid *Bentivolio* ſmiling: then I perceive that the number of our enemies which are yet unconquer'd is but ſmall, and that their ſtrength is leſs. They ſeem to march confidently; but in my mind they are arm'd no better then thoſe ridiculous *Caulomucetes* in *Lunia*, who are reported to have cover'd themſelves with Muſhrome-ſhields, and to have carried Spears which were only long blades of *Aſparagus*. It is no wonder that ſuch as endeavour to graſp Immenſity with a Finite underſtanding, and level God's Wiſdom with their own Apprehenſions, do ask many ridiculous queſtions concerning the Divine Operations; and, beſides thoſe which you have nam'd, demand with what Tools he made the World, becauſe they themſelves cannot work without them; and bid us tell them in what Moulds he caſt the Celeſtial Orbs, becauſe they imploy ſuch utenſils when they make Piſtol-bullet. Whilſt they complain in the behalf of many things created, of ſome becauſe they are not very good in themſelves, and of ſome becauſe they are hurtful to others; really, *Paſenantius*, I believe it is a very hard matter for theſe Objectours to ſay what would have pleas'd them. I am apt to think they deſire they know not what. Some things they grant to be very Excellent, but they would have had all others equal to them. The folly of this deſire is manifeſt if we apply their wiſh to any particular Phænomenon. All confeſs the Sun to be a moſt noble Being: but will any one that is wiſe therefore think it fit that every thing ſhould be a Sun? The Humane Body is a rare Machine: but is it then a blemiſh upon the Creation, that Frogs have not the ſame parts

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and figure? Certainly if theſe men were to give directions for the Deſign of a Magnificent Picture, they would order it to be drawn without any ſhadows; and if they were to reform the Laws of Harmony, Half-Notes would be in danger of baniſhment out of all Compoſition. It is not freedom from Envy, but want of Art, to make all the Members of a living creature, Eyes. Theſe curious people conſider not, that ſuch a frame as the World is, muſt conſiſt of many Parts, and that they have a ſufficient uſe, though one is not equal to another, whilſt they help to conſtitute ſuch a rare Syſtem, and grace it with the delightful variety of Beauty by reaſon of the different degrees of Being; ſo that it is only a defect of Knowledge which makes them think that this World can be mended: And we plainly ſee, that the better which they phanſie, if it were made by ſuch Rules which they ſeem to approve, muſt of neceſſity be worſe; and that they would deſerve the ſame praiſe for undertaking to make an alteration, which he merited, who pretending to out-do all the Pictures which had ever been made of Horſes, drew one with hairs upon the lower eye-lid.

There is nothing which you can name as likely to be underva'u'd for its meanneſs, but a ſufficient uſe may be aſſign'd to preſerve it from contempt. What is more in danger of Diſregard then the looſe particles of Sand which lie upon the Sea-ſhore, or Gravel which is trod upon in High-wayes? Or what can be thought of leſs uſe then Hairs, which are deſpis'd as Excreſcencies of Nature? Yet doth not the Mariner thank God for thoſe Sands, whilſt they ballaſt his Ship? and is not the Traveller glad of that contemptible Gravel for making his way more firm? and are not theſe Philoſophers well pleas'd with it in their Gardens, when they ſee how convenient it is to beautifie their Walks? And thoſe inconſiderable Hairs which ſeem not only ſuperfluous but prejudicial, do not they warm the cold brain with a natural Peruke, keep ſweat from falling upon the delicate Inſtrument of our Sight, being plac'd prudently upon the Eye-brows; and prove beſides, that they were not made in vain, ſince by a reaſonable appearance in the Face they give a very uſeful notice of a different Sex, when the age of a Man begins to be more dangerous to Women, if they were not ſo aſſured with whom they converſe?

Whereas you ſay ſome things are hurtful; if you underſtand your own words, you muſt mean that they are not good for all uſes: I ſhall ſoon let you ſee how much you are miſtaken in this Phancy. To inſtance only in one or two things: Will you eſteem ill-ſented Weeds and venomous Plants miſchievous, becauſe they are not good for ordinary food? It is unreaſonable; they were not appointed for any ſuch end: For the ſame cauſe you may as well find fault with Fire and Stones. But if you apply them in medicine, you will perceive that they are ſingularly beneficial. This may be ſaid alſo of Poyſonous Animals; that they might not hurt us we are guarded with Diſcretion, and ſome of them are their own Antidotes, as is ſeen in the Oil of Scorpions, and the uſeful Treacle which is made of Vipers. So that we have no great reaſon to complain much of that harmfulneſs which by prudent care we may avoid, and whoſe cure doth grow ſo near to it. But to end this conference, * *Paſenantius*, said *Bentivolio*, I think that you and I ſhould ſuſpect rather that we are unskilful, then that things are uſeleſs, when we know not to what purpoſes they are deſign'd; and that it is more ingenuous to improve our Underſtanding by making Experiments, then idely to endeavour to find a Fault where there is none but our Ignorance.

* *One contrary to all men.*

Thus, ſaid † *Nicomachus*, did *Bentivolio* conclude his Diſcourſe, which

† *One who conquers in fight.*

Eugenius entertain'd with great delight: [a] *Autautus* heard it with a kind of Indifference, becauſe it ſeem'd to carry a good ſhadow of Probability: But *Paſinantius*, according to his obſtinate humour, would not believe it to be true, though he was not able to confute it. It grew ſomething late, and therefore *Eugenius* deſir'd *Paſenantius* and *Autautus* to ſtay all night. *Paſenantius* excus'd himſelf, pretending that ſome important buſineſs urg'd him to wait upon [b] *Antitheus* that evening. *Autautus* accepted the invitation. When *Paſenantius* was gone, *Eugenius* deſir'd his Gueſts to leave off their Philoſophy for a while, and to refreſh themſelves with a ſhort Supper, which was now ready. They walk'd in the Garden till it was ſet upon the Table. After Supper they took leave of each other for a night; And becauſe it is now late, added *Nicomachus*, if you pleaſe, let us do ſo too. The Company having expreſt the great content which they took in *Bentivolio*'s Diſcourſes, and having thank'd *Nicomachus* for making the Rehearſal, [c] *Theonoe* and [d] *Irene* conducted *Urania* to her Repoſe, and [e] *Sympathus* accompanied *Nicomachus* to his Chamber.

a *One who aſcribes all to himſelf.*

b *An Atheiſt.*

c *A divine Mind.*

d *Peace.*

e *One who compaſſionates others.*

The next day as they were walking all together in the Shades of that pleaſant Grove which joyns to [f] *Theander*'s Gardens, and diverted themſelves with various entertainments, they ſometimes expreſt a Reſentment of [g] *Alethion*'s condition, and reproach'd [h] *Antitheus*, and ſometimes complain'd of the abſence of *Bentivolio* and *Amyntor*. [i] *Panaretus* ſeeing that they were ſo much the more griev'd, becauſe they ſaw this loſs ready to be compleated with the departure of the remaining Companions, endeavour'd to oppoſe their diſturbance thus. Since you know, ſaid he, that we are ſo appointed in this World, that our Felicities are often interrupted, let us not be troubled at any thing which happens, as if we had not foreſeen it; neither let us deprive our ſelves of that Happineſs which we may enjoy, by neglecting to improve the advantage of our preſent Converſation; and by no means let us antedate the Diſquiet which will attend our mutual Abſence, by allowing Melancholy to ſeize on us aforehand. And if you think it is a ſin in us to leave you, it is juſt that [k] *Nicomachus* ſhould ſuffer the firſt puniſhment of it, ſince he is come to call us away. If that will give you any ſatisfaction, replied *Nicomachus*, I will chearfully undergo what ſuch merciful Judges ſhall pleaſe to appoint. I think, ſaid [l] *Theonoe*, we had beſt take it for granted that it is a Sin, without diſputing the Caſe; and ſince *Nicomachus* is ſo willing to make amends for doing us this ſuppos'd injury, if it were not a preſumption for me to offer at the pronouncing of his Sentence, I would condemn him to the trouble of perfecting the relation of *Bentivolio*'s Diſcourſes, in [m] *Theriagene*. You have form'd his Cenſure much to our advantage, ſaid [n] *Irene*; and as by yeſterday's experience we perceive of how faithful a Memory he is Maſter, we are well aſſur'd that he is able to diſcharge this Task. Yes, ſaid *Urania*, and, if I might take the boldneſs to ſpeak in all our Names, I ſhould freely declare that *Nicomachus* ſhall not only by this means expiate his Fault, but that his Patience will be ſo highly meritorious that it ſhall oblige us all. Though I did eaſily imagine, replied *Nicomachus*, conſidering the juſt Temper of thoſe who were to appoint what I ſhould ſuffer, that I ſhould not be condemn'd to any thing Intolerable: yet I did not expect this kind of Penance, having endur'd it once already, and then diſcover'd ſo much of Imperfection, that I thought, if it were only to ſave your ſelves from the troubleſome exerciſe of your own Pity, you would not be willing to ſee me ſuffer after that manner any more: Therefore I muſt intreat you to alter my Puniſhment, leſt you afflict your ſelves, and alſo become further

f *A Divine perſon.*

g *A Lover of Truth.*

h *An Atheiſt.*

i *All vertuous.*

k *One who conquers in fight.*

l *A Divine Mind.*

m *Degenerate Beaſts.*

n *Peace.*

further witneſſes of the wrongs which you force me to commit againſt *Bentivolio.* Do not you think to eſcape the Law with ſuch Pleas, anſwer'd *Urania*; you can commit no Fault againſt my Brother by failing to recite what he did ſay, for want of Memory; or, if you did, you are able to ſupply that defect by the Excellency of your Wit: and I am apt to think that you have in ſeveral Paſſages conceal'd his Infirmity, pretending to have receiv'd from him what was your own. I am oblig'd to you for his ſake; but ſince you promis'd Obedience when you made us your Judges, ſubmit to your Cenſure, and be aſſur'd as to the Apprehenſion which you have for us, that all the Affliction which we ſhall endure by way of Sympathy will be only to enjoy a great Pleaſure whilſt we hear you diſcourſe. I ſhould not, replied *Nicomachus*, make any more Objections againſt my Duty, (for ſuch I eſteem whatſoever you are pleas'd to command me) but that beſides what I have told you already, I can remember nothing but the ſtory of * *Anaxanacton*, which *Eugenius*, who had but an imperfect notice of it, requeſted *Bentivolio* to relate to him: and ſince you are acquainted with it already, I preſume that I am fairly excus'd from the Rehearſal. Do not hope to ſave your ſelf thus, anſwer'd *Theonoe*, nor believe that any Ingenuous Perſons can be wearied with a Story which is fill'd with the greateſt Accidents that ever happen'd in the World, though they ſhould hear it often. As no other can equal it in the Importance of the Matter, ſo I make no doubt but that in *Bentivolio*'s Narrative it is accommodated to a very pleaſing Method. I ſee I gain nothing, ſaid *Nicomachus*, but loſs of Time by the Delay of my Obedience, I might have perform'd a good part of my Task if I had begun ſooner, and therefore I will make no more Excuſes. He proceeded thus.

* *The King of Kings.*

As *Bentivolio* and *Eugenius* were walking one day in a Summer-Gallery, which was built after the manner of the *Lycæum* where *Ariſtotle* convers'd with his Peripateticks, *Eugenius* having heard *Bentivolio* in ſeveral Diſcourſes make an honourable mention of *Anaxanacton*, and being not very well acquainted with his ſtory, deſir'd *Bentivolio* to give him a fuller Information concerning the Life of that moſt Excellent Perſon. I would do it with all my heart, ſaid *Bentivolio*, if my Power were correſpondent to my Deſire of your Satisfaction. If *Anaxanacton* would pleaſe to beſtow upon me *Volto divino*, (a favour which he is reported to have done the Prince of *Edeſſa*, when he pitied the diſability of the Painter whom he ſent to take his Picture) it would be eaſie for me to perform this Task by ſhewing you his fair Image. Whether it be true or no that the Glory which ray'd from *Anaxanacton*'s Face dazel'd the foremention'd Painter, I do not know; but I am ſure there are none who have ſeriouſly contemplated his Incomparable Perfections, that can think they have a ſufficient Skill to deſcribe his juſt Character. Some things in his Life are ſo great that they are too big for the Capacity of ordinary Apprehenſions, and thoſe Heroical Pieces which do fill it up are ſo many, that it is difficult to remember them all: But ſince I have had the Happineſs to ſee ſome Memoires of his Life written by his Friends, who knew him by intimate Converſe from the time of his publick Actions till his Death, I ſhall be able to make a Relation by which you will perceive that you never heard ſuch things ſpoken of any other Perſon. But becauſe it will be too long, added *Bentivolio*, to walk till I can finiſh this Report, we will ſit down. Hereupon the Company took their Seats, and *Bentivolio* began thus.

The

* The King of Kings, our Lord and Saviour.

The Hiſtory of * ANAXANACTON.

Here begins a Diſcourſe concerning our Saviour, with an Explication and Vindication of his moſt Excellent Goſpel.

I Muſt firſt acquaint you with the manner of his Birth, which poſſibly will awake your Admiration, when I tell you that his Mother was a Virgin; it being but fit that he who was Lord of Nature, ſhould be born out of its Ordinary Courſe. This is ſomething ſtrange, I confeſs, ſaid *Eugenius*; for it is a thing which hath no parallel Example. Yes, it is ſtrange, replyed *Bentivolio*, but not at all incredible to you, *Eugenius*, or any elſe who acknowledgeth a God. How eaſily can he who fram'd all things out of Nothing, make the Womb of a Virgin pregnant without the contact of two prolifick Sexes? or, if Conception be accompliſh'd according to the more common Hypotheſis, it is not unreaſonable to ſuppoſe that he who appointed ſuch rare effects to be produc'd in a way ſo unlikely, that none are able to give a rational accompt of what they know to be done by it, can as eaſily do it by ſome other. This Truth was ſufficiently juſtified to all the World. Who ſhould doubt of it? Jews or Gentiles? The Mother was aſſur'd of it by an Angel, and told how it ſhould be brought to paſs; leſt her Modeſty ſhould afterwards have taken offence at ſuch a ſtrange accident. Her Countrymen the Jews had no Reaſons to dis-believe that a man might be born of a Virgin, who knew by Revelation that the firſt Woman was made of a Rib, and whoſe Fathers ſaw *Aaron*'s Rod long after it was cut from the Tree both Bloſſom and bear Almonds; who were told by the Omnipotent God, that the Meſſiah, whom they had for many years expected, ſhould be the Son of a Virgin; & were further aſſur'd that *Anaxanacton* was he by a Quire of Angels, who, to do Honour to him as ſoon as he was born, celebrated his Incarnation with holy Carols, and being favour'd of God by an early Information to underſtand the great Concernments of his Nativity, did not only adore one whom they were commanded to receive as their Prince, but did charitably make known to men the Happineſs which was befallen them by this Divine Off-ſpring of the Virgin-Mother. The Gentiles could not rationally doubt of this great Truth, for a very conſiderable part of them who inhabited the Eaſtern World, by an Inſtrument ſutable to their way of Life had notice of his Birth; for whilſt they were obſerving the face of the Heavens, by the peculiar Rays of a new Star devoted to this holy Uſe they were directed to find him that was ſo ſtrangely born. As the Divine Benignity did thus take care to let them know the way to that Excellent Perſon, in whoſe Appearance all the world was deeply concern'd, ſo this general notice being given them by ſuch extraordinary means, oblig'd them to belive what was told them particularly concerning the manner of his Birth.

Thus by this firſt Intelligence given to the ſimple Shepheards and the learned *Magi* God made *Anaxanacton* known betimes to the weakeſt and wiſeſt of Men: and yet, leſt any doubts ſhould remain in the minds of the ſcrupulous World concerning this point, *Anaxanacton* took away all difficulties from their Belief, exceeding the Wonder of his Nativity by the Miracles which he perform'd after he was born, eſpecially after his Death; and left none but the Malicious ſo ſtupid, as that they were not able to conclude that he who could revive the dead with his Word, and raiſe himſelf out of a Grave after he had been buried three dayes, might eaſily begin his Life in the Womb of a Virgin. But ſince I muſt diſcourſe to you of that afterwards, I deſire you at preſent only to think with your ſelf whether

ſince

ſince the Heavens were at this time adorn'd with new Luminaries, and the Celeſtial Inhabitants came down in viſible ſhapes, and expreſs'd the Nobleneſs of their Ingenuity, congratulating the Proſperity of Men with the ſweeteſt of Harmonies, an Honour never before equall'd was not done to the Nativity of this great Perſon, and that they were not high Preſignifications of the Divine Quality and Excellent Actions of this mighty Prince, and evidences of his Heavenly Extract infinitely more Illuſtrious then thoſe poor Inſtances which moſt would have admir'd as indubitable Preſages, that is, if he had been born ſmiling, if his Incarnation had been attended with a Dance of Swans, if Bees had hiv'd themſelves in his Lips, or an Halcyon made her neſt in his Cradle. I find as much Reaſon to believe, as before I had to wonder, ſaid *Eugenius*; only I deſire you would let me know who was that Virgin-Mother; for being honour'd with ſuch an Extraordinary Favour, I cannot but ſuppoſe ſhe was ſome very rare Perſon. She was, replied *Bentivolio*; but her Excellency conſiſted in an Humble Piety and unſpotted Chaſtity. It's true, ſhe was lineally deriv'd from a Royal Family: but that Relation was weaken'd by ſo many Diſcents, that it was not much more conſpicious at ſuch a diſtance then the Diſtinction of Waters which proceed from ſeveral Rivulets when they are blended in the Sea; neither did ſhe challenge any greater Honour from that Original then any poor man may claim as being deſcended from *Noah*, nor God make any other uſe of the Pedegree then to verifie his own Predictions. But this is no wonder; for God having deſign'd to glorifie Humility by the Incarnation of his Son, and to diſparage thoſe vain Eſtimations which are bottom'd upon High Parentage, Noble Titles and vaſt Poſſeſſions, he ſent him into the World deveſted of theſe Ornaments, and obſcur'd his truer Greatneſs with the Meanneſs of a poor Eſtate, though indeed that was appointed as a foil of his after-Glory, which was ſhut up in this Cloud like the Sun-beams in Curtains of Cryſtal. For, beſides the forementiond Adorations which were pay'd him by Angels, and the Luſtre which was added to his Birth by a new-made Star, Almighty God at his Baptiſm own'd him for his Son by a Voice ſounding from Heaven equally loud with Thunder, (which he repeated twice afterward) and commanded the World to obey him as their Univerſal Lord, the Holy Spirit deſcending from the Celeſtial Regions, and reſting upon him as the true Lover of Souls, in the Form of a Dove.

What was the meaning of this Solemnity? ſaid *Eugenius*. I will tell you, anſwer'd *Bentivolio*; but to make you underſtand this Myſtery more fully, I muſt acquaint you with a piece of an ancient Story. When Mankind apoſtatiz'd from their Creator, and were afraid of being eternally undone with the execution of the Puniſhment which was conditionally threatned, the God of Mercy being unwilling that the Folly of his Creatures ſhould be their Ruine, took compaſſion of their Miſeries and declar'd that he would not purſue his Right to their Deſtruction; and to ſupport their Life by Hope he promis'd in due time to ſend one who ſhould make up the Unhappy Breach, aſſure his Good will, and give Men a full knowledge of the Happineſs to which they were reſtor'd. After ſeveral Ages had paſt, in which it pleas'd God to connive at the Sins of the fooliſh World, for the ſake of his Promiſe, he ſent *Anaxanacton*, born after the manner which I have before deſcrib'd; who when he came did ſoon approve himſelf to be that Benign Saviour whom the common Father of the Creation had deſign'd to undertake the Reſtauration of the laps'd World.

I beſeech you, ſaid *Eugenius*, tell us how * *Anaxanacton* verified that great

* *The King of Kings.*

great Title; for as the Appellation is magnificent, ſo our beſt Concernments ſeem to be included in it. You ſhall underſtand this preſently, anſwer'd *Bentivolio.* When that Divine Perſon, who exiſted eternally in the Boſom of his Almighty Father, was pleas'd to appear upon this poor Globe for the Accompliſhment of the forementiond Promiſes, to do an unſpeakable Honour to our forlorn Nature, he cloath'd himſelf with Humane Fleſh, and united that Life to Immortality which was condemn'd to die for Diſobedience. When Divinity was thus embodied, he which dwelt before in the Splendors of inacceſſible Light, deſcended and became viſible in the lower Regions, and thoſe who had the Happineſs to behold him were ſtruck with the Brightneſs of his Diviner Rayes, by which he was as clearly reveal'd as the frailty of Mortal Eyes could bear; and they perceiv'd that God had now fram'd for himſelf an Earthen Tabernacle, and diſdain'd not to converſe familiarly with Men, having veil'd the Majeſty of his Glorious Preſence in a Body like their own.

Here *Eugenius* interpoſing, told *Bentivolio* that this ſeem'd more ſtrange then the firſt piece of his Story; and that it was more difficult to believe that God ſhould become a Man, then that a Virgin ſhould be a Mother. I did ſuppoſe, replied *Bentivolio*, that you would wonder at the Myſtical ſenſe of my laſt words, neither would I have you think that I am able to give you a full Explication of ſo deep a Verity: But I muſt tell you, that though God hath made Religion Venerable by the Incomprehenſibleneſs of ſome pieces of it, yet no Article of our Creed is Incredible becauſe we do not perfectly underſtand every Point; it being a rational ſatisfaction to our minds that we believe only what God hath ſaid, and our Faith is as well ſecur'd in theſe Inſtances as our Knowledge is in many things which we take for granted, though we are not able to give an exact account of them to a Curious Enquirer. Who can explain the nature of Time, and reſolve all the Doubts which ariſe from the conſideration of Place? Who can ſhew us the Original Springs of Motion? Why ſhould any Man ſtumble at the Myſtical Union of God with Humanity, when he conſiders the inexplicable Connexion of the Soul with a Body, or the ſtrange Adheſion of Matter to Matter? Since we know not how our Soul doth at pleaſure move ſo diſtinctly the various parts of this rare Machine our Body, why ſhould we be offended that God, having told us many eaſie Truths which we are to believe, and given us many plain Precepts whoſe Obedience is neceſſary, ſhould alſo command us to give credit to ſome higher Articles, where our Duty is humble Faith and devout Admiration?

I am very well ſatisfied with this Anſwer, ſaid *Eugenius*, neither do I deſire rudely to uncover what God hath been pleas'd to hide; but I beſeech you to go on, and let us know what this Divine Perſon was pleas'd to reveal concerning the Deſign of his Incarnation. I will, replied *Bentivolio.* The firſt good news which he publiſh'd was, That the Merciful Creator was willing to forgive the World that great Debt which they were not able to pay, and that the Moſt Good God, who had been ingratefully abus'd, had of his own benign Diſpoſition ſent an Offer of Pardon, and to ſhew men the Reality of his Good will had made the Terms of Reconciliation eaſie; and that they might come to treat he had appointed *Anaxanacton* to be a Mediator between Him and Them, who to aſſure them of his beſt Aſſiſtance told them that he would negotiate the buſineſs of their Peace, and both intercede for them with Almighty God, and, ſince the Divine Authority was notoriouſly affronted by Mens Tranſgreſſions, he would out of his Love to Humanity

Humanity offer himſelf as an Expiatory Sacrifice for their Offences, and ſo prevent their deſerv'd Ruine, and as far as it was poſſible repair the Divine Honour, by putting the higheſt diſparagement upon Sin, whilſt he declar'd to all the World that he thought it better that the Lord of Life ſhould die, then ſuch a baſe thing as Diſobedience ſhould not be condemn'd, endeavouring by this means to deſtroy it, having us'd ſuch a cogent Motive to reduce Sinners to their due Obedience.

This was a noble Undertaking (ſaid *Eugenius*,) and as I am aſtoniſh'd at the Rehearſal of ſuch a ſtrange Affection, ſo I am ſurpriz'd with an extraordinary Joy, becauſe I underſtand by this Relation to whom I am oblig'd for my Happineſs. I did ever make my humble Prayers to God as a moſt Merciful Power, but I knew not till now which way he would expreſs his Benignity. However you have not yet ſaid, continued *Eugenius* how far the Divine Goodneſs was pleas'd to accept this Interceſſion for the benefit of Sinners. I will tell you, ſaid *Bentivolio*: This moſt worthy Mediator obtain'd that Men ſhould neither be denied the Grace of Repentance, nor the Forgiveneſs of their Sins upon their penitent Return to their Duty. This was a high Favour, ſaid *Eugenius*, and the Condeſcenſion as great as Men could deſire. It is moſt juſt that Sinners ſhould repent, for it is moſt Irrational to ſin; all Diſobedience being rooted in Folly and Ingratitude: but that God would pardon diſingenuous perſons upon their Repentance, and not inflict Puniſhment upon ſuch as challeng'd him to do it, is ſo rare an Expreſſion of the Divine Clemency, that it was worthy of the Mediation of God's Son to obtain it. But ſince we have troubled you ſo far, ſaid *Eugenius*, continuing his Diſcourſe to *Bentivolio*, I pray you let us underſtand what Orders *Anaxanacton* commanded his Subjects to obſerve, and which he made the Conditions of their Hope, and the Trials of their ſincere Submiſſion. I will ſatisfie your demand, replied *Bentivolio*; and whilſt I do ſo, I muſt let you know that *Anaxanacton*'s Inſtitutions are innobled with ſuch a comprehenſive Prudence, that they infinitely excell the beſt Rules which were ever written by the moſt Famous Law-givers. There is no Capacity for the improvement whereof Mankind needs Advice, which he hath not accommodated with an infallible Guidance. It being the principal Concernment of Rational Creatures to worſhip their God in ſuch a Mode as is acceptable to the Divine Nature, he hath left us an incomparable Draught of Religion, by which he hath ſupplied the Defects of all that were before it, and hath made this ſo abſolutely perfect, that it is not capable of Melioration by any ſucceſſive Thoughts. It is well known how poor a thing the Pagan Superſtition was in the beſt Pieces of it, and how baſe in the worſt. It pitied *Anaxanacton*, the true Lover of Humane Souls, to ſee them adore ſome things for which, as being beneficial to Men, they were oblig'd only to give thanks to him which made them Good; and to ſee them not only proſtrate themſelves before others worſe then themſelves, but to make Gods of thoſe Creatures which are thruſt into the loweſt rank of Being; and in many Nations both to offer Prayers and Euchariſts to the Names of Men, who were ſo infamous for bold Wickedneſs that they had juſtified the higheſt ſorts of Villany with barbarous practices; and alſo to worſhip malicious Spirits, not only common Enemies to our Nature, but which chiefly expreſs'd their hatred to it by making that Religion in which they were acknowledg'd the greateſt Miſery of their Worſhippers, both whilſt they commanded them to offer their own bloud to appeaſe their devilliſh wrath, and expos'd them to mutual ſcorn by obſcene Rites, having given them order to celebrate their Feſtivals

with wild Curſitations of Naked Women, and immodeſt Dances of Laſcivious perſons, and having made their more recluſe Myſteries the exerciſe of all Unnatural Laſt, that is, forc'd Mankind to honour them by doing the greateſt Diſhonour which was poſſible, to it ſelf. All the Compenſation which they receiv'd for theſe baſe ſubmiſſions being only a Mockery of vain Promiſes deliver'd by abſtruſe Oracles: and yet they were grown ſo ſtupid that they did not think themſelves much deluded, becauſe the falſhood was cover'd with ambiguous Phraſes; and they comforted themſelves when they were cheated, that they were able to defend their Idol, that is, had ſo much wit as to conſtrue the Deluſion in the contriv'd ſenſe, which was deſign'd as a cover to their God's Ignorance, and an Inſtrument of their Abuſe.

* *The King of Kings.*

* *Anaxanacton* utterly aboliſh'd this rude Heatheniſm, and deliver'd Humanity from ſuch execrable Obſervations: and having conſider'd alſo another ſort of Religion us'd in one part of the World, which though it was free from ſuch deteſtable Cuſtoms, yet perceiving it obſcur'd with Shadows, defective in ſome neceſſary Rules, redundant in the Obſervation of things which are neither good nor bad in their own Natures; that the main ſenſe of its moſt uſeful Precepts was corrupted with falſe Gloſſes, and the whole œconomy ſo clogg'd with External Rites that it was intolerable to the greateſt lovers of Ceremonies that ever were in the World, who at laſt could not but complain of the Number and Weight of unprofitable Ordinances, being pain'd with Circumciſion, exhauſted with coſtly Sacrifices, wearied with long Journeys, troubled with nice Diſtinctions of Meats, and diſtracted with curious Modes of bodily Worſhip; out of his deep commiſeration of their ſad Eſtate he diſmiſs'd this unuſeful trouble, and appointed a moſt proper Service, commanding Men to offer themſelves to God a Reaſonable Sacrifice in ſtead of Bulls and Goats, to make Oblations not of the bloud of dead Beaſts, but the obedient Faith of Living Perſons, to adore him with the nobleſt Affections of their Souls, and to lay upon his Altar the Humility of a Reſign'd Will, to make a Holy Mind his Temple, and to embelliſh it with rais'd Apprehenſions of his Divine Nature, and deep Reſentments of his Omnipreſent Goodneſs, and in this ſacred Oratory to offer up daily Prayers and thankful Acknowledgments, an Incenſe moſt acceptable, being preſented by ſuch as he alſo taught to devote the Series of their whole Life to the Divine honour. Thus *Anaxanacton* having laid aſide thoſe meaner Duties which bad men could perform as well as others, and by which they uſually endeavour'd to make a Compenſation for their Vices, he pluck'd up that Thorny Hedge, which being planted at firſt only to ſecure the Jewes from the Heathens Sins, was made uſe of now to exclude all their Neighbours from their Charity; and form'd his Goſpel into a Rational Worſhip, in which having inſtructed Men to ſerve God with natural expreſſes of an Ingenuous Simplicity, he broke that heavy yoke which not only tired Humane Nature with the Portage of an exceſſive Weight, but pinch'd it alſo with a diſagreeable Form. That which *Anaxanacton* put into the room of it is ſo light and well-fitted to our Necks, that Good men take no leſs pleaſure in the bearing of it then a Porter would feel in a convenient Load of Jewels put upon his back with this condition, that if he carry them home they ſhall be his own.

For now Men find themſelves not only ſatisfied by the wiſe Counſels of *Anaxanacton* in reference to their Divine Affairs, but alſo rarely directed in order to their Civil Negotiations; he having ſhew'd them by a moſt compendious

pendious, yet very plain, Method, how to ſecure and advance their private and publick Intereſts. His Injunctions require the Obſervation of an exact Righteouſneſs, and he hath made the greateſt Charity an indiſpenſable Law to his Subjects. He hath exalted Juſtice to the higheſt pitch, for he made mens own Expectations of what they would have done to themſelvs the only Meaſure of what they ſhould do to others in the ſame Caſes. He made the Bounds of Charity ſo large, that no miſerable perſon is excluded from the benefit of it. He hath charg'd thoſe who pretend to his Diſcipline never to hope for that favour with him which they do not ſhew to others. And leſt the practice of this Divine Vertue ſhould be diſturb'd with the Injuries which he knew would await it in the converſation of diſingenuous people, he forbad them all Revenge except the nobleſt ſort of it, Forgiveneſs. He guarded the Chaſtity of Single life with ſtrict Precepts, and permitted not the Honour of Marriage to be ſullied with Polygamy, nor defeated with peeviſh Divorces. In ſhort, he did ſo fully comprehend all the Offices of Humane Life in the Brevity of his wiſe Rules, that the Chriſtian Church was the only Example which the World could ſhew of an excellent Society of men: It being impoſſible that by any other Principles there ſhould be ſuch benign Governours, ſuch obedient Subjects, or ſo loving Neighbours. None are ſo powerfully reſtrain'd from an unjuſt Invaſion of the Rights of others as his Servants, who are commanded upon many occaſions to contemn that which they may lawfully call their own. No ſuch care is taken by any other Law-giver of the Reputation upon which Men ſet ſo high a value as by Him, for he hath ſecur'd their Good Names among all his Diſciples, which are not falſe to their Profeſſion, both againſt open Reproches and ſecret Calumny. Indeed the Rules of his Politie are ſo excellently fram'd, that if they were inviolably obſerv'd, all Orders of Men would contribute to the general Advantages of Humane Society; the Wiſdom of God, which ſeems to be obſcur'd in the Unequal Conditions of Men, would be made conſpicuous; and that univerſal Peace which is now only wiſh'd, would then be enjoy'd, and ſecur'd againſt Inteſtine Sedition and Forein War.

You will eaſily imagine, proceeded *Bentivolio*, that *Anaxanacton* having made his Subjects truly Religious to their God, and very amicable to all their Relatives, he did not leave them deſtitute of any particular Accompliſhment belonging to the perfection of a private Capacity. He did ſo plainly teach men to know themſelves, and ſo ſtrictly to regulate the Exorbitancy of their Natural Appetites, that they muſt wilfully neglect his Directions if they be not highly Prudent, ſeverely Temperate, and truly Modeſt. He hath made a ſtrong Defence againſt the deſires of Vain-glory, having taught them no more to regard the trivial Applauſes of the World then men value the jingling noiſe of Childrens Rattles. He hath ſet them at liberty from the Oppreſſion of anxious Cares, by directing them to place their Treaſure in Celeſtial Hopes, and as to other matters to imitate the thoughtleſs life of Birds and Flowers. Whilſt they entertain their Minds with noble Enquiries, they are rewarded for their hearty endeavours with the poſſeſſion of Divine Wiſdom; and when they do contemplate thoſe noble Victories which by Obedience to Holy Rules they have obtain'd over their ſenſual Appetites, they pleaſe themſelves in the Peace which they have made with themſelves, and rejoyce in the Teſtimony of a good Conſcience which reſults from the conſideration of a well-govern'd Life; and to conclude this part of my Story, they beſtow as much of their time as they can borrow from the preparation of their Souls for an Immortal Happineſs, upon ſuch

worthy Actions as expreſs the power of their generous Principles, by which the common Intereſt of Mankind is ſerv'd, and which deſervedly reflect upon their Authors an honourable Reputation. And now by this which I have briefly reported you may perceive, ſaid *Bentivolio*, that this great Phyſician of Souls came not to palliate, but cure, the diſeaſes of Humane Nature; not to cover but heal, the Infirmities of the Degenerate World; his Doctrines being the Models of ſuch an exalted Vertue, that they make thoſe who entertain them with a ſincere Obedience poſſeſſours of ſuch Accompliſhments as are ſcarce talk'd of in other Books.

I muſt confeſs, replied *Eugenius*, you have ſet before us a fair Draught of very noble Inſtitutions: and though I cannot but perceive that they are accommodated to the univerſal Good of Mankind, agreeable to all Places, and at no Time unſeaſonable; yet they do ſo far exceed the ſtrict Rigour of Vulgar Laws, and are ſo far rais'd above the pitch of Humane Cuſtoms, that I wonder they were ever entertain'd in the World. You will not wonder much, ſaid *Bentivolio*, if you will have the Patience to know with what potent Motives *Anaxanacton* perſwaded their Reception. He made his own Life a juſt Example of his Rules, demonſtrated that he brought his Doctrine from Heaven by the Miracles which he perform'd, promis'd an Eternal Happineſs as the Reward of ſuch as would undertake to follow his Footſteps; and being barbarouſly murther'd by a vile Generation who were upbraided with his Vertues, he appear'd again in Life within three dayes, and after a while before a great Multitude of Spectatours aſcended into the Celeſtial Regions, to take poſſeſſion of Immortal Glory in his own and their names. But theſe things are ſo conſiderable (ſaid *Bentivolio*, making a kind of Interruption to himſelf) that I muſt crave leave to diſcourſe them in more words.

The moſt prudent *Anaxanacton* knowing that the Example of Eminent Perſons had a mighty Influence upon all Beholders; and that thoſe Precepts are ſeldom regarded which are diſparag'd by the contradictory Practice of ſuch as give them, did therefore prudently make his own Converſation an exact Reſemblance of his unparallel'd Rules: Inſomuch that whilſt he liv'd, Goodneſs ſeem'd to have deſcended from her Heavenly Manſion, and became viſible to Mortal Eyes, and by the Luſtres of Divinity, which was now incarnate, they ſaw Piety re-inthron'd, Righteouſneſs reſtord, Charity glorified, and all the parts of a Holy Life vindicated from the Contempt which was put upon it by the Rudeneſs of that baſe Generation with whom he convers'd. And the truth is, *Eugenius*, he was ſo lively a Pourtraiture of the higheſt Vertue, that he out-ſhin'd the moſt Illuſtrious Heroes that are nam'd in Hiſtory; and their Actions were ſo far ſhort of his both in diſtinction of Quality, and the Number of ſuch as were Excellent, that they appear at the firſt view to have been only ſome little things done by men of petty Tempers, when they are put into Compariſon with the rare Products of his noble Spirit. He deſpis'd that poor Glory which many of thoſe ſo magnified Heroes made the only end of all their Actions. *Anaxanacton* being a true Lover of God, and having a perfect knowledge of his Infinite Wiſdom, depended intirely upon his pleaſure, and referr'd his whole Undertaking to his Honour, never reliſhing that delight which low Souls take in their own Self-will, nor admitting thoſe vain Applauſes by which arrogant perſons nouriſh their Pride. He trampled upon Senſual Pleaſures: the dull allurements of Fleſhly Luſt were not able to take any hold of him, who came to expreſs an Angelical Life in a Humane Body, neither could the ſtrongeſt

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Tentations make the leaſt breach in his Deportment, which was to be the Standard of unſpotted Purity. He was ſo carefully Juſt, that he was never accus'd of doing the leaſt Wrong; neither indeed would he ever engage himſelf in thoſe Affairs of worldly life which uſually adminiſter plauſible ſuſpicions of Unrighteouſneſs, and of which they are commonly occaſions. Covetous Deſires could find no Harbour in that Divine Breaſt, which knew the Contemptibleneſs of thoſe Trifles by which ordinary Mortals are firſt blinded and then taken Captives, and for which they ſtupidly admire their Thraldom. Ambition could find nothing to tempt him whom ſhe perceiv'd to devote his whole Life to the Glory of the Eternal Father. You will eaſily imagine that he had no great Apprehenſion of thoſe things which vulgar Opinion hath render'd formidable: he contemn'd the deſpicableneſs of Poverty; he ſeem'd not to feel the pain of Faſting; he took in good part the abuſes of Ingrateful Relatives; he did not much trouble himſelf to wipe off the ſlurs of falſe Accuſations which were fram'd to obſcure the Luſtre of his Sanctity with Imputations of unjuſt Freedom, and to leſſen the Glory of his Miraculous Actions with the pretence of Magical Aſſiſtances. As he perpetually contemn'd thoſe worldly Intereſts which make men unwilling to think of Mortality, ſo with a moſt ſerene Patience he accoſted Death, though it met him attended with all unhandſome Circumſtances: for after a moſt opprobrious Trial he was condemn'd to be crucified between two Thieves; and yet, as if he had been unconcern'd in his own Caſe, he neither attempted any Reſcue, which could eaſily have been made, from thoſe who guarded him, nor undertook the defence of his Cauſe where an Anſwer was as eaſie, his Accuſers being deſtitute of any Teſtimony againſt him except their own Malice, and the Judge ſo ſatisfied concerning his Innocence, that he was forc'd to abſolve him before he condemn'd him, and declar'd that he pronounc'd the Sentence againſt him and his own Conſcience, both at once. But *Anaxanacton*, as before he eſteem'd it a ſmall matter to be harmleſs unleſs he was alſo beneficial, when he could do no more ſervice to the World by his Life, he willingly laid it down to become, as I told you before, a Propitiatory Sacrifice not only for his Friends, but his Enemies, not excepting his Murtherers; and, mingling his Prayers with his Bloud, beſought his Father that his Death might be a means of Eternal Life to thoſe who kill'd him.

Whilſt *Bentivolio* ſpoke theſe words, ſaid *Nicomachus*, I obſerv'd the Tears run down the cheeks of *Eugenius*; who, after he had ſetled his Paſſion, proceeded thus, turning to *Bentivolio*. I muſt confeſs that I never heard of any other in whom *Innocence*, *Charity*, and *Prudence* were ſo united, whom *Fortitude* and all the proper Qualities of a *Generous Spirit* did ſo innoble; and I cannot but think that thoſe who convers'd with him entertain'd the higheſt thoughts of his Divine Perſon, and gave all Reverence to his Heavenly Doctrine: but I muſt entreat you to let us know what other Aſſurance he gave that he was ſent from God. I was going to ſhew you, replied *Bentivolio*, that his Example was not more Venerable then the Proofs by which he aſſerted his Authority were unqueſtionable. As ſoon as he began to diſcover himſelf to the World, he was publickly honour'd with the Deſcent of the Holy Spirit, of which I told you before, and as he, being accompanied with ſome of his Friends, went up one day to a Mountain well known in *Paleſtine*, which I remember is call'd *Tabor*, he was transfigured into a Celeſtial Form; his Body was ſo incircl'd with ſplendid Rayes, that his Veſtment ſhin'd, and *Moſes* and *Elias*, one the great

Miniſter

Miniſter of the Law, the other the moſt famous of the Prophets, came down from their Ethereal Habitations to do Homage to him; and, as they went away, leaving the World to the Conduct of that better Goſpel which he was to promulgate, a voice from Heaven now the ſecond time confirm'd his Commiſſion, and requir'd Mankind to obey him as their only Maſter. Thus nobly was *Anaxanacton* recommended to the World when he made his firſt Entries upon a publick life; and as he proſecuted the Execution of his holy Office, he was alwaies accompanied with a Divine Preſence, which put a Majeſty into his Diſcourſes far above any thing which his Hearers could obſerve in their own authentick Doctors; all his Speeches juſtified themſelves and the Speaker. Their Rabbies, notwithſtanding the deadly hatred which they had for his Perſon, could not but admire the extraordinary Wiſdom which ſhin'd from his Soul whilſt he ſpoke; and which they could no more imitate then a Novice in Letters can equal the Eloquence of *Cicero*.

The Devil, that grand Patron of Envy, had ſoon taken notice of this Excellent Perſon, and was unſpeakably vex'd to ſee Humane Nature rais'd to ſuch a ſtrange height; and he was much afraid that he ſhould no longer be able to keep under thoſe whom he had till now too ſucceſsfully endeavour'd to depreſs: however, reſolving to try his fortune, he preſently challeng'd *Anaxanacton* to a ſingle Combat in a loneſome Wilderneſs, where he hoped to diſcourage him with the horrours of Solitude, to affright him with the neighbourhood of Wild Beaſts, and to weaken him with the defect of thoſe ordinary Supplies by which our bodily life is ſupported, and attempted with all his Arts to bring him down from that ſacred Rock in which he ſaw his ſtrength was plac'd, viz. *His Hope in God.* But when he found him above the Tentation of Senſual Reliſhes, not capable of being entangl'd with promiſes of Riches, nor ſubject to the feebleneſs of an overweening Phancie, he flung down his Arms and fled, to his ſhame perceiving that he had been more bold then wiſe, and was infinitely perplex'd ſince by a moſt undeſirable Experiment he was aſſur'd that he was to expect now another-gueſs Antagoniſt than the firſt *Adam*; and encreas'd his Torments with the fears which he entertain'd, and by which he too truly preſag'd the loſs of his Uſurp'd Dominion. For this Victory was but a prelude to *Anaxanacton*'s future Succeſſes, who had frequent occaſions to renew his Quarrel with this ſort of Adverſaries by reaſon of the conſtant Reſidence of * *Aſmodeus* and his Complices in the Country where *Anaxanacton* was born, which they had in a great meaſure ſubdued to their Obedience; and where they gave diligent Attendance leſt they ſhould be diſpoſſeſs'd by this potent Prince. Some of thoſe cruel practices by which they expreſs'd their malicious Power gave a fair opportunity to *Anaxanacton* to make himſelf known; For that great † *Abaddon*, and thoſe deſperate Legions his Fellow-devils, having receiv'd a permiſſion to inflict ſome ſort of Puniſhments upon apoſtate Humanity, took a baſe pleaſure in afflicting the Bodies of Men and Women with painful Diſeaſes, in diſturbing their Underſtandings by indiſpoſing their Brains, and rendring them ridiculous and troubleſome to their Neighbours by extravagant Deportments.

* *A Deſtroyer.*

† *A murderous Spirit.*

This merciful Prince well knowing the unreaſonable Malice of theſe damn'd Spirits, (for they tormented thoſe whom they had made to ſin) and being fairly invited to ſhew the Authority which was given to him for quite contrary uſes, as the rightful Lord of the World he commanded theſe impudent Vaſſals to be gone, to leave off this Deviliſh Trade, and ceaſe in-

feſtin-

feſting thoſe places which the Saviour of Mankind had choſen for his abode. The muttering Fiends obey'd, and trembling at the ſight of their Judge, entreated him, that beſides this diſmiſſion he would not add to their preſent or accelerate their future Torments.

Anaxanacton, to ſhew that he came not into the World only as the Devil's Enemy, but the general Friend of Mankind, expreſs'd his affectionate Aſſiſtance in reference to all their Neceſſities, and verified his Sacred Office by a conſtant performance of beneficial Miracles; ſometimes feeding many thouſands of hungry people who travell'd far to ſeek the Cure of their Diſeaſes, whom whilſt he heal'd and nouriſh'd, he did at once in two Inſtances ſhew both his God-like Pity and Divine Power. His Patients (ſhall I call them, or his Gueſts?) could not but ſay, If this be not He, it is in vain to expect any other Saviour; for, when he comes, will he be able to do more then multiply our Bread with his Word, and to diminiſh our Pains without any other Medicine? But, as if the curing of the Sick were not a ſufficient demonſtration of his Divinity, he rais'd the dead alſo, and indeed gave ſo many ſatisfactions to Men, that they had no more ſorts of Proofs to demand. Which way ſhall Omnipotent Wiſdom give Teſtimony to the Truth which his Meſſengers deliver, if Miracles be no Aſſurance? And what Wonders would content us, if we think it is but a ſmall matter to create Food, to reſtore Health, to return Life, only with ſpeaking of a Word? and though the laſt inſtance of his Divine Power was liable to be queſtion'd by thoſe who, being careleſly Incredulous or wilfully Malicious, might pretend to think that no ſtrange thing was perform'd, ſince they were not aſſur'd that thoſe Perſons were dead whom he was reported to have made to live the ſecond time, he juſtified this and all his former Miracles, as leſſer things, by one ſo great that it is beyond all Reaſonable exception. For when his inveterate Enemies had nail'd him to a Croſs, (which they were permitted to accompliſh, not for the Satisfaction of their own Cruelty, but for the Reaſon which I fore-mention'd, and for which Villany they were ſeverely puniſh'd) his Death was accompanied with wonderful Accidents; for the Veil of the Jewiſh Temple, which guarded the moſt Holy place from common Eyes, was rent from the Top to the Bottom, and ſhew'd both that the hidden meaning of the Moſaick Diſcipline was now reveal'd, and that a free Acceſs into God's Preſence was allow'd to Mankind by the Death of this great Mediator, who by this Oblation enter'd into the true Heavens as a fore-runner for all good Men. The Earth quak'd, the Rocks were broke in pieces, the Tombs open'd, the Dead came forth of their Graves; ſignifying plainly that the Lord of Life was Crucified, by whoſe bloud the Dead ſhould be reſtor'd to Life. The Sun put on a Robe of Darkneſs by an Eclipſe naturally impoſſible, and the whole Heavens in juſt ſympathy veſted themſelves with Sables; whilſt obſerving Aſtronomers, who knew that this Defect of Light was not caus'd by the ordinary Interpoſition of the Moon, concluded that the moſt noble Luminary ſuffer'd in Myſtical Sympathy with ſome great Affliction which either Nature or its Author at that time endur'd. And after they had thus taken away the Life which they unjuſtly hated, and made ſure, as they thought of his dead Body by putting their chief Governours Seal upon his Tomb-ſtone, and ſet a guard of Souldiers to watch his Corps, he roſe out of his Coffin, as he promis'd, the third day, roll'd away the Stone which was the Door of his Priſon, and went forth without asking leave of *Pilate*'s Goalers, and left his Miniſters the good Angels to fright his Keepers from their vain employment,

ment, and to aſſure his Victory over Death to his old Friend's, who he knew would not fail to perform what further Obſequies belong'd to his Funeral; to ſome of which he himſelf preſently appear'd alive, both to requite the Conſtancy of their Love, and to ſtrengthen the Weakneſs of their Faith. But judging thoſe few not Witneſſes enough of ſo Important an Action, nor one Viſit a ſufficient Proof of ſo great an Accident, he ſhew'd himſelf to his Apoſtles many times, and once made himſelf viſible to five hundred Spectatours, who had not only leave to touch him and to talk with him, but he continued his Converſe as long as his being upon Earth was needful to confirm the Belief of his Diſciples. Then having other Affairs to negotiate for them in Heaven, he aſcended in their ſight, to receive that Glory which was the due Reward of his humble Obedience, and to teach his Followers to aſpire after his Preſence in thoſe Celeſtial Regions, where he aſſur'd them that a place ſhould be provided for all that were obedient to his Counſel.

I muſt confeſs now, ſaid *Eugenius*, you have given ſuch a ſatisfactory Accompt of this Generous Prince, that inſtead of the Doubts which I entertain'd at the beginning of your Diſcourſe, I am ſurpriz'd with an Admiration of the whole Story, and I think it not more Extraordinary in any part, then Rational in the Contexture of the whole; and the aſſurance which is produc'd in my Mind concerning the Truth of this Relation, makes me ſuppoſe that ſome ſtrange things happen'd upon Earth after *Anaxanacton*'s Aſcent into Heaven; and but that I have been more then ſufficiently troubleſome already, I ſhould willingly underſtand by your means what ſucceſs his Goſpel had in the World. If you had not made this demand, replied *Bentivolio*, I ſhould have perform'd what you deſire, this being a part of my Story, in which the Accidents are ſo conſiderable, that they are very well worth your Knowledge, and bear ſuch an important Relation to the Whole, that they are a clear Demonſtration of its Truth. *Anaxanacton* having at his departure commanded his Servants to ſtay at *Hieruſalem*, (then one of the moſt Noble Cities in the World) and there to await his further Orders concerning their future Actions, after a few dayes, when they were all Aſſembled in one large Room, accompanied with many worthy Perſons who were true Lovers of this good Prince, *Anaxanacton*, according to the Promiſe which he made at his Tranſlation, ſent a Divine Spirit, who deſcending with a noiſe much like the bluſtering of a violent Wind, appear'd in a cloven Form of Fiery Tongues, and reſting upon them, preſently expounded the Myſtery of this Emblematical Appearanee by inſpiring them with Ability to ſpeak divers Languages, and ſo gave them power to teach all Nations in their own Tongues that Holy Goſpel which concern'd all the World to know, being the Method of their Eternal Happineſs. They being thus appointed, begun preſently to execute the Office to which they were deputed by their Maſter, and having diſpers'd themſelves into many Kingdoms, they related the Story of *Anaxanacton*, publiſh'd the Goſpel which he had made a Catholick Law, and gave them the true meaning of every Precept in plain Interpretations, making known the Promiſes whoſe Truth he ſeal'd with his Bloud; and, beſides the venerable Sanctity of their Lives, verified their Authority, as their Maſter had done before them, with Divine Works: They vanquiſh'd Devils, ſilenc'd Oracles, reproch'd Idols, reprov'd Vice, and commanded Men in *Anaxanacton*'s name to amend their Lives, and threatn'd the Diſobedient with Eternal Miſery if they continu'd in their Impenitence. The Converted World receiv'd their

Meſſage

Meſſage with a ſincere cheerfulneſs; and in a ſhort time a great part of *Aſia*, *Europe*, and *Africk*, ſubmitted themſelves to the Diſcipline of *Anaxanacton*, call'd themſelves by his name, chang'd their Religion, abandon'd their Gods, and deſpis'd all other Intereſts but His Goſpel, and laid down their Lives as Witneſſes of their true Faith.

The greatneſs of this ſudden Victory is more admirable, if you conſider that the truth of this Divine Revelation did not only gain Credit with the Common ſort of People, but maſter'd the Reaſon of moſt learn'd Philoſophers, overcame the Policy of Graveſt Senators, conquer'd the Spirit of the moſt valiant Commanders, out-witted the Cunning of ſubtle Conjurers, and making Proſelytes to it ſelf in all Climates, convinc'd the Pagan Emperour who then rul'd the World by ſuch loud and magnificent Reports, that he would have inroll'd *Anaxanacton* among his Country Gods; which though it was hindred by *Anaxanacton*, who would not be rank'd with ſuch contemptible Rivals, and oppos'd by his Miniſters of State for politick Reaſons, yet within a ſmall compaſs of Years that Empire which gave laws to all the World ſubmitted it ſelf to his Government, and the greateſt Kings eſteem'd it their chief Glory to be Subjects of * *Anaxanacton*: and they teſtified the truth of their Eſtimations by building Magnificent Temples for the more convenient Reception of his Worſhippers, beſtowing upon his Miniſters great Revenues, offering up their dayly Prayers to God in his great Name, celebrating his Love to the World with grateful Hymns, conſecrating much time to the Remembrance of the more obſervable Parts of his Life, and making ſuch honourable Commemorations of his Death and Reſurrection as were ſutable to the Myſtical Import of thoſe noble Accidents; thinking, and that truly, that it was but a juſt Gratitude to do all they could to make the Name of *Anaxanacton* the greateſt thing that ever was talk'd of in the World. Though I muſt tell you, continued *Bentivolio*, that this was not a more proper expreſſion of deſerv'd Love in Men then a neceſſary piece of Divine Providence: for though *Anaxanacton* was veil'd a while with the contemptibleneſs of a Low Eſtate; yet it was not fit that the Obedience of his Humility ſhould be unrewarded, nor the greatneſs of his Glory long obſcur'd; For he was that Prince who not long after the Creation, and immediately upon the Apoſtaſy was promis'd as the Redeemer of mankind, was the Hope of the Patriarchs, the Theme of the Prophets, the Fulneſs of the Law, the Subſtance of all Shadows, the Summe of the Goſpel, the true Teacher of Wiſdom, the Planter of Holy Diſcipline, the Glory of the Jews, the Morning-Star of the Gentiles, the Joy of Good Angels, the Terrour of Devils, the Lord of both Worlds, the Heir of all things, the Head of the Church; and, to end my Story, that Divine Perſon in whom the Faith, Love, Hope and Thoughts of all wiſe and good men did reſt ſatisfied; and for whoſe moſt glorious Appearance, which he promis'd at his departure, all good Spirits in Heaven and Earth do continually pray. After *Bentivolio* had diſcours'd ſo far, he took a ſmall Book out of his Pocket written in Greek by four of *Anaxanacton*'s Friends, and gave it to *Eugenius*, both as a Verification of his own Report; and that by the peruſal of it *Eugenius* might more fully inform himſelf in the incomparable Hiſtory of ſo rare a Perſon.

* *The King of Kings.*

Bentivolio holding his peace, *Eugenius* and all the Company gave him thanks; only * *Antigraphus*, who came in a little after he had begun to diſcourſe, did not ſo heartily as the reſt, having poſſeſt his Mind with Prejudice againſt many parts of the Relation, which he had formerly heard,

* *An Antiſcripturiſt.*

and alwayes oppos'd. As they walk'd in the Gallery, for they had left their Seats, *Eugenius* perceiving ſome diſturbance in *Antigraphus* his Countenance, having civilly expreſs'd his conjectures, ask'd him the Reaſon of his Diſſatisfaction. —— Whilſt [a] *Nicomachus* pronounc'd theſe words, a Gentleman came into the Walk, and having ſaluted the Company in the name of [b] *Theoſebius*, he deliver'd a Letter from *Bentivolio* to *Urania*, and another to [c] *Panaretus*, wherein he entreated him and *Nicomachus* to make haſte to [d] *Phroneſium*; and another to [e] *Sympathus* from the Prince of *Theoprepia*, in which he commanded him to invite [f] *Theonoe* and [g] *Irene* to come to his Court, and deſired them to conduct the Lady *Urania* thither alſo with all Reſpect due to a Perſon of her Quality. This news was welcome to them all: to the Gentlemen, becauſe they were going to a place where they were ſure to enjoy the beſt Company in the World; and to the Ladies, becauſe contrary to their Fears they ſhould not be left behind; eſpecially to *Urania*, who did very paſſionately deſire to ſee *Bentivolio*. Whilſt they were expreſſing their mutual Reſentments of their common Felicity, one of *Theonoe*'s Servants call'd them in to Dinner. When the Cloath was taken away, *Urania* began to call to mind that *Nicomachus* had not quite diſcharg'd his Task, being interrupted by reading the Letters which they receiv'd from *Theoſebius*, and therefore deſired leave of the Company that he might reſume it. They conſented, and *Nicomachus* was voted to his Chair again by an unanimous voice of the whole Company, and, *Theonoe* having given order that none ſhould interrupt them, *Nicomachus* proceeded after this manner.

a *One who conquers in Fight.*
b *A Worſhipper of God.*
c *All vertuous.*
d *Prudence.*
e *One who compaſſionates others.*
f *A divine Mind.*
g *Peace.*

Though I have ſufficiently declar'd the Imperfection of my Wit in offering at the Recital of ſuch a noble Story, yet ſince I ſin only becauſe I would be obedient, I will briefly give you the laſt part of that Diſcourſe; eſpecially becauſe I eſteem that which was then ſaid to be very pertinent to the Vindication of [h] *Anaxanacton*'s Honour from the fooliſh Cavils of ſome Pretenders to Wit, who take it for a great piece of Ability to find faults where there are none, and think they deſerve Applauſe, when they merit only Scorn, for fancily deriding thoſe things which they ought humbly to adore. [i] *Antigraphus*, as I was going to have told you, being deſired by *Eugenius* to expreſs his Mind, addreſſing himſelf to *Bentivolio*, began thus: It's true, I am not ſatisfied with your Diſcourſe: Though you have adorn'd the Hiſtory of *Anaxanacton* with plauſible Colours, yet I cannot but think that many of them may eaſily be rubb'd off. I will not trouble you with a punctual Enumeration of all my Doubts, only I ſhall crave your pardon to touch upon ſome things which moſt offend me. What you have ſaid concerning *Anaxanacton*'s Birth, his Miraculous Actions, his Reſurrection and Aſcenſion, is utterly deſtitute of any known Parallel; and me-thinks it requires a vaſt meaſure of Credulity to make men believe a Report ſo ſtrangely incredible. For my own part, I deſire to be told how I may aſſure my ſelf that thoſe parts of your Story are true. That Notion which you put upon the Death of *Anaxanacton*, whoſe bloud was ſhed, as you ſay, as an *Expiation* for the Sins of the World, and that he offered himſelf upon the Croſs as a Propitiatory Sacrifice, ſeems to be clogg'd with ſo much unreaſonableneſs, that I cannot but disbelieve it. I look upon his Crucifixion as a means both wholly unneceſſary and altogether uſeleſs, and ſo very unfitly applied to any ſuch purpoſes. You make uſe indeed of various Expreſſions to magnifie the advantage of his Death, and ſay the ſame thing in different words; yet in my mind it fits none of them. Sometimes you fanſy his

h *The King of Kings.*

i *An Antiſcripturiſt.*

k *Objections againſt our Saviours Goſpel anſwered.*

Sufferings

Sufferings as a *placatory Oblation*, and ſo make his Croſs an Inſtrument of *Atonement* between an angry God and trembling Offenders. But with what probability can this be affirm'd? For can he truly be ſaid to be *Reconcil'd*, who not only was never angry, but whoſe Divine Nature is utterly incapable of ſuch a low Paſſion? Sometimes you explain the ſame point by the Notion of *Redemption*, and would have us look upon the Life of *Anaxanacton* as a price paid down for the re-infranchiſing of inſlav'd Men. I confeſs I wonder at this as much as the other; for to whom ſhould this Price be paid? To God? How can that be, ſince you ſay that he gave this *Anaxanacton* his dear Son, as a Ranſom for Men, and ſo make him the Purchaſer? Which cannot be admitted neither; for to what purpoſe ſhould he give him, unleſs it were to buy what was his own? Men could neither give nor ſell themſelves from God; if they did, the Deed was Invalid, becauſe he can never looſe his Right by any fooliſh Act of his Creatures. They could not be taken from him by force, becauſe he is Omnipotent. If he receiv'd a Price for them, it ſeems he did not Redeem, but Sell them. The Price you ſpeak of could not be paid to the Devil; for God only, whoſe Law was violated, had Right to take Puniſhment of his offending Subjects; and if the Devil had any hand in the Torment, it was but of an Executioner deputed by God. Beſides all this, *Anaxanacton* could not be truly ſaid to have bought Men, for he himſelf, as I have heard affirm'd that God gave him freely that part of Mankind in which he claims a peculiar Intereſt.

The Senſe which you would expreſs by uſing the word *Satisfaction* is liable to as great Difficulties. If God would not forgive ſinners till he had receiv'd Satisfaction, he leſſen'd his Goodneſs, which you ſay is infinite. Or if he would needs have Satisfaction, yet why ſhould the moſt Innocent *Anaxanacton* be expos'd to ſcornful Tortures in the ſtead of ſuch as were notoriouſly guilty? Although that Generous Prince was ſo good natur'd as to offer it, yet it was contrary to God's Juſtice to receive ſuch a Cruel Compenſation; and it ſeems to have been too exceſſive an Anger conceiv'd againſt the Sins of the World, which could not be appeas'd without a Sacrifice of Humane Bloud, the Uſe whereof you did but now condemn in the Heathen Religion. What Satisfaction was due I do not know, but it ſeems to follow from your own Principles, that *Anaxanacton* could not pay it, for you acknowledg him to be a God: and if you think to take off this Inconvenience by laying it upon his Humane Nature, I muſt tell you that it could not make Satisfaction for the Defects of others, becauſe all that it could do was but its own juſt Duty.

I am not confirm'd in this Opinion of *Anaxanacton*'s Death, proceeded * *Antigraphus*, becauſe I perceive but very ſmall Effects which it hath produc'd towards the Melioration of the World ſince he left it. If he had deliver'd the World from Ignorance by his Goſpel, and redeem'd it, as you ſay he did, from Sin by his Death; how comes it to paſs that many Nations are not acquainted with his Laws, and that moſt of thoſe Countries which have receiv'd that knowledg are as Wicked as thoſe which have not? Some of them complain of *Anaxanacton*'s Diſcipline as a heavy Yoke, and pretend that their Diſobedience is neceſſitated, becauſe his Commands are ſo ſtrict that they cannot be obſerv'd. Whether this be true or no, I know not; but that they are not obey'd is but too evident by contrary practiſes. We ſee alſo that the World is vex'd with thoſe Afflictions which you call the Puniſhments of Sin; as Painful Diſeaſes, Devouring Plagues, Bloudy

* *An Antiſcripturiſt.*

Wars, Intolerable Famine, Implacable Death, and Diſſentions Irreconcilable entertain'd by thoſe who, though they glory in the Pretenſe of being *Anaxanacton*'s Diſciples, yet having torn off his known Badge, Mutual Love, and deſpis'd his gentle Spirit, all the world perceives that they have nothing but his bare Name; and that they have ſo confounded his Doctrine by quarrelſome Controverſies, that they themſelves can ſcarce tell what it is. I doubt concerning the Truth of that Relation which you made of the Succeſs which he had for a while; and if I ſhould grant it to be true, yet I muſt tell you that it did ſcarce equal what hath accompanied the Deſigns of thoſe whom you call Impoſtors, ſome of which have gotten Victory over a great part of *Anaxanacton*'s Dominions, as is known by the Story of *Mahomet*.

Bentivolio perceiving that * *Antigraphus* had made an end, replied in theſe words: Though there are many things in Chriſtian Religion (for that is but another Name of *Anaxanacton*'s Diſcipline) ſo Myſtical that their full Senſe is above the reach of our Apprehenſion; yet nothing can juſtly be eſteem'd unreaſonable becauſe we are not able to fathom it, ſince we know that Inferiour Beings cannot adequately comprehend Superiour. Though it is very common with fooliſh men to quarrel with thoſe Methods by which God proſecutes the Deſign of their Happineſs, and to cavil at thoſe Notions wherein the moſt important Truths are contain'd; yet I think thoſe which you have impugn'd ſo agreeable to right Reaſon, and that no Inſtrument could have been more prudently contriv'd to promote the Salvation of Mankind then the Death of *Anaxanacton*; and that it was not unſucceſsfully applyed to ſerve this moſt noble Deſign, and that the Effects which were produc'd by it were never equall'd by any other Invention, is the firſt thing that I will endeavour to ſhew you, and add to what I have ſaid already concerning this Matter anſwers to all your Objections, and afterward I will ſatisfie you as to the Truth of the whole Story of *Anaxanacton*.

* *An Antiſcripturiſt.*

When Man came firſt into Being, he was God's Creature, and ſo oblig'd by the ſtrongeſt ties to acknowledg him for his Soveraign Rector, He who made all things having an indubitable Right to give them Laws. The univerſal Creator according to his Divine Prudence inſcrib'd natural Rules upon Mens Hearts, ſo making them in part Laws to themſelves, and ſuperadded ſome Poſitive Commands as further ſignifications of his Will. He knowing that he had to do with conſiderative Natures, not only engag'd them to obſerve his Laws by the good condition into which he put them; but added another ſtrong preſervative againſt Diſobedience, by annexing to his Commands Puniſhments conditionally threatn'd: Which was a rare Expreſſion of the Divine Goodneſs, for God did ſo take care that the falſe Hopes of Impunity might not bring into the World firſt Sin and then Ruine. But raſh Men, ſlighting their Duty notwithſtanding theſe Obligations to the contrary, rendring themſelves obnoxious to the Puniſhment of an Ingrateful Rebellion; and it was then juſt with God, who is the Lord of Puniſhment, to inflict the Mulcts which were due upon the contempt of his Precepts. But he conſidering that it was a thing worthy of the benign Creator rather to repair his work by an After-proviſion of his Wiſdom, then to deſert it to that Ruine which was the effect of its own Folly, determin'd to reſtore the degenerate World, and upon Terms which were fit for him to propound to admit Offenders to the benefit of Reconcil'd Favour. The Sins of the World being an unſpeakable Affront to his juſt Authority, and an open Scorn put upon his moſt excellent Laws, he ſaw it was reaſonable that Men ought not

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to be pardon'd but in a way by which the Divine Honour might be repair'd, his Government acknowledg'd, the Righteouſneſs of his Injunctions vindicated, Obedience reſtor'd to its due Eſtimation, Rebellion condemn'd and put to the higheſt diſgrace, and Offenders by the aſſurance of Forgiveneſs perſwaded to return to their Duty, and ſo that baſe thing, Sin, be rooted out of the World.

Now, * *Antigraphus*, if you will give me leave to uſe a few words more, continued *Bentivolio*, I will demonſtrate to you that theſe noble Deſigns could not have been accompliſh'd any way ſo well as by the Obedient Life and Holy Death of *Anaxanacton*. You muſt know that he came into the World at ſuch a time when Wickedneſs had advanc'd it ſelf to a height ſcarce parallel'd in any Age: and when that Nation which did moſt of all others pretend, and had the greateſt reaſons to be Examples of Vertue, had not only diſhonour'd it by vicious Practices, but had ſlurr'd their Rules with ſuch falſe Expoſitions, that they had repreſented the Obſervation of their genuine Senſe as unneceſſary; *Anaxanacton* appear'd upon this Stage as the Champion of Obedience, and by an unſpotted Converſation made a publick Defiance to the prevalence of Vice, ſubdued the Power of bad Example, and reveal'd a dear Regard of the Divine Will when all the World ſlighted it, overcame the Temptations of Sin, and condemn'd thoſe Cuſtoms which by a continual repetition of wicked Actions do propagate hurtful Examples; and having given all ſorts of men a full knowledg of their Duties by his Excellent Diſcourſes, and ſhewn the way to the moſt noble degree of Vertue, of which (as I told you before) his own Life was the Beautiful Image, he reprov'd the diſobedient World with ſuch Authority, that he amaz'd the moſt Obſtinate, and perfectly reclaim'd the Ingenuous, who wanting good Information ſinn'd only of Ignorance, but now reform'd themſelves willingly ſince they knew the danger of their Errours.

* An Antiſcripturiſt.

Anaxanacton having proceeded ſo far, his Life was improv'd to the utmoſt Juſtification of the ſupreme Law-giver, and now he laid it down, that by his Death he might make a further Reparation of the Divine Honour, and a fuller Expreſſion of his Charity to Humane Nature. His Death was a common Penance of Mankind, in which Divine Juſtice made the Sins of the World to meet as in an Expiatory Suffering, which his Love made him chearfully endure, having voluntarily put himſelf into the place of Sinners; and he was not unwilling to bear ſuch ſhameful Torments as were ever look'd upon as the Puniſhments of Sin, and the viſible Effects of God's Diſpleaſure. Thus his Croſſe became a publick Vindication of the Divine Juſtice to which all the World was obnoxious, and it was a great Augmentation of that Diſparagement which he had caſt upon Sin by his Holy Life: For none could receive the true knowledg of this wonderful Action, and remain ſo ſtupid as to think ſtill that Diſobedience is a Trifle which was thus expiated, or ſo unreaſonable as not to conclude, that the Wound was of a moſt deadly concernment which could not be cured but by a Balſom made of ſuch precious Bloud. How can any man think that it is a cheap thing to ſin, when the deareſt Son of God was buffetted, crown'd with Thorns, and then nail'd to a Croſs for it? The Saviour of the World had reaſon to expect that when ſome men ſaw, and others heard, that the hard Rocks clove and the dull Earth trembled at his Death, and that the dead came out of their Graves, that they would awake out of their deadly ſlumbers, and not only think of relenting a little, but melting themſelves into an ingenuous Sorrow for their former Enormities, now begin a new Life, according to his

Directions

Directions who died for them, and by his Death ſhew'd them not only the depth of his true Affection, but made it the greateſt endearment of Obedience; letting them ſee that it was ſo neceſſary to their Happineſs, that it is neither poſſible nor fit that they ſhould be ſav'd without it.

Thus was Sin condemn'd by *Anaxanacton*'s Death; and when he had diſcharg'd this Office, Men could not doubt of being pardon'd through his Mediation, for he told them that his Death was a Propitiatory Sacrifice offer'd in the name of Sinners, and that his Bloud was ſhed as a Federal Rite by which (according to the known Cuſtom of the Eaſtern World, who by Bloud did uſually ratifie their Leagues of Friendſhip) he confirm'd the Promiſe of Pardon which he had formerly made in the name of his Father, and ſeal'd his Goſpel, which was a Covenant of Love, and contain'd the Grant of our Peace, inſtead of the bloud of Beaſts with his own.

But that I may end this part of my Diſcourſe, let me tell you alſo that the Death of *Anaxanacton* did both naturally augment the pitifulneſs of our General High-Prieſt, who by the Experience of Afflictions learn'd to compaſſionate his ſuffering Friends; *Anaxanacton* alſo made it a rare Example of that Patience which he knew his Followers would need, to ſupport them againſt thoſe Affronts which he foreſaw would be put upon them by ſuch as, having no love for Vertue themſelves, would hate it in others, and being more in number would be always able to do them miſchief, and being inſtigated to perſecute them with more rage by their own Vices, which were perpetually condemn'd by their excellent Lives. Thus alſo *Anaxanacton* gave his Friends a fair encouragement to ſuffer chearfully, ſeeing their true Lover to have led them the way, and being aſſured that neither Shame, Pain or Death could obſtruct their Happineſs, all of them being hallow'd by the Patience, and overcome by the Faith of their Victorious Prince.

As by this which I have ſaid concerning the rare Uſe which was made of *Anaxanacton*'s Death, you may eaſily perceive that it was ſo far from being Impertinent, that it demonſtrates not only the greateſt Love, but an equal Wiſdom in the Deſignation of it to the fore-mention'd Purpoſes; ſo you will ſee that the great Import of his Death is not improperly expreſs'd in thoſe Notions which you diſlike, if you will have the Patience to underſtand the true meaning of thoſe common Words, *Reconciliation*, *Redemption* and *Satisfaction*, when they are applied to this Affair.

Reconciliation muſt be explain'd according to the Notion of Diſpleaſure of which God is capable. He is then ſaid to be Angry when he puniſheth; and as it is natural for men to be afraid when they have tranſgreſs'd the Law of their Supreme King, ſo it is juſt with him to be angry at their Offences, that is, to puniſh the Offenders: and he may very well be ſaid to be Reconcil'd, when he doth not lay their Sins to their charge; and to receive them into that Favour which they forfeited, when he doth not inflict the Puniſhment which was deſerv'd. Thus the Notion of Reconciliation is very proper, and not at all the leſſe intelligible, though God is not a paſſionate Being; and the Effect of our Saviours Mediation is equally valuable. For whilſt the Sinner is liable to an unſpeakable Torment, his condition is as miſerable as if he who is provok'd to inflict it were ſubject to wrathful Affections, ſince he knows how to do it with a ſerene Juſtice; and the Courteſie of the Interceſſor is infinitely obliging, notwithſtanding the indiſturb'd temper of the Divine Nature, becauſe he ſaves the Offender from a dreadful Puniſhment: and ſince the unpaſſionate King would have inflicted it without the fore-mention'd Interpoſition, he which is pardon'd need not ſcruple

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to ſay that his God is reconcil'd to him by the Death of *Anaxanacton.*

You will alſo be ſatisfied as to the Notion of *Redemption,* if you conſider what is meant by that word when it is us'd in this matter: For it ſignifies that *Anaxanacton* by his Death reſtor'd Mankind to Liberty, that benefit which poor Slaves receive when they are deliver'd from a miſerable captivity by the payment of a ſumme of Money. We were enſlav'd to the Devil, who had tempted us from our Allegiance to God, and perſwading us to follow his Counſels and the Conduct of our own Lawleſs Appetites had put upon us by degrees the Schackles of Habitual Sin, and expos'd us to the danger of Eternal Death. How unmercifully this Tyrant us'd his Captives by the Exerciſe of his uſurp'd Power, whilſt they languiſh'd under the fear of Revenge to be taken upon them by God from whom they revolted, I told you before. Now though no Price was paid to the Devil, for none was due; yet ſince Men were freed from his intolerable yoke, and ſav'd from the Miſeries which they endur'd, and the further dangers which were juſtly conſequent to their Obedience to the Devil, (for they were willing Slaves, and though they were abus'd by him, yet they deſerv'd to be puniſh'd ſeverely as voluntary Fugitives from a moſt Gracious Soveraign,) God may very well be ſaid to be their Redeemer, and *Anaxanacton* to have paid a Price for them; ſince it pleas'd the Father that his dear Son ſhould be their Deliverer, and ſince *Anaxanacton* was not unwilling to ſubmit to hard Terms for their Recovery.

The propriety of this Expreſſion and the fitneſs of this Means of our Liberty will be yet further apparent, if you will take notice that the Bonds which tied us in Slavery were our own Wills engag'd to a courſe of Diſobedience by the prevalence of fleſhly Tentations; and whilſt the Enemy of our Souls gave us leave to enjoy the Pleaſures of Sin, he made us believe that he lov'd us more then God, though by indulging to us our Luſts he did us no other Favour but to kill us with ſweet Poyſon, and mix'd Deluſion with our Ruine, over which alſo he and his malicious Aſſociates devilliſhly inſulted. That we might be reclaim'd from ſuch pernicious Folly, the Eternal Father and his dear Son made an unparallel'd Demonſtration of amazing Love, to ſhame us out of our continuance in that diſhonourable Vaſſallage wherein we fooliſhly ſerv'd our own and our Creator's Enemy. For *Anaxanacton* came and perſwaded the unhappy Rebels to return to their Loyalty, and died upon a Croſs before their faces to procure their Pardon; after which they ſaw their Fetters fall off, repented of their rebellious Folly, return'd to their lawful Prince, and could not but look upon him that made them as their Redeemer, ſince he had perſwaded them into Liberty by ſuch a charming Argument: and they call'd *Anaxanacton*'s Bloud the Price of their Redemption, becauſe it was ſuch a potent means of their Recovery. Indeed *Anaxanacton,* not doubting but this would be the happy conſequent of his undertaking, told his Friends as he was going to the Croſs, that when he ſhould be lifted up there, and had thence made manifeſt his own and his Father's ardent affections to our Reſtauration, he ſhould draw Sinners up to him; that is, impreſs ſuch a deep Senſe of grateful Love upon their Souls, that they would now willingly obey one who had after ſuch an obliging manner attempted their Freedom. They needed now no other Argument to diſengage their Minds from the power of their falſe Apprehenſions, when they ſaw themſelves invited to the Service of their good God, and to abandon the Tyrant who kill'd them, at the perſwaſions of one who to ſhew how truly he lov'd them, died for them.

Beſides

* An Antiſcripturiſt.

Beſides all this, I could tell you, * *Antigraphus*, that *Anaxanacton* might properly enough be call'd a Redeemer, that is, a Reſtorer of happy Liberty, for another great Reaſon; which is, becauſe he did not only outwit that cunning Serpent by his Prudence, but overcame that ſtrong Enemy by his Power, and reſcu'd captive Humanity, and puniſh'd him for the wrong which he had done in ſeducing his Father's Subjects from their Obedience; which was all the Price due to him for the Slaves whom he firſt took unjuſtly, and then us'd villanouſly. This is a plain Anſwer to all thoſe little Cavils which you made againſt the Notion of *Redemption*; and if it ſatisfie not, you muſt be forc'd to ſtay till Metaphorical Expreſſions be cur'd of their old lameneſs, and ſo grow able to do that which they never did yet, that is, to run upon four Feet.

The Method of your Demands requires now that I take out your other ſcruple concerning the *Satisfaction* which God is ſaid to have receiv'd in the Death of *Anaxanacton*. This Doubt is founded upon a Defect of Knowledge. It was moſt fit that the Supreme Lord being wrong'd ſhould appoint his own Satisfaction; and ſince he made choice of the obedient Death of his dear Son, why ſhould he not accept it as a Propitiation for Sinners, and give leave to *Anaxanacton* to nail their Bond to his Croſs, he having pay'd what was demanded by the Univerſal Creditor? Whereas you phanſie it is a Diminution of the Divine Goodneſs not to pardon the Sins of the World without ſuch a ſtrange kind of Compenſation; I muſt tell you that it was not fit that ſo high a thing as God's Authority, which was denied, ſhould have no Reparation, nor that Men ſhould be tempted to Sin by perpetual Impunity; ſo ſince the Eternal Father, willing to condeſcend to fit Terms of Reconciliation, was careful to find out what we could not have thought on, or, if we had, durſt not have propounded it, ſpar'd not his own Son, but gave him to ſuffer ſo many Reproches and ſo much Torment for our ſakes, he teſtified more love, and endear'd himſelf more to us, then if he had contriv'd our Salvation, as you ſuppoſe he might, ſome other way.

Whereas you Object, that though God might expect Satisfaction, yet it was unworthy of him to take it of *Anaxanacton* after ſuch a cruel faſhion; I deſire you to conſider a little better, and you will ſee that it was no Injuſtice in the Supreme Lord to accept the Payment of the Debt which Sinners ow'd when it was offer'd by *Anaxanacton*. It is a common thing for us to give our Money to thoſe to whom we our ſelves owe nothing, to pay the Debts of others; and ſometimes, though but ſeldom, an Innocent Perſon hath offer'd his Life to expiate anothers Default: and this Action of *Anaxanacton* is more juſtifiable, ſince his matchleſs Charity is not only celebrated throughout all the World with Immortal Praiſes, but he alſo procur'd by his Death the greateſt benefits which were ever beſtow'd upon Mankind, and improv'd his Sufferings to his own unſpeakable Advantage, whilſt his moſt juſt Father, who could not permit ſuch a charitable Obedience to want the greateſt Reward, crown'd his humble Patience with an univerſal Soveraignty, and made him, who for a while was the loweſt of Servants, the Lord of all things. By which you cannot but perceive that there is no Reaſon to parallel the cruel Cuſtoms of the Pagan Superſtition, in which ſometimes Men, ſometimes Virgins, were ſlain againſt their wills to no purpoſe, but to gratifie the Malice of Devils, with the Voluntary Oblation which *Anaxanacton* made of his own Life, which both proceeded from a moſt noble Principle, and was glorified with a happy Concluſion.

Though

Though you pretend alſo that *Anaxanacton*'s Oblation could not benefit others, becauſe whatſoever he did was a juſt Duty to his Father; I muſt tell you that though after *Anaxanacton* was born a Man, he ow'd all poſſible Obedience to his Divine Father in his own name, yet his Performances may very rationally be ſuppos'd capable of reflecting Advantage upon others, ſince he was not neceſſarily Incarnate, but voluntarily aſſum'd our Nature on purpoſe to do Honour to God.

This is enough, ſaid *Eugenius* turning himſelf to *Bentivolio*, to juſtifie the Reaſonableneſs of *Anaxanacton*'s Death to all Ingenuous Perſons; but I beſeech you, for * *Antigraphus* his full Satisfaction, to let us ſee by the Effects which it produc'd that all this was not labour in vain; for notwithſtanding your former Diſcourſe he fears not to ſay that the World receiv'd little benefit by it. I remember very well what he ſaid, replied *Bentivolio*; and ſince your Patience is not yet ſpent, I will ſhew you the Falſhood of this Calumny, for ſo I muſt call it. There are but two things conſiderable in Sin, the Unreaſonableneſs of enormous Actions, and the Puniſhment to which Sinners are obnoxious; and it is eaſie to convince any rational Perſon by that which I told you in the former part of this Diſcourſe, that *Anaxanacton* did what was fit for Him, that is, the beſt Perſon in the World, to do to remove them both. He re-inforc'd the Commands of Obedience to Almighty God by his Divine Precepts; he reveal'd the danger of a wicked Life, and declar'd that Holineſs, *i. e.* Wiſdom and Goodneſs, is an Immoveable Bound-ſtone which God hath ſet between a happy and a miſerable Eſtate. To prevent Deſpair he aſſur'd Delinquents of their Pardon upon Repentance, having offer'd himſelf as a Propitiatory Sacrifice: which was a Notion ſo early known and ſo univerſally ſpread through the World, that there was none which underſtood not the meaning of that moſt obliging Action. He made his Commands ſo plain, that they did not only condemn the Diſſolute, but reproach all falſe Pretenders. To prevent the hopes of ſluggiſh Endeavours, he declar'd the Invalidity of the greateſt Knowledge which doth not transform thoſe who poſſeſs it into the Image of Truth. He aſſur'd all falſe Believers, that the Faith which doth not ſubdue their Sins will never be able to chaſe away their Fears. He put all poſſible Diſgrace upon Hypocriſie, having mark'd it with the brand of the moſt odious Wickedneſs. He hath undone all vain Expectations by linking all his Promiſes with Conditional Precepts. He hath confirm'd the terrible Sentence which is pronounc'd by an Evil Conſcience, that Sinners might find no Refuge but in true Repentance. He hath condemn'd all External ſhews of Piety and Vertue which are deſtitute of interiour Correſpondencies. He told all Good men that they muſt look upon the permiſſion of Tentations not as Excuſes of Sin, but as Continuations of their Tryal, and commanded them never to think of being crown'd hereafter except they overcome now; and to encourage them to endeavour heartily, he hath aſſur'd them of his never failing Aſſiſtances.

* An Anti-ſcripturiſt.

This is enough, continu'd *Bentivolio*, to demonſtrate the fulneſs of his prudent care; and, if you remember what I told you before concerning the vaſt Extent of his great Conqueſt, you will have no reaſon to think his Attempt ineffectual: neither can you frame any Excuſe to ſalve the Ingratitude of thoſe who remain'd diſobedient to the mighty Reaſons of ſuch incomparable Love, but their own extreme Careleſneſs, and baſe neglect of Conſideration: For no blame can be laid upon him, who had done ſuch wonders that they were ſufficient to make the moſt ſtupid to mind their moſt

X Important

Important Intereſt. After ſo much endeavour I cannot Imagine what Exception you can frame againſt *Anaxanacton*'s Method but this, that he did not offer violence to the Liberty of Mens Wills, and make them Vertuous whether they would or no; which are words incapable of any reaſonable Senſe. If *Anaxanacton* had put a neceſſity upon Men to embrace his Diſcipline, he had croſs'd his own Deſign, which was, by a clear Propoſal of a Glorious Immortality to excite free Agents to engage their Choice in a conſtant uſe of holy Means to obtain ſo noble an End. Alſo the Divine Temper of Soul in which all his Diſciples find themſelves unſpeakably happy is ſuch a rais'd Diſpoſition, that it is impoſſible to be reach'd by thoſe who debaſe themſelvs by voluntary Sin: And the Peace of Conſcience and Hopes of a bleſſed Immortality which *Anaxanacton* grants as an Antepaſt of their future happineſs to his faithful Servants, are only the reſults of a good life, which is grounded upon a firm choice and conſtant reſolution of being obedient to his Rules.

I know well that the World hath long ſince degenerated from the noble Example of the firſt Converts; and that the rare Vertues of the Primitive times are ſcarce any where to be found in our dayes: but we muſt take heed of accuſing *Anaxanacton* for our own faults. When he commanded men to acknowledge his Goſpel, and told them that it was the only Security of their beſt Intereſt; yet he let them know that it would do them no good except they entertain'd it with a very ſincere Obſervance of thoſe Directions which are contain'd in it. But as he is altogether to be excus'd, we are ſo much the more worthy of blame, both becauſe we neglect the Encouragement which is offer'd by ſuch gallant Examples, and becauſe we may make an Imitation of their illuſtrious Vertues at a far cheaper rate then they could ſet us Copies.

This which I have ſaid concerning the Continuance of Sin doth alſo demonſtrate the Juſtice of thoſe Puniſhments which you think ought not to afflict the World ſince *Anaxanacton* undertook its Reſtauration. He deliver'd his true Diſciples from the danger of Eternal Death, which is the chief puniſhment of Sin; and made thoſe leſs Inconveniencies which they meet and patiently entertain upon their way to encreaſe their more welcom Reception into their everlaſting Home: and as thoſe others, *Antigraphus*, who will not be redeem'd muſt needs continue Slaves, ſo being Slaves it is but fit that they ſhould carry their chains. But who are they in whoſe puniſhments you do particularly concern your ſelf? The Jewiſh Nation, to whom *Anaxanacton* made the firſt offers of Redemption? There is no reaſon but they ſhould be puniſh'd, both becauſe, notwithſtanding the ſtrong Motives by which they were long perſwaded to an Emendation of their Lives, they grew ſo extremely wicked, that one of their chief Hiſtorians thought that if God had not deſtroy'd them by the Romans, the Earth would have ſwallow'd them, and becauſe they did barbarouſly reject the Terms of Pardon which in a moſt obliging way were propounded by *Anaxanacton*. As they ſhew'd themſelves incorrigible by continuing wicked after he had for many years in vain attempted their Reformation; ſo it is not only a juſt but a very proper Affliction with which they are puniſh'd, being not utterly deſtroy'd, but diſpers'd into moſt Kingdoms of the World, where they live contemptibly, that they might every where remain as an evident Teſtimony of Gods diſpleaſure againſt ingrateful Apoſtates, and be a laſting witneſs of *Anaxanacton*'s veracity, who told them before that this Miſery would befall them if they perſever'd, as they did, in Diſobedience.

As your Objection includes the reſt of the World, I muſt tell you that there is no reaſon but they ſhould be puniſh'd too. *Anaxanacton* came not to diſoblige

diſoblige men from the Law of Nature, but to ſuperadd endearments to its Obſervance; and ſince other Nations follow'd the bad Example of the obſtinate Jews, it is moſt Juſt that they ſhould be their Parallels in ſuffering. You muſt needs juſtifie *Anaxanacton* as altogether unacceſſory to their Calamities, except you would have him become a Patron of Sin, and indeed deſire him to nouriſh with his Bloud that curs'd Root which grew too faſt of it ſelf.

Well, well, ſaid * *Antigraphus*, let the Reaſons of mens Degeneracy be what they will, you confeſs the World remains Wicked, ſo that the Proofs of *Anaxanacton*'s ſucceſs muſt be fetch'd from that Age in which he liv'd. Yes, replied *Bentivolio*, but much more from thoſe which follow'd his Death, in which they were ſo conſiderable in themſelves, but eſpecially if you take notice of the unparallel'd Method by which his Affairs proſper'd, that there is no more cauſe to put him into a mean Compariſon with the moſt ſucceſsful Impoſtor, then there is reaſon to equal the Follies of *Mahomet*'s contemptible Alcoran with the wiſdom of his moſt excellent Goſpel. It is a peculiar Glory by which the Diſcipline of *Anaxanacton* is recommended to the World, that it was neither introduc'd at firſt, nor eſtabliſh'd afterwards, by thoſe ordinary means of Policy or Force. His Perſon was of ſuch little conſideration in regard of Worldly extract, that he was a demonſtration of the Higheſt Worth invelop'd with the loweſt Humility: His holy Doctrine was oppoſite to receiv'd Cuſtoms: his grave Converſe was not ſet off with a plauſible Faſhion, but expreſs'd ſuch Manners as were ſcorn'd by the Modiſh World: He neither flatter'd great Princes, nor humour'd the mean Appetites of the Fleſhly Vulgar: he perſwaded not Obedience to his Rules with the arts of Humane Rhetorick: His Followers were diſcourag'd by Secular Powers, their number leſſen'd by cruel Deaths, for which ſufferings they could hope for no Compenſation in this World. And though the Pagan Superſtition was encourag'd by the Favour of many Princes, ſupported by ſtrong Armies, defended by learned Philoſophers, aſſerted by Eloquent Orators, further'd by the Devices of cunning Magicians, and cried up by the univerſal Suffrage of all Nations; yet by a Divine Power which fell upon it from the Life and Goſpel of *Anaxanacton*, and the mighty Spirit which aſſiſted his Servants, the Idolatrous Worſhip with all its pompous Ceremonies melted away as the Snow doth before a warm Sun; whilſt *Anaxanacton*'s Subjects wearied the Malice of their Tormentors with an unconquerable Patience, and by the generous Teſtimony which they gave to Truth, reconcil'd their mortal Enemies to the belief of that which they perſecuted, and to a moſt ſincere Love of thoſe whom but a little before they perfectly hated.

* *An Anti-ſcripturiſt.*

If *Mahomet* had made uſe of no other Means to ſerve his Deſign, his Name would long ſince have been forgotten in the World: but as his Religion (in which he craftily made an honourable mention of *Anaxanacton*) is contemptible in it ſelf, being a kind of *Cento* made up of Rites Stollen partly from the Jews, partly from the Pagans, and ſome borrow'd from the Chriſtians; he fill'd it with ridiculous Fables, abſurd Stories, perſwades Obedience with Obſcene Promiſes, and expreſſeth a baſe Condeſcenſion humouring the loweſt ſort of Life, the worſt of Men willingly obſerving his fooliſh Orders, whilſt they pleas'd themſelves in hope to be admitted at laſt into a brave *Seraglio* for their Heaven, and inſtead of Paradiſe to be put into a *Gynæceum*.

Yet the ſubtil Lunatick perceiv'd that this would not effect what he aim'd at without the uſe of Arms; and therefore as ſoon as he had multiplied his Diſciples to a competent Number by fraudulent Arts, he betook himſelf to

Force, and ſo order'd his way to make Proſelytes, that thoſe whom he endeavour'd to perſwade to his Religion ſaw that they muſt either dye or be *Mahometans*. Which is enough to ſhew the lowneſs of the way by which that cheating *Arabian* made his Attempts upon the World in compariſon of the Celeſtial Method by which *Anaxanacton*'s ſucceſſes were obtain'd. But ſince he became Maſter of his Deſigns by politick Stratagems and force of Arms, and extended his Victories to the diſtreſs of *Anaxanacton*'s People, leſt you ſhould think this a ſufficient Reaſon for venerable thoughts of that Impoſtor, I muſt tell you that you may as well think honourably of the Devil, and conclude that the Worſhip which was given to him in former dayes was Rational, becauſe he is a Cunning and Powerful Being. I muſt alſo let you know that that Fatal Accident, his unhappy Invaſion of Chriſtendom, is a Permiſſion of the Divine Providence, of which we may eaſily give an Accompt. For as it was but fit that the degenerate Jews having revolted from the Ingenuous Simplicity of their Anceſtors ſhould be puniſh'd by the *Romans*, eſpecially ſince they rejected and murther'd the promis'd *Meſſiah*, who came after he had been long expected according to many Divine Predictions; ſo it was juſt that falſe Chriſtians ſhould be chaſtis'd by the inſolent *Turk* for Apoſtatizing from the true Faith and ſincere Obedience of the Primitive times: and I heartily pray that the growing Sins of the Weſtern *Europe* may not make way for his further Progreſs into theſe parts of the World.

Becauſe you queſtion'd, as I remember, (added *Bentivolio*, ſtill addreſſing himſelf to *Antigraphus*) the whole Story whereupon all that I have ſaid is grounded, it is neceſſary, as a Period to this Diſcourſe, to aſſert the Credibility of that Holy Book in which it is written. Before I attempt that, poſſibly it were not amiſs if I ſhould crave leave to ask you the Reaſons for which you doubt of it, and to deſire you to ſay what would aſſure you of its Truth if your demands were anſwer'd. But becauſe that would extend this preſent Entercourſe beyond the bounds of that Time and Patience which this worthy Company can allow, I will give a ſhort Accompt why I believe that Story to be true, and if you be ſatisfied with my Arguments, I ſhall ſave you the labour of propounding any more Scruples. This Hiſtory is verified by all the Evidence of which ſuch a Truth is capable. For when Matters are queſtion'd whoſe Truth depends not upon a Demonſtration fetch'd from the Nature of the things themſelves, which makes it ſelf manifeſt to all men upon the firſt view, we muſt ſeek for Proof in good Teſtimony; and we have ſufficient Witneſs to prove that there was ſuch a Perſon as *Anaxanacton*, and that the Narrative of his Life written by his Friends is a true Hiſtory. It is abſurd to expect that our Saviour ſhould be born, live, die, riſe again, and aſcend into Heaven in every Age; neither is it neceſſary that God ſhould repeat his Miraculous Teſtimonies continually, having done it very often, and convey'd the notice of thoſe Aſſurances to poſterity by the Records of Eye and Ear-witneſſes. If this be not a ſufficient Evidence, future Ages can never hope for any proof of what was done in former dayes. Since this ſort of Demonſtration is all that ought to be demanded, I ſhall give you that ſatisfaction in which you ought to acquieſce, by ſhewing that all which I have ſaid was done in the preſence of unexceptionable Witneſſes.

In the Books of ſuch as were his mortal Adverſaries, and therefore willing to have buried any thing which might keep his Remembrance alive in the World, we find the mention of his Name, and have receiv'd from ſome of

them

them a Deſcription of his Perſon. None of them denies that he was famous for Miraculous Actions; and when they deſir'd to leſſen the great Reputation which they reflected upon him, they endeavour'd it not by affirming that he perform'd no ſuch Works, but by transferring the Effects which were really produc'd to leſs-worthy Cauſes; not daring to call them Impoſtures, but either Magical Actions, or things deriv'd from Aſtral Influences, and which had been equall'd by others. They have recorded the manner of his Death, the Time and Place of his Suffering, have told us the name of the Judge that condemn'd him,and under what Roman Emperour: they have acknowledg'd the vaſt Numbers of his Followers, and grant that after his Death the World was fill'd with an Honourable Eſtimation of his Perſon, and expreſs'd the fear which they had leſt his Doctrine ſhould prevail upon the Faith of the whole Roman Empire; and therefore made ſevere Edicts, and inflicted cruel Puniſhments not only upon the principal Converts, but Innumerable Multitudes of all ſorts of People, to ſtop its Growth. They confeſs'd the innocent Manners of his Diſciples, and bore witneſs to the conſtancy of their Loyalty to *Anaxanacton*. They have let us know how punctually his Prophecie was fulfill'd in the Deſtruction of that People which firſt rejected him, the Ruine of their Temple and City, notwithſtanding the Endeavours of ſome Emperours who deſir'd to have hinder'd its Accompliſhment, both by preventing the Diſſolution,and attempting the Reſtauration of thoſe famous Structures. In ſhort, ſome of them have alſo acknowledge that the Holy Bible, which did more fully relate theſe things, and in particular give Notice that when *Anaxanacton* was born, a God deſcended from Heaven to reſtore the World to Happineſs, is a moſt Venerable Book.

This Teſtimony is not inconſiderable,becauſe we have it from thoſe who, beſides this own courteſie, which they never intended as an Expreſſion of any Good will, did no other ſervice to *Anaxanacton*. But that which his Friends ſay in defence of his Honour and their own Faith is much more valid, and againſt which his Enemies will never be able to find any thing rationally to oppoſe. The Evidence which is given for the Truth of this famous Hiſtory is made of a Series of Witneſſes, which running through ſixteen Centuries hath preſerv'd the Records, and aſſerted the Truth of the Divine Life, moſt charitable Death, and ſtupendious Reſurrection of *Anaxanacton* by a ſucceſſive Atteſtation.Thoſe who firſt committed his Life to writing were Eye-witneſſes of what they reported,or intimate Companions of ſuch as had convers'd with him till his Aſcenſion.As the Aſſurance of this Truth confirm'd by ſuch a clear Evidence was the ground of their proper Faith, and the only Reaſon which can be ſuppos'd to have made them willing to be publiſhers of it; ſo it is abſurd to think that others would have receiv'd them with Faith, if the Apoſtles had not been able by ſome Infallible proofs to demonſtrate that they witneſs'd what they knew to be true. It is beyond the power of my Phancie to imagine what ſhould induce the firſt Divulgers of the Goſpel to publiſh ſuch ſtrange news, but that they were throughly convinc'd both that it was true, and that the knowledge of it was ſo neceſſary to the Salvation of men that they could not conceal it but with a very great uncharitableneſs.Thoſe who frame Lies propound to themſelves ſome Advantage by Falſhood, and ſince that is ſo unlovely in its own nature that it is abhorr'd of all the World, when they make uſe of it they are forc'd to adorn it with borrowed colours, that by them they may impoſe upon the credulous and attain their End.

All

All Judges do ever eſteem it as a rational Aſſurance of the Goodneſs of an Evidence, when the Witneſſes give Teſtimony without hoping for any oblique Advantage to themſelves from the Iſſue of the Cauſe. What Deſign could the plain Apoſtles ſerve if they had endeavour'd to cheat the World with this Story, which was ſo odious to the Incredulous Jews and ſo unwelcome to the Idolatrous Gentiles, that in an ordinary way it was applicable to no purpoſe but to procure the Scorn and Hatred of thoſe to whom they told it? If it had not been a Truth, it was eaſie for thoſe who heard it to diſcover its Falſhood; for that which they related was done in one of the moſt Illuſtrious Cities of the World. If the Apoſtles of *Anaxanacton* could have ſo far debas'd themſelves as to divulge falſe news, yet it is unreaſonable to think that they ſhould offer to do it for the advancement of their Maſter's Religion, which of all things doth moſt abhor a Lie. I know very well that vain Perſons uſe to tell falſe Stories to make their Auditors laugh at their ridiculous Inventions, and that ſuborn'd Witneſſes will ſell their Oaths for Money, eſpecially when they have ſo fram'd their Diſpoſitions that the Falſhood is hard to be diſcover'd; and ſome Meſſengers will carry news which is not true, in hopes of receiving a Reward before it can be known to be falſe: but were any men ever heard of, who were ſo greatly in love with Death, and ſo paſſionately deſirous of ſhameful Torments, that they madly threw away their Lives for that which they knew to be a Lie? It is well enough known that *Anaxanacton*'s Friends died atteſting this Story and were put to death for no other reaſon but becauſe they would not diſown it. Pray tell me, good *Antigraphus*, in what Book did you ever read of one, much leſs many thouſands, who embrac'd a real Croſs for his ſake who was only crucified in a Romance? It is eaſily obſervable out of the Books of *Anaxanacton*'s Enemies yet extant, that when his Diſciples were convented before Secular Powers, they were not accus'd for telling of Lies, or puniſh'd for Fraudulent dealing, but only cenſur'd for publiſhing a New Doctrine, which was entertain'd ſo readily and ſpread ſo far, that they were afraid it would ſubvert their Pagan Religion; which indeed it did notwithſtanding all they could do to ſupport it.

This is enough to juſtifie the Veracity of thoſe who firſt preached the Goſpel; and it is as eaſie to vindicate the Prudence of thoſe who firſt gave credit to their Report. As the Primitive Evangeliſts believed becauſe they ſaw *Anaxanacton*'s Divine Actions, and were Eye-witneſſes of his Reſurrection; ſo thoſe who heard them tell this News had all good reaſon to believe them, not only becauſe they heard them relate ſuch ſtrange things with a ſteady Confidence amongſt thoſe who dwealt near the place where they were done, and becauſe they perceiv'd all the fair ſigns of Honeſty in their Converſations, but alſo ſaw them do many ſuch things themſelves as they affirm'd their Maſter to have done. How could any wiſe Spectatours but think that *Anaxanacton* was a Divine Perſon, when they ſaw his Servants do Miracles only with the mention of his Name? As they could not think that was impoſſible which they ſaw done, except they thought themſelves not bound to believe their own Eyes; ſo they could not but believe that which was reported, being made credible by ſuch convincing Evidences of its Truth, except they abandon'd their Reaſon.

If the Apoſtles would have put tricks upon the World, we know that many of their firſt Converts cannot be look'd upon as Subjects capable of Deluſion, being men of great Parts, rare Learning, inquiſitive Tempers, unconcern'd as to any thing but Truth, engag'd to oppoſe what was told them,

them, it being contrary both to the Opinions which they profeſs'd, and the Laws of the Places where the liv'd. Thoſe who conſider what they ſay, cannot affirm of the reſt, who were not of ſo great Abilities, that they at leaſt might be impos'd upon; becauſe the Apoſtles devis'd no cunning Fables, nor us'd any ſubtle Arts, but made a plain Narrative of *Anaxanacton*'s Life, Death and Reſurrection, juſtified their Commiſſion to be Divine by the frequent performance of beneficial Miracles, commanded men in their Maſter's name to receive his Goſpel, and were anſwer'd with chearful Obedience; thoſe who believ'd, had ſo great Aſſurance in their Minds of the reaſonableneſs of their Faith, that all the Arts of Idolatrous Prieſts and Terrours of enrag'd Princes could not ſhake it. And can any man think that they would thus ſtrangely ſubject themſelves to the Authority of one that was acknowled'd to have died upon a Croſs, and then been buried, but that they were aſſur'd he was alſo riſen again, and both happy himſelf, and able to exalt others to that Paradiſe to which he aſcended?

Thus the firſt Age entertain'd the Diſcipline of *Anaxanacton*, and with a careful Fidelity tranſmitted it to that which ſucceeded. As that which went before would have hiſs'd ſuch ſtrange News out of the World if it had not been apparently true, ſo the next could not but give credit to it as a Report whoſe undoubted Truth was generally known. The firſt Believers preſerv'd the Authentick Records of *Anaxanacton*'s Story, and deliver'd Tranſcripts of them to ſo many, that the common Evidence of their Faith was univerſally ſpread, and all Corruption prevented, becauſe for ſome hundreds of Years they had the Original writings, and Copies were taken by ſo many Perſons, that none could make a Variation but he was liable to a quick Diſcovery. By the Power of this Divine Verity they converted many of their moſt Mortal Enemies among the Jews, inſomuch that thoſe who had a hand in *Anaxanacton*'s Death repented of the Murther which they committed upon ſuch a Divine Perſon, and teſtified the truth of their Repentance by venturing their Lives in his Service. He was pleas'd to aſſure his Aſcenſion to one of his zealous Adverſaries, by appearing to him with a Heavenly Glory, and ſhew'd him the folly of endeavouring to deſtroy that Church whoſe Prince was Lord of Heaven and Earth: who after he had recover'd the aſtoniſhment into which he was ſtruck by the Celeſtial Viſion, he tore the Commiſſion which he had receiv'd to diſſerve *Anaxanacton*, and made Reparation for the wrong which he had done, by the conſtant Zeal wherewith he promoted the Faith of his Goſpel throughout his whole Life, and then perfected his Love with Martyrdom.

When the Heathens doubted of the Truth of this Holy Story, the Servants of *Anaxanacton* referr'd them to their own Annals, and added Miraculous Proofs in ſo many Places, that their Adverſaries had nothing left to oppoſe them, being ſufficiently vex'd to ſee ſuch an unparallel'd Attempt ſucceed in a way which the World never knew before; and wonder'd that a few mean Men agreeing in one plain Story ſhould have ſuch a potent Influence upon all Kingdoms where they travell'd, one ſingle Perſon and ſometimes two, converting a whole Nation to that manner of life which was contrary to the general Inclination of Mankind, to that Doctrine which contradicted their receiv'd Principles, and that Religion which overthrew the Worſhip which they had deriv'd from many Anceſtors, and was confirm'd by Penal Laws, and which expos'd ſuch as receiv'd it firſt to Scorn, and then to Torments. It encreaſed their Admiration to ſee them voluntarily offer themſelves to ſuffer in proof of what they ſaid; but much more when they perceiv'd the undaunted

ed Courage with which they endur'd the greateſt pains, and then Death. How could it but amaze the Heathens, when they ſaw poor men, whom they deſpis'd, challenge their Gods before the Faces of thoſe who ador'd them, and make them confeſs themſelves to be Devils? They could not but wonder at the ſtrange Alteration which was wrought upon their Companions Tempers, who were ſo chang'd in their Manners that they could ſcarce know them to be the ſame men. Chriſtian Religion accompliſhing that Emendation upon Humane Life which Moral Philoſophy had in vain attempted, except in a very few inſtances; it being unable to make its Precepts obey'd for want of ſufficient Motives, that is, could not promiſe Eternal Rewards to Vertue, nor diſſwade Vice effectually, having no Authority to threaten Diſobedience with endleſs Torments.

All beholders were rap'd into Admiration when they ſaw theſe things; and many enquiring into the Reaſon of ſuch rare Accidents, found ſufficient cauſe to conclude that they were the Effects of a Divine Power which accompanied the Apoſtles: and they juſtly eſteem'd them Infallible Proofs of the Truth of the Holy Story, knowing that Falſhood is unable to equal ſuch Products.

But, O God! ſaid *Bentivolio*, making a paſſionate Apoſtrophe, what a ſtupid Incredulity hath ſeiz'd upon this Leaden Age, which doth not give Faith to that Divine Hiſtory which is come ſafe to our hands, being preſerv'd in a Holy Book not blemiſh'd with one material Variation, and honour'd with the concurring Teſtimony of the beſt men who liv'd in all the Ages ſince it was written! What a ſtrange Lethargy is this which hath ſo fatally benum'd our Wills, that we cannot be perſwaded to think that there is as much reaſon to believe that the four Evangeliſts have given us the true Hiſtory of our Saviour, as that *Julius Cæſar* wrote his Commentaries? We pretend to doubt whether the Noble Phyſician penn'd the Acts of the Apoſtles, and yet make no queſtion but *Homer* wrote the *Iliads*, and that the *Æneids* are the Works of *Virgil*.

But ſince there it no Compariſon between the reaſon of that credulous Reſpect which is given to the foremention'd Authors, and the validity of that Evidence which I have produc'd for *Anaxanacton*'s Goſpel; I will tell you (added *Bentivolio*, now addreſſing himſelf to *Eugenius*) the cauſe of this ſtrange Infidelity. Some fall into it by a lazy neglect of the conſideration of thoſe Arguments which would make them give credit to this Story; and many are unwilling to believe it, becauſe their Faith would diſturb the pleaſures of their Senſual Life. Theſe, though they never heard of any Counter-witneſs produc'd to diſprove this Truth, (for there is none) and though they are not able to frame a rational ground of Doubt, yet they endeavour to look upon it as a Fiction, becauſe it croſſeth their Adherence to a baſe Intereſt. The Diſſatisfactions which they pretend to the Holy Goſpel ariſe not at all from the Defect of thoſe Reaſons by which its Truth is aſſerted, but from the too-much Evidence which againſt their Wills they find there of the neceſſity of a Holy Life, are too ſtrong proofs of the miſerable eſtate of thoſe unworthy Souls, who being favour'd with the Knowledge of its Precepts, do not anſwer it with ſincere Obedience.

It were too long to trouble you with the Enumeration of all thoſe Devices which they contrive to avoid the power of this important Verity. Sometimes they pretend that the Doctrines reveal'd are contrary to Reaſon, making God's Underſtanding no bigger then their own; and pronounce thoſe things abſurd which they would not have had reveal'd; and endeavour that the

the Goſpel might be thought a Fable, though they cannot imagine at what time it ſhould be feign'd, by whom, or for what purpoſe; and deny that it was confirm'd by Miracles, though they cannot but acknowledge that if it was entertain'd upon any other Accompt, it was the greateſt wonder in the World. But theſe men will not let it be poſſible for God to aſſure his Creatures of Truth; for he hath done ſo much that they cannot tell what more to ask, only when they are urg'd with it, they require ſaucily that he ſhould repeat it.

But that you may more plainly ſee that this perverſe Incredulity, which is the great Fault of the preſent Age, ariſeth not from the want of any Credibility in the Object, or Defect of clear Evidence in the manner of propoſal. I muſt acquaint you that many who convers'd with *Anaxanacton* when he liv'd upon Earth, did not entertain his Goſpel with that Faith which was due to his viſible Authority. The Proofs which he gave were Sufficient, but not Compulſive. It was highly convincing to all Perſons who were capable of Conſideration, that he not only perform'd ſuch Miracles as are undeniable Teſtimonies of a Divine Power, but ſuch as they pretended that Men ought to take them for a ſatisfactory Aſſurance, and alſo verified thoſe Antique Predictions which concluded him to be what he ſaid he was: yet they wrought no Effect upon ſuch as were indiſpos'd by the Love of Sin to acknowledg one ſent from God, who was a ſevere Reprover of their vicious Converſation. *Anaxanacton* obſerving the reaſon of this Unbelief, told this ſort of Perſons, that though one who was dead ſhould return from the other World, yet he would not be able to perſwade them that there is a Hell where ſuch as they were, are puniſh'd. Since we know this, why ſhould we be aſtoniſh'd at the moſt obſtinate Incredulity? If the Jews gave not credit to their Eyes, why may not the Gentiles disbelieve their Ears?

Beſides this, we cannot but take notice of a Cuſtomary Perverſeneſs in ſome Tempers, who when they have prepoſſeſs'd themſelves with falſe Opinions, will not ſuffer them by any Arguments to be diſlodg'd, and to prevent the Poſſibility of a contrary Perſwaſion, reſolve againſt the uſe of ſuch means as would quickly give them an Aſſurance of their Errour.

Therefore to conclude this long Diſcourſe, ſince the Ingenuous part of the World did not only at firſt receive the Diſcipline of *Anaxanacton* upon the fore-mention'd Principles, and have continued their Obedience to it for ſixteen hundred Years, and have ſupported the Truth of it with unanſwerable Arguments, there is no doubt but the Glory of it will flouriſh till Reaſon be extinguiſh'd. We muſt be content though wilful Infidels are juſtly permitted to an Atheiſtical Scepticiſm, by which they are enabl'd to disbelieve any thing. Since it ſhews more handſomely to deny Principles then to reject Concluſions which follow from Premiſſes once granted, they have ventur'd to ſtrike boldly at the Roots of Faith; but with ſuch a blind Inſolence, that for mine own part, I profeſs that if it were reaſonable to believe the *Pythagorean Metempſychoſis*, I ſhould ſuppoſe that the Souls of the moſt dull Brutes do tranſmigrate out of their own into Humane Bodies. This Hypotheſis would very well ſalve this ſtrange Phænomenon. But ſince we know that whilſt men neglect to improve their better Faculties, and indulge to themſelves the vicious Pleaſures of a Senſual life, they naturally ſink themſelves into an unſpeakable Sottiſhneſs, and reject what they ought to believe, though they have no Counter-evidence equal to the Demonſtration of Truth, becauſe it is irreconcileable to that which they have reſolv'd to love, we need

need go no further to ſeek a Reaſon of this ſtupid Unbelief.

Thus, ſaid *Nicomachus*, did *Bentivolio* conclude the noble Hiſtory of [a] *Anaxanacton*. And now I muſt repeat my Entreaty, and deſire your Goodneſs to excuſe the Diſhonour which my weakneſs hath forc'd me to caſt upon *Bentivolio*, or rather upon *Anaxanacton*, whoſe Divine life I have very imperfectly related. If you will not pardon me, yet I ſhall confeſs the Juſtice of what Sentence ſoever you pronounce againſt me, becauſe I have made your Patience alſo to ſuffer part of the fore-mention'd wrong, whilſt you have attended ſo long to my broken Rehearſal of the beſt Story in the World. The Company perceiving that *Nicomachus* had finiſh'd the Recital of *Bentivolio*'s Diſcourſes, [b] *Theonoe* gave him thanks, and ſo did all the reſt; and after they had ſupp'd and ſpent a part of the Night in pertinent Reflections upon many pieces of the former Narration, they retir'd to their ſeveral Chambers, where they reſted with the greater tranquillity, becauſe the next day was appointed for their Journey towards *Phroneſium*.

a *The King of Kings.*

b *A Divine Mind.*

When the Sun was up, *Theonoe* and *Irene* went to *Urania*'s Appartiment, and underſtanding that ſhe walk'd in her Chamber, they went in, to let her know that all things were ready for their Journey. They came down into the Dining-room, where they found *Panaretus*, *Sympathus* and *Nicomachus*, who had ſtay'd there a while in expectation of the Ladies. *Theonoe* had given order to prepare a large Coach which would hold them all, that ſo travelling together in one moveable Houſe they might enjoy the Pleaſure of mutual Converſation upon the Rode. They reſolv'd to go through [c] *Philadelphia*, which was not much about, and at the Requeſt of [d] *Sympathus* they took the way which lies near the green Banks of [e] *Callirrhoe*, which is a fair River alwayes full of clear water, being ſupplyed by a rich ſtream which deſcended from the famous Spring [f] *Agathorrhyton*. They reach'd that night to a beautiful Houſe ſituated upon the River, which belong'd to *Sympathus*, where they were ſo conveniently lodg'd and generouſly entertain'd, that they could not but perceive a rare concurrence of a great Prudence with an equal Love in the completeneſs of their Welcome.

c *Brotherly Love.*
d *One who pitieth others.*
e *A Pleaſant River.*
f *That Flows with Goodneſs.*

Sympathus durſt not entreat any longer ſtay here, becauſe he knew they were paſſionately expected at *Phroneſium*. The next day about Noon they arriv'd at [g] *Kepanactus*, intending to ſtay there an hour or two; but before they came within two furlongs of the Houſe, they were ſurpriz'd with an unexpected Encounter of many Friends. For it being made known that *Bentivolio* intended to meet his Siſter upon the way, the Prince of [h] *Theriagene* would needs accompany him: the Princeſs [i] *Agape*, underſtanding that *Urania* was that day expected, deſired leave of the Queen to go and meet her and took with her [k] *Philandra*, [l] *Agatha* and [m] *Polyſemma*, [n] *Miſopſeudes*, [o] *Amyntor*, and ſome other Gentlemen of Quality belonging to [p] *Theoſebius* and [q] *Alethion*, rode along with them. It is not an eaſie Task to relate the variety of thoſe pleaſant Paſſions which were expreſs'd at this happy Encounter. *Bentivolio* ſaluted *Urania* with that great Affection which he thought due to her, not only as his Siſter, but as *Urania*; whilſt ſhe embrac'd him both as the beſt of Brothers, and one of the moſt excellent Perſons in the World. *Panaretus* and *Bentivolio* entertain'd each other as one Soul would do it ſelf if it were poſſible that it ſhould animate two Bodies. The Prince of *Theriagene* expreſs'd that civility to *Urania* which ſhew'd his higheſt Reſpect to her own Worth, and withall demonſtrated a great ſenſe of the Obligations which he had receiv'd from her Brother. The Princeſs *Agape* took *Urania* into her Arms, and gave her many kiſſes with ſuch an exceſſive kindneſs,

g *The Kings Garden.*

h *Degenerate Beaſts.*
i *Charity.*
k *A Lover of her Husband.*
l *A good Woman.*
m *Very grave.*
n *A Hater of Falſhood.*
o *A Helper.*
p *A Worſhipper of God.*
q *A Lover of Truth.*

neſs that it would have fill'd the Beholders with wonder, if they had not known before how much that Vertuous Lady deſerv'd to be lov'd, and alſo remembred the intimate Friendſhip which the Princeſs had contracted with her. She ſaluted a *Theonoe* and b *Irene* with ſuch an endearing tenderneſs, that they perceiv'd themſelves not to have a ſmall ſhare in the Happineſs of this delightful Meeting. When the reſt of the Company had reveal'd their Joy in all decent Expreſſes according to the variety of their Relations, the Prince of *Theriagene* and the Princeſs of *Theoprepia* took *Urania*, and the two Siſters, which were her Fellow-travellers, into their Coach, and were accompanied with the whole Troop of their Friends to c *Kenapactus*. After Dinner, which was ready as ſoon as they came into the Houſe, d *Agape* entreated the Prince e *Alethion* to engage the Company to haſten towards *Phroneſium*, knowing that the King and the Queen were poſſeſs'd with a paſſionate Expectation of their Arrival.

a *A Divine Mind.*
b *Peace.*
c *The King's Garden.*
d *Charity.*
e *A Lover of Truth.*

In a few hours they came to the City, and after they had enter'd the Palace, f *Theoſebius* and g *Phroneſia* receiv'd *Urania* and *Panaretus* with ſuch a chearful Air and an obliging manner, that they made not only an infallible Confirmation, but an unexpreſſible Addition to their former Love. I cannot put the juſt Deſcription of this ſtrange Encounter into fit Language, becauſe my Phancie is not able to ſupply my Mind with a full Repreſentation of ſuch extraordinary Paſſages: only I can ſay thus much, that as the going away of theſe excellent Perſons was a languid Image of the ſad parting of dying Friends; ſo this Return, which was more acceptable becauſe little expected, was a lively Reſemblance of thoſe unſpeakable Endearments with which old Friends will receive one another at the Reſurrection.

f *A Worſhipper of God.*
g *Prudence.*

But Joy being at this time reſolv'd to break through all its banks, made a ſecond Tide at full Sea. For, whilſt this noble Company was at Supper, one of *Theoſebius* his Servants told the King that a Gentleman call'd h *Philalethes* was alighted from his Horſe, and deſir'd him to give notice of it to the Prince of *Theriagene*. *Philalethes* had accompanied *Alethion* in his Journey to the borders of *Theoprepia*, but then return'd at the King's Command to deliver a Meſſage to *Eugenius*, and to ſerve his Affairs in *Theriagene*: And the Company being acquainted with the Importance of his Negotiation, and having often taken notice of the Apprehenſions which *Alethion* had entertain'd for him, this News was very welcome to them all; but *Alethion* and i *Miſopſeudes* found themſelves ſo particularly concern'd in it, that after *Philalethes* came in, and had perform'd that civil Reſpect which was due to ſo great a Preſence, the Prince of *Theriagene* took him into his Arms with many Expreſſions of Affection, and having with much unwillingneſs releas'd him from thoſe tender Embraces, his Brother receiv'd him with ſuch ſignifications of Love mix'd with Raptures of Joy that are not eaſie to be repreſented. After they had finiſh'd their Endearments, and ſettled themſelves in that Deportment which was a neceſſary Obſervance of thoſe Perſons of Condition who were preſent, they took part of their gallant Supper; the whole Company entertaining themſelves not only that Night, but many Dayes after, with thoſe unexpreſſible Satisfactions which were produc'd by this happy Encounter.

h *A Lover of Truth.*
i *A Hater of Falſhood.*

The pleaſure which *Theoſebius* took in the agreeable Converſation of ſo many Friends, did not make him forget the condition of the Prince of k *Theriagene*: and though he perceiv'd *Alethion* to take ſo much content in the place where he was, that he ſeem'd to forget he was baniſh'd; yet he knew that this was no Excuſe for the wickedneſs of his Subjects, who deny'd him

k *Degenerate Beaſts.*

leave to dwell in his own Kingdom; and reſolving by God's aſſiſtance to vindicate his Wrongs, and to put him into poſſeſſion of his Father's Throne, he was confirm'd in his purpoſe by Letters from his Agent in *Theriagene*, which gave him Intelligence that [a] *Antitheus* intended to invade *Theoprepia*. Whereupon he ſent for [b] *Amerimnus*, the chief Biſhop of *Theoprepia*, (whoſe advice he alwayes ask'd in Civil as well as Religious Affairs) for his Chancellour, and [c] *Lyſander* the General of his Army, and acquainted them with his thoughts. They approving his Deſign; which way ſhall we endeavour to proſecute it? ſaid [d] *Theoſebius*. If you pleaſe, replied *Lyſander*, you may ſummon the Deputies of the ſeveral Provinces of *Theoprepia* to meet at *Phroneſium*, and when they are come, let my Lord Chancellour give them notice of your Princely Intentions: they do ſo truly hate the name of *Antitheus*, and honour the perſon of *Alethion*, that I am very confident they will be willing to contribute their beſt aſſiſtance towards the Reſtauration of the Prince of *Theriagene*. What think you, my Lords? ſaid *Theoſebius* to the Arch-biſhop and the Chancellour. They both replying that they were of *Lyſander*'s mind, the King approv'd their Advice, and accordingly gave order to the Chancellour to diſpatch Letters to the four Diviſions of *Theoprepia*, to require them to ſend their Commiſſioners within four days to the Senate-houſe at *Phroneſium*, to conſult concerning ſome important Affairs of State. The obedient *Theoprepians* made appearance at the time appointed; and when they were met, the King, attended with [e] *Amerimnus*, [f] *Lyſander*, and his chief Miniſters of State, went to the Senate-houſe; and being much pleas'd with the chearful ſight of ſo many loving Subjects, after he had given them an hearty welcome to *Phroneſium*, he congratulated the Happineſs of the Meeting in a ſhort Speech, and then commanded the Chancellour to let them underſtand the reaſons of their Convention.

a *An Atheiſt.*
b *One without cares.*
c *A Redeemer of Men from ſlavery.*
d *A Worſhipper of God.*
e *One free from cares.*
f *A Redeemer of Men from ſlavery.*

The Chancellour's name was [g] *Calliphon*; and [h] *Theoſebius* did fully demonſtrate that he underſtood well what ſort of Perſons are fit to ſerve Kings, when he made choice of him for one of his principal States-men. It is true, the Concerns of his Place were great, but his own Wiſdom and perfect Fidelity were not inferiour to them. The higheſt Truſt which one can put in another is, to take his Counſel: But this is greater in Kings, becauſe their Affairs, to which Counſel is apply'd, are more important then ordinary matters, and the danger more conſiderable, if thoſe who give Advice have a greater regard to their own benefit then to his advantage that asketh it.

g *One of an Elegant ſpeech.*
h *A Worſhipper of God.*

Calliphon was Secret by the temper of his nature, and ſo Faithful in the diſcharge of his Truſt, that he never ſet any oblique ends of his own contradiſtinct to his Maſter's Intereſt, but in all his Propoſals aim'd directly at the King's Honour and the People's Happineſs. His Integrity was equall'd with a rare Wiſdom: for *Calliphon* being naturally of a quick Phancy, had improv'd the goodneſs of his Wit into Prudence by Experience, and perfected it with vaſt Acceſſions by continual Induſtry. Being incited to all poſſible Acquiſts by a paſſionate Love which he had for Knowledg, he endeavour'd to underſtand the natural Connexions and proper Conſequences of all things, and not to guide his Actions by the uncertain Rule of unexamin'd Opinions or general Sentences. He gave evident proof of his early Diſcretion by the Vertuous management of his younger Age, and the prudent Government of his Family; and ſhewed the greatneſs of his Underſtanding by the proper Language and ſtrong Reaſons for which his Diſcourſes

courſes were alwayes admired when he had occaſion to ſpeak in the Senate.

He was deſign'd to the Study of State-Affairs by his wiſe Father [a] *Pithologus*, who was a Privy-Counſellour to [b] *Phronimus*: And when other Gallants trifled away their time in vain pleaſures, he accuſtom'd [c] *Calliphon* to read Books of Policy, Records of Treaties, and other Memoires of the moſt famous States-men; and being much pleas'd with thoſe Improvements which he perceiv'd him to make in this way, he acquainted him with that Intelligence which he receiv'd from Forrein parts, and made him underſtand the private Reaſons of the chief Tranſactions of State. By which means he arriv'd at a clear Knowledg of all things which might concern his Place; ſuch as the Rules of Government, the Nature of Juſtice and Equity, the Laws of Commerce and War, the ways of Preſerving and Increaſing the King's Revenue, the Duties of all Publick Offices, the Diſpoſition of his Country-men, the Conveniences and Inconveniences which might ariſe to them from their Neighbours: In ſhort, he had as much underſtanding of Perſons and Things as can be attain'd by a long Study of Men and Books. And now having the advantage of Years, and the benefit of a firm Memory, in which he had regiſtred the Conſequences of the moſt conſiderable Actions obſerv'd by himſelf, to which he had alſo added the Experiments of others, he was able to give proper advice in any buſineſs which could fall under Deliberation.

a *Convincing Reaſon.*
b *A Prudent Man.*
c *One of an Elegant Speech.*

Having given you a ſhort Character of this excellent Perſon, I will ſet down his Speech. He is reported to have deliver'd himſelf in ſuch words as theſe;

Gentlemen, You will wonder at the occaſion of this Aſſembly, when I tell you that the Wickedneſs which hath given us cauſe to meet is ſo extraordinarily ſtrange, that it tranſcends the worſt Examples which have been produc'd in our memory. We are in danger of an Invaſion from [d] *Theriagene*, only becauſe we have perform'd the juſt Rights of Hoſpitality, (whoſe ſacred Laws are inviolably obſerv'd by all the World) not to a common Ally, but to the moſt Excellent Prince [e] *Alethion*, who hath not only oblig'd us with the Aſſiſtance of his Arms, but hath made us owe the Life of our King to the Generous Adventure of his own Perſon at the Battel in [f] *Theromachia*. He is depriv'd of his Kingdom by a rebellious party of his Subjects upon this falſe Pretence, that when his Father was alive he kept at reaſonable correſpondence with his Confederates in *Theoprepia*.

d *Degenerate Beaſts.*
e *A Lover of Truth.*
f *A fight with Beaſts.*

Here *Calliphon* made a ſhort pauſe, ſeeing the whole Senate rapt into a paſſionate Admiration of this ſtrange News. When they had ſettled themſelves again, he went on thus;

As there needs no witneſs to convince us of the falſeneſs of this inſolent Calumny, beſides the Knowledg which we have of our own Innocence; ſo we are ſufficiently aſſur'd of the reaſon why this horrid Accuſation was forg'd by the ill uſe which hath been made of it; And we are fully inform'd by whoſe traiterous indeavour it was fram'd, ſince we underſtand that [g] *Antitheus* hath uſurp'd the Kingdom. It is not needfull by many words to let you know our King's Opinion concerning this matter, or to uſe many Arguments to perſwade you to follow his Advice. As [h] *Phronimus* our late King of Glorious Memory thought [i] *Anaxagathus* worthy of his Friendſhip, ſo [k] *Theoſebius* thinks it unworthy of him to deſert his Son, who hath demonſtrated his high Regard to our Intereſt when we needed his help, or to ſlight an Ancient League, which was once beneficial to us, in a time when the diſtreſt condition of our Confederate doth ſollicit us to obſerve it. For the

g *An Atheiſt.*
h *A prudent perſon.*
i *A good King.*
k *A Worſhipper of God.*

the performance of that which Juſtice requires and Gratitude commands, *Theoſebius* thinks it but a ſmall matter to protect the Perſon of *Alethion* in his Country, except we alſo aſſert his Right with our Swords: And ſince we cannot requite the Love of *Anaxagathus* by reſtoring to him that Life which he hath loſt by the fraud of Traitors, we will endeavour to repoſſeſs his Son of his Kingdom, and by the deſtruction of his Enemies make him live again in a *Alethion*, and let b *Theriagene* know that they were not more willing to aſſiſt us againſt malicious Forreiners, then we are able to deliver them from the Oppreſſion of their own miſguided Arms.

a *A Lover of Truth.*
b *Degenerate Beaſts.*

You are not ignorant with what diſhonourable Aſperſions our Conſtitutions have been repreſented to the Ignorant World. It is true, we had an opportunity in the late War with the c *Theromachians* to let them know how falſly they imagine, that humble Innocence and charitable Patience do ſo enervate mens ſpirits, that true Chriſtians are an eaſie prey to ſuch as have a mind to ſeize upon them; they having found the contrary by their own experience. Though our Religion hath taught us that no Policy is comparable to Innocence, and aſſured us that an Obligation put upon our Neighbours by a conſtant Beneficence is one of the ſtrongeſt Fortreſſes in the World; yet we have made them underſtand that we have ſo much prudent Courage alſo to defend the Fort which Vertue hath rais'd, that it will always be very hard for the Injurious to make good their bold Attempts upon the peaceable d *Theoprepians.* They will not ſay in future times that Religion hath made us Cowardly Fools, ſince we have given them ſufficient reaſon to believe, that, though our Patience ſet us above the low deſires of Revenge for private wrongs, yet we ought not to expoſe our publick Concerns, which are dearer to us then our Lives, to the cruelty of the Unjuſt. It is neceſſary that we ſhould let theſe inſolent people of *Theriagene* know, that the Humility and Juſtice which will not permit us to arrogate any thing wrongfully to our ſelves, doth not make us willing to be enſlav'd by others, and that we can defend our ſelves againſt thoſe whom we do not deſpiſe. They well perceive by our preſent Undertaking, that we think it as neceſſary to protect our ſelves againſt the Violence of lawleſs Perſons, as to reſiſt a dangerous Incurſion of wild Beaſts with our Arms, or to prevent the calamity of an Inundation threatned by ſwelling waters with ſtrong Banks.

c *Fighting Beaſts.*
d *Such as live in a Divine State.*

This alſo is a proper ſeaſon in which we may ſhew that the *Theoprepian* Principles are not terminated with our private Accommodation, but that they are extended to promote the Intereſts of others: And that we do not bound that Neighbourhood which our great Lord hath obliged us to love with the narrow limits of our own Country, but are willing to enlarge our careful Charity, if it were poſſible, to the vaſt compaſs of the Univerſe. Whereas our Enemies think that we are pitifully enfeebled by an Abſtemious Mode of Life, we will convince them of their Errour, and ſhew them that we do not only preſerve a good Health, but have alſo obtain'd a firm Hardineſs by the Rules of Temperance; and give them a clear Evidence, that the Courage wherewith we now aſſiſt a moſt juſt Cauſe, ariſing from a true Faith in God, a due Contempt of the World, and certain Hope of Immortal Life, doth far exceed that common Valour which depends only upon the ſtrength of a natural Temper, is flouriſh'd with high Diet, and blown up with the deſire of Spoils, or expectation of Triumph, after Victory.

This is enough, Gentlemen, to ſhew you the reaſonableneſs of *Theoſebius* his noble Reſolution. The way by which he intends to endeavour the accom-

accompliſhment of his Deſign, is, to lead an Army into *Theriagene*; by which means we ſhall carry to them thoſe Fears which they hope to bring hither, and poſſibly make them repent of their malicious Purpoſes before they have power to put them in Execution, and by God's help ſeaſonably extinguiſh that Fire which they have kindled in *Theriagene* with a purpoſe to inflame *Theoprepia*. It is well known how *Hannibal* diſtreſt the *Romans*, when he tranſported his Souldiers into *Italy*; and that *Agathocles* ſhew'd a great skill in Military Affairs by fighting the *Carthaginians* in *Africk*, when he could ſcarce defend his own City againſt their Fleet which lay before it in the Port of *Syracuſe*. Though our Caſe is in no reſpect ſo neceſſitous, yet by this means we may hope ſpeedily to prevent the Trouble which is prepared for us.

We need not fear that this undertaking will be liable to ſuſpicion among our Neighbour-Kingdoms; for the Treaſon of [a] *Antitheus* and his Faction is ſo notorious, that they muſt needs juſtifie the Aſſiſtance which we give to the wrong'd [b] *Alethion*, and ſo unanimouſly condemn the *Theriagenians*, that whatſoever miſery ſhall happen to them, they will not have this comfort left, that they ſhall be thought unworthy of what they ſuffer; all concluding that they ought to undergo the Extremity of Puniſhment, who have done what they could to deſerve it. We are alſo fairly invited to this Action by the Generous Example of thoſe noble Strangers, *Bentivolio* and his Brother, who lately ſojourning in theſe parts, and having notice of theſe unhappy Accidents, have reſolv'd not to return to their own Country till they ſee *Alethion* repoſſeſt of his Dominions.

a An Atheiſt.
b A Lover of Truth.

I need not tell you that our conteſt is with inconſiderable Adverſaries; but if I ſhould ſpeak after the manner of other Orators, I might ſay that we are in greater danger of not obtaining much glory in the Conqueſt, then of meeting any great difficulty in the Combat. We are to encounter Beaſts enfeebled with Luxury, who are ſo unable to fight, that they can ſcarce carry Arms: And indeed their number is ſo ſmall in compariſon of thoſe who hate their abominable Conſpirecy, that I look upon our Journey rather as a Viſit made to *Alethion*'s Friends, then a War undertaken againſt his Enemies. Having ſaid thus much, it is fit I ſhould conclude. It were impertinent to trouble you with a long Oration, for I am not ſuch a Stranger to the temper of the *Theoprepians*, that I can think my words needful to perſwade them to an Engagement which is both full of Juſtice and Honour.

When [c] *Calliphon* had done ſpeaking, [d] *Sympathus*, who was one of the Commiſſioners for [e] *Philanthropia*, took this Opportunity to expreſs the Affection which he had long before entertain'd for the Prince of *Theriagene*, and in a ſhort Speech declar'd his high Approbation of the King's Deſign, profeſſing that, in his Opinion, the Arguments which the *Chancellour* had us'd to ſignifie how neceſſary it was, gave ſo much Satisfaction, that he thought more could not be reaſonably deſired.

c One of an Elegant ſpeech.
d One who compaſſionates others.
e Kindneſs to men.

After him [f] *Chariſtion*, [g] *Amyntor*, [h] *Paſiphilus*, [i] *Euphron*, [k] *Calodoxus* and [l] *Ariſtander* ſignified their concurrence in the ſame Opinion with *Sympathus*. Then the undertaking was approv'd by a general ſuffrage of the whole Aſſembly, who alſo voted that the Conduct of this Affair ſhould be left entirely to the wiſdom of *Theoſebius*. The King gave them thanks for the unanimous chearfulneſs with which they entertain'd his Propoſal, and told them that he thought it requiſite to liſt only ten thouſand men, whom he himſelf intended to lead; adding, that he made no doubt but by this number, with God's bleſſing and the Aſſiſtance of *Alethion*'s Friends, he ſhould

f A Charitable man.
g A Helper.
h A lover of all Men.
i A good natur'd man.
k One of noble Opinions.
l A very good Man.

be

be able in a ſhort time to reduce thoſe who were moſt unjuſtly his Enemies to their due Obedience; and then diſmiſt the Aſſembly.

Theoſebius returned to his Palace, and acquainted *Alethion*, who was then with *Bentivolio*, and the reſt of his Companions, with the good Affections of the [a] *Theoprepians*. Whereupon the Prince of [b] *Theriagene* having expreſt his thankful Reſentment of ſuch an obliging Favour, his friends alſo with juſt Praiſes extoll'd the Generous King of *Theoprepia* and his worthy Subjects: and as they entertain'd a great Joy in the hopes of *Alethion*'s Reſtauration, ſo they pleas'd themſelves not a little whilſt they perceiv'd that they ſhould not be deny'd the Honour of being Inſtruments in the accompliſhment of it.

a *Such as live in the Divine State.*
b *Degenerate Beaſts.*

Here it may poſſibly be expected that I ſhould let my Reader know how this noble Company ſpent their time, till by the prudent Induſtry of [c] *Lyſander* the Army could be put into an Equipage fit for a March. It would be too long to give an account of thoſe various Diverſions with which they were entertain'd by the moſt courteous Prince *Theoſebius*. I will only relate a ſhort Story, which he deſir'd the learned Biſhop [d] *Amerimnus* to tell them as they ſate one day in a pleaſant Summer-houſe which adorn'd the Garden at [e] *Kepanactus*. It happened as [f] *Philalethes* was acquainting his Prince with the condition in which he left *Theriagene*, and telling him who were the chief Perſons in favour at [g] *Poliſtherium*; among many others he named [h] *Hieromimus*; whereupon *Amerimnus* ſmil'd: which *Bentivolio* perceiving, aſſoon as *Philalethes* had ended his Diſcourſe, he ask'd the good Biſhop the reaſon of that Pleaſantneſs which he had obſerv'd him to expreſs upon the mention of *Hieromimus*. [i] *Theoſebius* imagining the cauſe of it, and knowing that the Story of *Hieromimus* would be an acceptable Recreation to the Company, prevented *Amerimnus* in his Reply, and deſir'd him to give them a ſhort Character of that vain Perſon, and to let them underſtand how ridiculouſly he had behav'd himſelf not long before in *Theoprepia*. I am very willing to perform any ſervice, reply'd *Amerimnus*, by which I may ſhew my Obedience to your Commands; and ſince you have made it my Duty to report the Extravagancies of *Hieromimus* to this excellent Company, I will let them know what I have underſtood by Letters from ſeveral friends of mine who knew his Family, what I learn'd from the confeſſion of [k] *Thelgomenus* one of his Diſciples, but of late undeceiv'd by [l] *Alethologus*, and by ſome Diſcourſe which I had with [m] *Miſoplanus*, who did ſo diſcover the Impoſtures of this Jugler, that he made him aſham'd to ſtay in *Theoprepia*.

c *A Redeemer of Men.*
d *One free from ſecular cares.*
e *The King's Garden.*
f *A lover of Truth.*
g *The City of Beaſts.*
h *One who apes Holy things.*
i *A Worſhipper of God.*
Here begins a Diſcourſe concerning Enthuſiaſm, and Religious Cheating.
k *One eaſily deceivable*
l *True Reaſon.*
m *One who hates Cheaters.*

Hieromimus was born in the greater [n] *Apateonia*. His Grand-father's name was [o] *Simmagus*, a man ſo paſſionately ambitious of being look'd upon as an extraordinary Perſon, that he offer'd a ſumme of Money to Almighty God to ſell him a Miraculous Power; but being rejected with ſuch a direful Reproof as was due to his wicked Impudence, he bought of the Devil a Magical skill, by which he was enabled to perform many things beyond the Ability of Vulgar Wits, and attain'd ſo great a Reputation among the common People, that they chang'd his name to [p] *Pammegas*. *Simmagus* being puft up with their vain applauſes, blaſphemouſly aſſum'd to himſelf the Title and Worſhip of God, and boaſted alſo that his immodeſt companion [q] *Helena* was a She-Deity. He continued his impious courſe for ſome years, till at laſt he was met by one of *Anaxanacton*'s Servants, who, as *Simmagus* was riding in the Air to the amazement of many beholders, melted his waxen Chariot, by pronouncing his Maſter's name, made him fall down and break his neck upon the ground.

n *The Country of Lies.*
o *Simon Magus.*
p *Very Great.*
q *Simon Magus his Whore.*

His

His Son [a] *Moralazon*, not deterr'd with his dreadful Fate, follow'd his Father's Examples: and having heard that in former times, when God ſent great Prophets and holy Apoſtles to make known his Divine Pleaſure to the World, he beſtow'd upon them a power to ſpeak and do things Extraordinary, by which men being aſſured that they came from God, gave them an honourable Reception due to ſuch Meſſengers; *Moralazon* being of an arrogant diſpoſition, did earneſtly deſire to make the World believe that he himſelf was a Prophet, but of an higher Rank then any who were ſent before him. He thought himſelf not unprovided of rare News to deliver, having fanſied ſome ſtrange Opinions, of which he was ſo paſſionately enamoured, that he perſwaded himſelf that it did more concern the World to know them then any Doctrine which they had formerly receiv'd. He fail'd of his Expectation, for he died a little after he had begun his Work.

a *A proud fool.*

But his ſon [b] *Hieromimus*, being well acquainted with his Father's intentions, and pretending that he inherited his Prophetical Spirit, reſolv'd to carry on the Deſign: and remembring (for he had been told) that true Prophets by converſation with Angels, or by reaſon of the glory of Divine Illapſes, did many times ſuffer ſtrange Ecſtaſies; he thought with himſelf how he might counterfeit this Sacred Paſſion, and made uſe of divers Arts to ſuper-induce upon himſelf and others an Enthuſiaſtical Fury; and being well inſtructed in his Father's Opinions, divulg'd, or, as he ſaid, brought from Heaven a new way of going thither, and boaſted that he was ſent to reform the World by a new Diſcipline. He talk'd often of a myſtical Divinity, and promiz'd to ſpiritualize all former Knowledge; though indeed he did only ſubvert true Reaſon with wild Fancies, and allegorize venerable Hiſtories into a ſublime Nothing.

b *One who apes Holy things.*

Before he began to put his fooliſh thoughts into practice, he perceiv'd that it was very hard to carry on ſuch a new buſineſs with a ſufficient plauſibleneſs without the Aſſiſtance of ſome cunning Aſſociates; and having conſider'd which of his Acquaintance were fitteſt to be truſted with this great Secret, he obſerv'd that [c] *Davigeor*, [d] *Jackleyd*, and [e] *Jamnail* were complexion'd much like himſelf, and ſo of a humour which would eaſily be taken with his Propoſals. He told them that it was reveal'd to him by the Angel *Hithladeus* that he ſhould be the King of the new *Jeruſalem*, and that he had ſhewed him by a new Expoſition of the old Prophecies, that though they were fulfill'd literally in [f] *Anaxanacton*, yet they were to receive a Myſtical Completion in him, and that he was deſign'd by God to chooſe Princes to rule under him in all Nations; and to ſend Prophets to convert the whole World to his Obedience. Theſe Proſelytes hoping for no mean Offices in his [g] *Utopian* Kingdom, gave him infinite thanks for communicating to them ſo ſublime an Affair, and with all humble willingneſs offered their utmoſt ſervice to one whom God had deſign'd to ſuch high Honour.

c David George.
d John *of* Leyden.
e James Nailor.
f *The King of Kings.*
g *Which is no where.*

Though this piece of his Plot ſucceeded according to his deſire, yet *Hieromimus* thought that he wanted ſtill more help, and therefore made choice of three other Aſſiſtants; [h] *Loxias*, who had a great faculty of ſpeaking what neither he nor any elſe did underſtand, whom he appointed to amuſe his Hearers with rais'd Nonſenſe; [i] *Phlegon*, who was very uſeful for his hot zeal; and [k] *Pandacryon*, who would weep when he pleas'd. With ſome ſmall rewards and great promiſes he engag'd alſo in his ſervice [l] *Aſtriatrus* and [m] *Thaumaturgus*: they were fit for his purpoſe, both of them profeſſing *Chiromancy* and *Phyſiognomy*; *Aſtriatrus* pretending alſo that he could make

h *An Ambiguous Talker.*
i *An Incendiary.*
k *One who can weep when he will.*
l *One who divines by the Stars.*
m *One who work ſeeming Wonders.*

make *Horoſcopes*, and knew how to divine by the Stars. *Hieromimus* contented himſelf with theſe, having chang'd the reſolution which he once took up, for he intended a while in imitation of the number of *Anaxanacton*'s Apoſtles to make his Followers *Twelve*; only he added to them two She-Secretaries, [a] *Pannychis* and [b] *Quintilla*, not indiſcreetly: for one of them being *Epileptical*, and the other troubled with the *Hyſterical Paſſion*, they pretended the gift of Raptures: and theſe, beſides other uſes, ſerv'd him when he travell'd, for Lacquays. They affirm'd themſelves to be Couſin-Germains, and call'd themſelves the Daughters, one of [c] *Colpia*, the other [d] *Velleda*.

a *One verſed in the Watches of* Venus.
b Montanus *his Whore.*
c *One pretending to ſpeak from the mouth of God.*
d *A Germain Propheteſs.*

[e] *Hieromimus* deſigning not only to out-do all the Prophets, but to equal and excel their holy Maſter [f] *Anaxanacton*, and having entertain'd a fancy that he was like that incomparable Prince in ſome Perſonal Reſemblances, he had procur'd a Copy, which was long ago pretended to have been taken of him by one call'd *Lentulus*, and endeavoured by Art to make up what was wanting in Nature for the completion of a Compariſon both abominable and ridiculous. He had Hair of a Cheſnut colour, long, but not thick, after the manner of the Jewiſh *Nazarites*, parted in the middle, and a little curling; his upper Garment was ſo fram'd, that it ſeem'd to be a ſeamleſs Coat. [g] *Davigeor*, looking upon this Garb as unbecomming his Dignity, perſwaded him to wear a Doublet of Crimſon Sattin. [h] *Jackleyd*, thinking he did not uſe Ceremonies correſpondent to his Majeſty, advis'd him to be ſerv'd in Plate, and to give him leave to provide a gilt Chair, in which he might ſit as on a Royal Throne, whilſt his Servants made humble Addreſſes to him upon their knees, and ador'd him as the King of the New *Jeruſalem*.

e *One who apes Holy things.*
f *The King of Kings, our Soveraign Lord Jeſus.*
g David George.
h John *of* Leyden.

His affairs being thus order'd, he commanded his Shee-Lacquayes to attend him in a Journey which he was to take from [i] *Apateonia* towards *Phroneſium* in *Theoprepia*. [k] *Jamnail* provided him an Aſs, which *Hieromimus* appointed to be brought without Bridle or Saddle, and begun his journey before the Sun was up, becauſe he intended to finiſh it in one day. This fore-caſt was neceſſary, for he had four and twenty miles to ride, and it being Winter, the weather was foul and the way very bad. *Pannychis* and *Quintilla* aſſiſted him with Torches; but when they had gon about a quarter of a mile, he commanded them to caſt away thoſe poor external Lights making them believe that one far more glorious ſhould preſently ſhine forth upon them from within, and ſhew them their way. The Lacquayes obediently put out their Tapers; but as they went on it was ſo dark that they quickly loſt their way, and knock'd their Heads againſt Trees, ſtumbled at great Stones, and ſometimes tumbled into Ditches, the Promiſe of *Hieromimus* being unable to enlighten the Air. However, being arm'd with a blind Confidence, they went on till they came to a narrow Bridge, which the poor Beaſt for want of Enthuſiaſtical eyes to make him ſee in the dark, miſs'd, and threw the falſe Prophet into Water, Mud and Impatience. *Pannychis* and *Quintilla* ventur'd in after him; and when they had with much difficulty pull'd him out and ſqueez'd him, *Pannychis* told them, that ſhe had a Revelation that they ought not to go any further till the Day ſhould dawn. *Hieromimus* having pay'd dear for his bold Error, was content to be mutually exhorted, eſpecially becauſe they could not get out the Aſs, which was laid faſt in the Mire. When the Light began to appear, the Aſs had ſtrugled her ſelf out, and as ſhe was going to graze, *Quintilla* catch'd her by the Ears, and the Rider having gotten upon her back, they began to march again

i *The Country of Deceit.*
k James Nailor.
Two Whores.

gain: but as they went along, the Aſs being not held in with any Bridle; did by often going out of the Road create ſo much trouble to both the Lacquayes in reducing her, that they were forc'd to tie their Garters together to make a Curb for the unruly Beaſt. When they had ſcarce gone half their way, the faint Aſs, being much wearied with the heavy load of this fat *Balaam*, ſtood ſtill. *Hieromimus* having no ſpurs, ſhe would not anſwer the dull blows of his unarm'd heels: whereupon *Quintilla* went to the next hedge, and having pluck'd off a ſprig of thorn whipp'd her on. The Angry Aſs being inrag'd with the pain which ſhe receiv'd from theſe ſharp prickles, did frequently ſhake her Rider with rude Kicking, and at laſt the ſoft Prophet was ſo gall'd with the hard back of his lean Steed, that he was forc'd to tell his Lacquayes, that it was their duty to take off their Peticoats and lay them under him for a Saddle.

In this mad guiſe *Hieromimus* arriv'd at laſt in a Village not far from *Phroneſium*, well known to moſt of this Company, and which will be for ever famous by reaſon of his being there; his two impious Attendants blaſphemouſly ſinging *Hoſanna*'s to him, as he paſt through the Streets to his Lodging, which was taken up for him before by [a] *Jamnail*, and whither his Complices reſorted to him. a James Nailor.

The Company having laugh'd a while at this ridiculous mode of Travel, [b] *Amerimnus* went on thus: the firſt trick which he ſhew'd after his Arrival was a Device invented long ago by one *Pſaphon*. He had a Cage full of Parrots, which he had taught to ſpeak; and accuſtom'd to pronounce theſe words, *Hear Hieromimus*. Theſe he convey'd privately into a Wood by [c] *Loxias*, whom he order'd to let them flie among the trees, and return unſeen. The Parrots being glad to have eſcap'd their Priſon repeated the Syllables, which they had well learn'd, with a loud chearfulneſs. The Neighbourhood wondering at this ſtrange Voice of Birds, inquir'd who this *Hieromimus* was. A holy Prophet, ſaid *Davigeor* whom God hath ſent amongſt you to give you the laſt warning of Repentance. Whilſt ſome expreſt a wonder at the advice of Birds ſpeaking with an Articulate Voice, [d] *Aſtriatrus*, [e] *Phlegon*, [f] *Thaumaturgus*, and the reſt of *Hieromimus* his Agents, according to the Inſtructions which they had receiv'd from him, endeavour'd to ſupport and augment the great eſtimation which this Accident had begun to lodge in the minds of ſome weak people, and told them, not without ſigns of deep Veneration, that *Hieromimus* was a Divine Perſon deſign'd by God for the *Paraclete* long ſince promis'd, conſubſtantiated with the Deity, and deſcended lineally by the Mother's ſide from the holy [g] *Achamoth*, belov'd of God above all men; and that the Dignity of his tranſcendent nature did many times reveal it ſelf by moſt glorious Irradiations, his Face ſhining with ſuch illuſtrious beams, that they were not able to look upon him.

b *One free from ſecular cares.*

c *An ambiguous talker.*

d *One who divines by the Stars*

e *An incendiary.*

f *One who works ſeeming wonders.*

g *Wiſdom.*

Sometimes they extoll'd his Divine Knowledge, affirming him to have attain'd a rare Wiſdom which was never before imparted to any created Being: which he receiv'd not by Education, by improvement of Reaſon, by reading of Books, by Obſervation, or any ordinary way by which common men attain their Skill, but by Revelation; God having ſo far favour'd him, that he ſhould not be at the trouble of collecting Knowledge by rational Diſcourſes, but ſhew'd him all things after an intuitive manner in Eſtatick Dreams and Prophetick Viſions. And they boldly affirm'd that God did ſometimes tranſport him into the Celeſtial Regions, where he ſaw

a *Things not to be named.*
b *Superceleſtial things.*
c *Truth.*

a *Anonomaſta* and b *Hyper-Urania*, heard the voice of deep *Silence*, ſaw the infinite meaſures of the *Abyſs*, number'd the *Æonian Ogdoads*, and beheld without any amazement the famous *Tetractys*, who brought with her c *Alethia*, and made her ſhew her ſelf to him without a Veil; and, which was an honour not allow'd to Arch-angels, ſaw in the Cabinet of Heaven the ſacred *Trias* with bodily Eyes, from whom he receiv'd the Keyes of thoſe Treaſuries where the moſt hidden Myſteries are locked up.

d *One who apes Holy Things.*

d *Hieromimus* endeavour'd to juſtifie their Lies; for, pretending to be thus wonderfully illuminated, he told the World that all old Doctrins were but Fables, decry'd Humane Reaſon as a name of the moſt fallacious Ignorance, condemn'd all Learning as Black Art, reproach'd Books as the Tools of Antichriſt, call'd Libraries the Devil's Kitchins, and bad them only await the Irradiations of a Light which would ſhine within them if they gave obedience to his Precepts, and teach them infallibly, make them Judges of Truth and Falſhood, and render them unaccountable to others for their Opinions or Actions. In ſhort, he boaſted that all who were before him had never penetrated ſo much as the Rind of true Wiſdom, but only had read the Hiſtory of Truth which they did not underſtand; but that he was honour'd with the Myſtical Light, the Inward Word which doth enlighten all things, which God had Centred in him as the Intellectual Sun, appointed to chaſe away the ſhadows of Darkneſs, and to illuſtrate the World with a Spiritual ſenſe; and promis'd to all that follow'd his Directions, that in a little time they ſhould ſee all things, being incompaſs'd with a holy Cloud, and be united with God by a Divine Ignorance, which ſhould teach them to verifie Contradictions, and make them one with every thing which they underſtood.

e *All wiſdom.*
f *A Canting term of the Gnoſticks.*

To encourage thoſe who would become his Diſciples, he promis'd to give them a Book written by himſelf, which his Scholars called e *Panſophia*, but which he nam'd f *Jaldabaoth*, in which he had recorded whatſoever was known formerly, or poſſibly to be known in all Ages to come. He boaſted alſo of a magnificent Charter which he had receiv'd from Almighty God, which contain'd a Grant of ſuch Priviledges as were not before allowed to mortal men and that he had Authority to give them to whom he pleas'd. The chief of which was, That ſuch as conform'd to his Diſcipline ſhould not need the Mediation of our Saviour, ſhould be pardon'd without making uſe of the Propitiatory Sacrifice of his Death, and ſhould have a Diſpenſation from the Obſervance of his Laws, to which others are oblig'd: He having as he ſaid, receiv'd a Commiſſion from God to ſupply the Defects of the imperfect Doctrine of Chriſt, to make all things new, and amongſt the reſt a New Teſtament, to reform the Auſterity of holy Laws, and to ſave the World, not by Obedience perform'd to ſevere Rules, but by pleaſant Directions, the Relaxation of Self-denial, the Abolition of the Croſs, and free Conceſſion of Senſual Pleaſures. Beſides this, he told his Proſelytes that they ſhould have an inviolable Beauty fix'd upon their Souls, which was no more capable of being blemiſh'd with that which is uſually call'd *Sin*, then Invulnerable perſons can be wounded, or Gold loſe its Colour by being caſt into Mud. He was ſo bold alſo as to inſtitute an obſcene Myſtagogy, and call'd it the Method of Holineſs, by which only men are capable of preparation for the Society of the Perfect; and told ſuch as would believe him, that they ſhould not be ſeen by the Great Judge when he took cogniſance of the wicked World, though they ſtood naked before him, by reaſon of a thick ſhield call'd g *Anædea*, with which he promis'd to cover them all over.

g *Impudence.*

That

That Obedience which he requir'd of his Diſciples was to renounce their former Knowledge, to receive his Dictates without Examination, to be baptiz'd in his Name, and to renounce converſation with thoſe which were not of his Sect, out of which, as he told them, there is no Salvation.

To make proof concerning the truth of his bold Aſſertions [a] *Aſtriatrus* was principally imploy'd, who by his Skill in Phyſick having done ſome ſmall matters, [b] *Thaumaturgus* was order'd to cry them up as effects of a Miraculous power. [c] *Phlegon*, *Jamnail* and *Quintilla* were ſent into the neighbouring Villages to report Great Cures done upon themſelves. *Phlegon* ſaid that *Hieromimus* had reſtor'd him from a dead Palſy with breathing upon him. *Quintilla* affirm'd that ſhe was freed from the diſtempers of the Falling-ſickneſs only by being in his Company. *Jamnail* proteſted that he was born deaf and dumb, but that from the firſt time in which he ſaw *Hieromimus* he could both ſpeak and hear. As they were met according to appointment one day in a Town not far from *Phroneſium*, *Phlegon* diſcourſing after his uſual manner, one [d] *Pſeudolus*, formerly a Jugler in [e] *Apateonia*, whom they had engag'd to be of their Party, being preſent, happened to fall into an extraordinary Paſſion, and having foam'd awhile at the Mouth, and ſtrugled after a ſtrange Mode, fell into a Trance, which the By-ſtanders judg'd to be real, becauſe when his Companions prick'd pins into his fleſh, he neither ſtarted nor ſeem'd to have any feeling. After ſome time when he came to himſelf, he began with a diſtracted countenance to ſpeak ſome Hebrew and Greek Sentences, though what he ſaid was only ſome few words which he underſtood not, taught him by *Aſtriatrus*. The other Aſſociates expreſt other ſymptoms of Ectaſy and Rapture; for *Hieromimus* his Agents as they travelled had entertain'd *Hyſterical* Women, Men vex'd with Hypocondriack paſſions, Epileptical perſons, and ſuch as Melancholy had made half mad, who were eaſily caſt into Fits by the cunning Artiſice of their Inſtructors, and alſo by ſuch Rules as they had learned from their own obſervation of their particular Diſtempers.

Having proceeded thus far in their deſign, the next Scene was to terriſie their Auditors with the fear of Damnation into an Obedience of the Commands of *Hieromimus*. To effect this [f] *Pandacryon* was order'd in a Field, where all their Company was aſſembled, to get up into a Tree to preach Repentance, and threaten deſtruction to ſuch as within two days did not ſubmit themſelves to their new Diſcipline; endeavouring to make them believe that upon the ſecond day following, [g] *Hieromimus* ſhould appear in his Princely Robes, as the dreadful Judge of the diſobedient World. *Pandacryon* gave them a Caſt of his Office before hand; for in his Maſter's name he condemn'd all Churches as Antichriſtian Synagogues, revil'd their Paſtors as Hypocrites, and call'd the Diſciples of *Anaxanacton* Fools, and pronounc'd ſuch as continued in their Chriſtian Faith Rebels to the true Soveraign of the World *Hieromimus*.

Whilſt *Pandacryon* was making his paſſionate Oration, and had now begun to weep, as he pretended, in commiſeration of the obdurate *Theoprepians*, who, except one [h] *Thelgomenus*, were not much mov'd with his Rhetorick; [i] *Miſoplanus* happened to arrive in the place, who having heard of their practices before, and ſeen this laſt piece of their religious Pageantry, call'd to *Pandacryon* to deſcend from his Pulpit in theſe words; *Come down, thou Crocodile, dry up thoſe Hypocritical tears. It is only in* Apateonia *where ſuch Cheaters are believ'd, in* Theoprepia *you muſt expect to be laugh'd at.* I ſhould

not

[a] *One who Divines by the Stars.*
[b] *One who works ſeeming wonders.*
[c] *An Incendiary.*
[d] *A Cheater.*
[e] *Deceipt.*
[f] *One who could weep when he pleas'd*
[g] *One who apes Holy things.*
[h] *One eaſily cheated.*
[i] *One who hates cheaters.*

not trouble my ſelf to talk with thoſe who are ſo far below the Capacity of a rational Conference, that they deſpiſe all Addreſſes made by others, except in the way of Applauſe, and diſdain to ſpeak, except it be to give Law; but that I think it is worthy of a Chriſtian to pity your Folly, and to make a charitable confutation of your Errours, in hope that you may poſſibly be reclaim'd, and to prevent the dangerous Effects which they muſt needs produce, if they be entertain'd in the minds of thoſe plain people who have not ſufficient diſcretion to guard their integrity from the Invaſion of cunning Cheats.

Firſt I muſt tell you that you have laid the ſcene of your plot very improperly in *Theoprepia.* We are not apt to take high pretences for ſtrong Reaſons, to admire Impoſtors becauſe they are proud, or to believe Lyes becauſe they are boldly affirm'd. Do you think that we are oblig'd to eſteem you a Prophet, because you talk of Revelations? or to adore you as a Divine Perſon, becauſe you were magnified in * *Apateonia?* You ſhould rather have made your journey into a Country which had never heard of *Simon-Magus*, and ſet up your Stage in ſome Town where *Montanus* was never nam'd, or the *Euchytes.* You might do well to talk of Raptures to ſuch as know not what Boaſts every Poet uſes to make of the Muſes Inſpirations, to thoſe who have not read the Story of *Ariſtaas*, who never heard of *Minos* his Cave, or the Valley of *Egeria*, who were never told of *Lycurgus* his journey to *Delphos*, *Sertorius* his Doe, or *Mahomet*'s Pigeon. You are miſtaken to think that you have brought us any ſtrange News: we are acquainted not only with the Hiſtory of the old *Gnoſticks* and the Pagan *Enthuſiaſts*, but alſo of Neoterick mad-men; the *Alumbrado*'s of *Spain*, the *Darviſei* of *Turkey*, the *Fanaticks* of *France*, the *Nicolatans* of *Germany*, and the *Impoſtors* of *Holland*; who pretended both to ingroſs Illumination, to monopolize Charity, and incloſe the Spirit of God from all the reſt of the World to themſelves, when they did only hedge a Cuckow of their own breeding within the bounds of their particular Sect. I wonder how you came to think that the World is grown ſo ſtupid, that it would eaſily entertain all the wild Imaginations of hot Brains for Revelations of the Divine Will, and ſo miſtake the irrational ſuggeſtions of every arrogant Spirit for thoſe holy Beams which ſhine from the Light within, which every beholder is bound to follow. You may poſſibly perſwade thoſe to be in love with your Eſtatical Paſſions, who had rather be Mad than in their Wits; and make ſuch believe that your Extravagances are Divine Efforts, who never heard of the Triennial *Orgiay*'s of *Bacchus*, the *Fanatick Verſes*, *Enthuſiaſtick Dreams*, and wild *Furies* of the *Corybantes*; and by your Arts make thoſe tremble who by Nature and Education are but too much inclin'd to *Panick* fears. But you muſt know that the *Theoprepians* are not ſo fooliſhly in love with *tranſported* Thoughts and *ecſtatical* Affections as you imagine, and that they do exceedingly deſpiſe all Enthuſiaſtical Raptures in compariſon of a humble Faith and ſincere Vertue, that they place them infinitely below the free uſe of ſober Reaſon, and eſteem thoſe poſſeſt with an high degree of Madneſs already, who look upon Alienation of Mind as a thing deſirable, and equal them to ſuch as prefer the tremulous motion of a Paralytick Arm before the ſteady quietneſs of an healthful Temper.

* The Land of Deceit.

Muſt we admire thoſe Actions as Divine Effects in you, which we know to be the common Products of natural Cauſes, and trouble thoſe who are deſtitute of a good Health whether they will or no? Who knows not to what various diſturbances Melancholick perſons are ſubject, and how that

Noxious

Noxious humour, when it grows predominant, tranſports men into ſtrange Thoughts and extravagant Affections; eſpecially if it be heighten'd artificially by walking in ſhady Groves or ſolitary Valleys, by ſitting in dark Caves, or by Converſation with thoſe who are apt to affright the timorous with wild countenances, gaſtly looks, bold threatnings, and other myſtical devices? Since this temper produceth the ſame Effects in Religions as it doth in other inſtances, ſhall we wonder that ſome of you call your ſelves *Angels*, when others upon as ſlight a ground think themſelves *Wolves?* Why may not diſtracted Zelots pronounce themſelves *Meſſia*'s, when crack-brain'd Footmen have thought themſelves Emperours? A vehement Intention of mind, to which this Temper is apt, doth eaſily breed an Ecſtatical paſſion; and when the Phancy is once engag'd by this potent deluſion, men believe they ſee and hear what was never ſpoken or made viſible. Thus Phrenetick perſons ſee Men, Horſes and Armies in the Clouds, whilſt they walk in the fields, as ſick people do the ſhapes of living creatures upon white walls, when they lye in their beds. Yet you require an Approbation of your Follies from others, and command them to dance proportionably to the height or lowneſs of your whimſical Muſick; though they know the reaſons of your Diſtemper, and have obſerv'd what ludicrous, and ſometimes abominable effects, have been produc'd by your miſtakes. The diſturb'd Melancholiſt not being able to diſtinguiſh between an abus'd Phancy, ſolid Reaſon, and Divine Inſpiration, whilſt a dark Cloud hovers over his Imagination, doth uſually exerciſe Repentance, and takes the Paroxyſms of a Flatulent Diſtemper for deep Mortifications; and as the Darkneſs increaſes, fals into tears, and makes many Tragical expreſſions of Grief, as if he ſaw more now then he did before. So Children hide their heads within their bed-cloths, though they ſee nothing, when they have affrighted themſelves with the ſhapes of Devils pourtray'd only in their Phancies. When the ſtorm is blown over, the Penitent ſeems to be poſſeſt of heavenly Joys by the return of a Divine Spirit; when it is only a change of bodily temper, which might be rais'd much higher, even to exceſſive laughter and wild dancing, by the application of a *Tarantula.* When this ſick Phancy is joyn'd with a Feveriſh heat, then the impotent Soul is fill'd with a Divine ardor; and if it have formerly entertain'd diſcontents againſt the preſent Powers, it blaſphemes Civil and Eccleſiaſtical Orders, and thinks it ſelf inflam'd with a holy Zeal, when it is only ſet on fire partly with a helliſh Malice, partly with aduſt Spirits. When this temper is moleſted with proud deſires, the Ambition quickly diſcovers it ſelf in a vaſt ſcorn of others; and thoſe who are infeſted with it proclaim themſelves Kings, Prophets, or Popes, or all theſe; as it happened in the *Peruvian Doctor* mention'd by *Acoſta.* If it happen that their waking Phancies are confirm'd by nocturnal Dreams, they are abundantly ſatisfied of the truth of their Errors; though many times they tell their Accomplices in the Evening, what they ought to dream in the night, and divulge the next day.

Whilſt theſe things are thus manag'd, ſome By-ſtanders, who are properly diſpos'd by an eaſie Faith, are uſually catch'd with Deluſion, and then the Enthuſiaſt begins to think himſelf ſome great Thing; though a Liar may as well conclude that he ſpeaks true, becauſe ſome believe him. The Contagion of Error is a common thing, and moſt modern miſtakes may eaſily be parallel'd by Examples which have been produc'd in all Ages. The multitudes of abus'd people ſignifie nothing in point of aſſurance concerning Truth to ſuch as have heard of the noxious Phrenſy of *Cybele's Prieſts*, the ſtrange

humour

humour of the *Mileſian Virgins*, the general madneſs of the *Abderites*, and the Deluſion which did ſo ſoon and ſo generally ſeize upon the *Paphlagonians* by the contrivance of *Alexander* and his Aſſiſtants. It is a mean excuſe for choſen Delirations to ſay that others are infected as well as our ſelves: however fantaſtical Prophets, being animated with the ſucceſs of their Plots upon their fooliſh Proſelytes, take confidence, and think they are ſufficiently warranted by the number of thoſe that believe them, to appear as Judges of the diſſenting World; and being poſſeſs'd with the narrow love of their own dear Herd, pretend that as an authority for the hatred which they expreſs againſt others as wicked Unbelievers; and the whole Party being infected with that Arrogance which is incident to all little Sects, they juſtifie their Schiſm by condemning the Church, and excuſe their Pride with Malice.

You would have been apt to wonder at the cold Reception which you find in *Theoprepia*, if I had not ſhewed you the cauſes of our Incredulity: And I muſt tell you further, *Hieromimus*, that we have more reaſon to be amazed at your Arrogance, then you have to admire our Unbelief: and I am apt to think that you would not ſo eaſily have entertain'd great thoughts of your ſelf, if you had not look'd upon us as Fools, who would take mens ſtrong Appetites for Impulſes of God's Spirit, and give Faith to Wanderers becauſe they are ſtrongly deluded with Self-conceits. I confeſs I wonder how you became ſo preſumptuous as to ſuppoſe that we are ſo ſtupidly credulous, as to believe every man that ſays he came from God; who beſides his Boldneſs can ſhew us no reaſon to think ſo. If you pretend to be ſent by God upon a Divine Meſſage, you ought to produce your Letters Credential. What Miracle have you done ſince you came into this Country? What Blind man have you cur'd with a Word? What Lame man have you reſtor'd to the uſe of his feet by commanding him to walk? Whom have you rais'd from the Dead by Prayer? You ſay you are Commiſſionated from Heaven to ſhew us the true way of Happineſs, and boaſt of Authority to give us Laws in God's name, and ſo to rule our Faith and Obedience; but this being a matter ſutable to Ambition, you may very well give us leave to demand aſſurance that you are ſuch as you pretend to be, leſt we fooliſhly ſubmit our ſelves to Impoſtors. It is well known that Divine Revelation is one of thoſe things which have been often Counterfeited, and that Miraculous Power hath been falſly imitated. Would you have us think thoſe little tricks which your Accomplices have perform'd, to be the Supernatural Products of Omnipotence, and to come near the nature of Miracles, which may not only be equall'd, but exceeded, by very ordinary Artiſts? You are much miſtaken in the profeſſion of Enthuſiaſm; for you manage it ſo poorly, that you come far ſhort of the Attainments of your Predeceſſors. You ſhould have invented ſomething before you came hither which would outdoe *Jannes* his Serpent, *Alexander*'s Egge, and *Pſaphon*'s Birds.

It is your unhappineſs not to have met with people who would believe what you ſay at a cheap rate of proof. You would have made rare ſport among thoſe who, not knowing the cauſe of Eclipſes, might have been perſwaded to think you could darken the Sun with a Charm; and who, being ignorant of the reaſons of the Moon's Illumination, might have reverenc'd as Prophets the foretellers of the time of the *Novi-lunium*; and have made a rare advantage of a Summer's ſeaſon, by inducing Fools to believe that you can teach Cows to divine concerning Weather, and foreſee Storms, having known before that they will make wild excurſions when they perceive a different temper of Air by an alteration in their bodies. The ſilly

Indian

Indian would adore you, who wonder'd that a Letter could diſcover how many figs he ſtole of thoſe which he carried to his Maſter's friend, though he hid it under a ſtone whilſt he devoured them. You might have perform'd rare exploits by carrying with you a *Bedlam* or two, who could endure to have pins thruſt into their arms; or a *Lacedemonian* Boy, who would laugh while he was whipp'd: for without doubt they would have thought that you had render'd them invulnerable by your Divine Art. But much more might you raiſe your expectation concerning you, if you would tranſport one or two *Laplanders*, and beſides their Ecſtatical Trances, let them ſee the *Iron Frogs* hop upon their *Magical Drums*. You might alſo make ſuch people believe, that it is by Celeſtial Inſpiration that Women in a dark night do ſometimes riſe out of their bed in their Sleep, walk down little ſtairs, and go over narrow bridges; whilſt you boldly affirm that it is not poſſible it ſhould be done otherwiſe, without open eyes and clear light. You may perſwade them alſo after the ſame manner that Epilepſies are Raptures; and that ſuch as die of an Apoplexy do only ſuffer an *Apotheoſis*.

But the defect of your Knowledge in natural Conſequences, except in thoſe Inſtances which are vulgarly known, will hinder you from the reputation either of Prophets or Magicians in *Theoprepia*; and we will be content to be eſteem'd Unbelievers, becauſe you are dull Artiſts. However I cannot but take notice of one uſeful Device which you have excogitated, which is, that you deny leave to your Auditors to examine your Principles; juſt according to the manner of thoſe who, having a mind to put off Counterfeit Coin, do vilifie the uſe of Touch-ſtones. You deſpiſe Learning, becauſe it demonſtrates your Ignorance: whilſt you burn Libraries, you divulge your fear of Books already written; and when you write more, you reveal your Hypocriſie: for ſometimes you ſay that all writings are needleſs, and for the moſt part pronounce them hurtful; and yet the Preſs cannot be quiet for your Non-ſenſical ſcribling. Whilſt you ſcatter your Pamphlets in the Streets, you abandon the ſufficiency of that famous Principle, which ſome call the *Light within* And now I have nam'd that *Internal Light*, I muſt add ſomething more concerning it to prevent Cavils. It is true, the *Inward Light*, which is more properly called *Reaſon*, or, *The ability of our Minds to underſtand*, doth make us capable of Converſe with God; unto this Principle he applies himſelf, for he doth not teach Stones; and if it were not for the Light within, we could know nothing without us: But our Minds are capable of Guidance, and our Knowledge of Improvement from many things without us; and in Divine Matters we have a great neceſſity to be inform'd by the Holy Scriptures. That this is true, is ſufficiently manifeſt, in that Pretenders are not able to ſpeak of Religion but in words borrowed from theſe writings; and whilſt they perverſly abuſe the Notions which they receive from hence, and talk againſt Outward Light, they ſpeak diſingenuouſly againſt Chriſtianity in Scripture-phraſes, and ſhoot maliciouſly at our Saviour with Arrows ſtoln out of his own Quiver. By neglecting thoſe External helps which you unworthily vilifie, you are fallen into ſuch a groſs miſtake, that under pretence of Inward Illumination you pronounce your ſelves Infallible in what you think, and Unaccountable for what you ſay; and being warranted only by Ignorance, make bold to obtrude upon the World the irrational ſuggeſtions of your own diſturb'd Spirits, and, for want of due examination, take your ſtrong Appetites for Divine Impulſes, and wild Phantaſms for heavenly Revelations.

Beſides this, I muſt alſo tell you that you are viſibly mark'd with the

known ſign of Impoſture, and ſo do plainly diſcover whence you came againſt your Wills; that is, the *Irreverent Expreſſions* by which you caſt diſhonour upon our *Saviour's Perſon*, and thoſe *fooliſh Alluſions* by which you have diſparag'd his *Doctrine*. You would have us think meanly of his Incarnation, who after he was born prov'd himſelf to be God manifeſt in the fleſh; and exhort us to ſlight his Interceſſion, by whom only we have Acceſs to the Eternal Father; and do ingratefully undervalue his Death, who ſhed his bloud for the Remiſſion of our ſins; and disbelieve his Reſurrection and Aſcenſion, which is our aſſurance of Immortal Life. Unworthy men! Do you deſire to be regarded who ſpeak contemptibly of that Divine Prophet? Shall we think well of you who deſpiſe the Grace of Heaven which Angels wonder at? and reproch the Eternal Prieſthood of God's Son, who is made an Advocate after the Order of an Endleſs Life to plead the cauſe of Penitent Sinners, and neglecting humble Faith in God through his Mediation, deſert your Saviour, whilſt you admire the folly of every arrogant Whiffler.

Your Predeceſſors endeavour'd long ſince to Allegorize the Perſon of Chriſt into themſelves, to expound his Sermons out of their genuine meaning into their own myſtical Non-ſenſe, to evacuate his moſt glorious Actions into Metaphors, and by all to transform the higheſt Truth into vain Similitudes; perſwading the World to believe, That the Hiſtorical Verity is but the Oldneſs of the Letter, and that the Nativity, Reſurrection, Aſcenſion, and Return of our Saviour to Judgment, are to be conſtrued after the manner of *Æſop's Fables* into uſeful Morals, and that they were intended only to declare what is to be done in us by way of Alluſion.

O God! * *Hieromimus*, What can you hope to make of the Myſtery of the Goſpel, when you have rendred the Hiſtory contemptible? What diſhonour have you offer'd to the moſt obedient Death of our Saviour, when inſtead of that Propitiatory Oblation preſented to the Eternal Father, you have reduc'd it only to an equality with the Sacrifice of a Sheep, and bid us underſtand no more by it then that is a lively Emblem of Death, and ſo have vainly taken away the greateſt Argument by which we can be perſwaded to undertake that which you ſay we ought to do? All your Motives taken from hence, if you uſe any, are only Reſemblances of an Hiſtory which you undervalue. Is not God's acceptance of Chriſt's obedient Death the hope of our Pardon? and is not the Love of our Saviour, whilſt he died for our Sins, the great Perſwaſive of Mortification? Is not the Reſurrection of that great Prophet the Confirmation of our Faith in his Doctrine, when he aſſur'd it with ſuch a Miracle? and doth not his Aſcenſion prove to us the certainty of an Immortal State, and encourage us by Obedience to his Precepts, and Conformity to his Exemplary Life, to prepare our ſelves for it? Whilſt you pervert this Relation by ſome phraſes miſapply'd, you reproch the Goſpel in its own language, and inſtead of Chriſtian Religion endeavour to thruſt upon the World a few Poetical Alluſions, make the Goſpel of our Saviour a Romance, offer us for ſolid Food Muſhroms, and make his moſt noble Actions ſcarce ſo much as an Example, and ſome of them a Lie, and ſo teach men to reject ſober Senſe, and their own greateſt Concernments, for the vanity of Canting Terms. Did our Saviour aſcend into Heaven only Metaphorically? and ought he to be crucified in us too as well as upon the Croſs? For ſhame grow wiſer, and for fear continue not to wrong one who is very able to puniſh you. If the Infidel World do not give credit to that excellent Story being ſet down in its own Native truth, what will they do when you have turn'd it into a Fable? If wicked Souls deny it in their Works, will

* *One who apes Holy things.*

will you overturn it in Words? If Hypocrites do not obey it as they ſhould, will you convert them with Blaſphemy?

By this, added [a] *Miſoplanus*, you may ſee not only the Ineffectualneſs of your preſent Endeavours, but alſo the Impoſſibility of accompliſhing any Deſign which you can lay for the future in *Theoprepia*. You do as vainly attempt to level our Saviour with your Mock-Prophet, as the arrogant Frog endeavour'd to ſwell her ſelf to the Proportion of an Ox; and do fooliſhly propound your Enthuſiaſm to be embraced by thoſe, who know that wild Raptures differ as much from Divine Revelation as Parſley doth from Hemlock.

a *One who hates cheaters.*

When *Miſoplanus* had ſaid this, he deſired [b] *Hieromimus*, [c] *Thelgomenus*, and one or two more of his Companions, to go with him to his houſe, where he deſired to talk ſome things with him privately. *Hieromimus* was unwilling to accept of the Invitation; but at the entreaty of *Thelgomenus*, who was one of his half-Converts, he was perſwaded to it. When they came thither, *Miſoplanus* carried *Hieromimus* and *Thelgomenus* into a Turret which was upon the top of his houſe, from whence he had a fair Proſpect of the Country, and alſo of the City *Phroneſium*. Whilſt they were diſcourſing of the beautiful Scituation of this houſe, a Pigeon of that ſort which is call'd *Carriers* came flying to *Miſoplanus*, and brought a little piece of Paper roll'd up in her Bill, which ſhe deliver'd and flew away. *Hieromimus* wonder'd at this Accident, for he knew not that there were ſuch Birds. *Miſoplanus* open'd the paper and found theſe words written upon it, *Hieromimus is an Impoſtor*. This increas'd his admiration; and as he was conſidering the ſtrangeneſs of that which had happen'd, his Amazement was ſuddenly heightned; for he heard a voice in the Air which five or ſix times together repeated theſe words, *Repent*, *Hieromimus*, *Repent*. The truth is, there was a neighbouring Eccho, which was ſo rarely fram'd by a natural Art, that it would very often repeat any ſhort ſentence; and *Miſoplanus* having plac'd one behind a Rock, who unſeen pronounc'd the words which the Eccho reverberated with a diſtinct ſound, *Hieromimus* took it for a voice from Heaven, *Thelgomenus* trembled for fear, and deſired that he might go down. You ſhall, ſaid *Miſoplanus*: but not returning the ſame way by which they came up, he led them through a Room which was artificially darken'd, having only one little hole left open through which the light was permitted to enter, with a glaſs plac'd before it: and whilſt one of *Miſoplanus* his Servants held a large ſheet of white paper at a fit diſtance from the hole, there appeared upon it a lively repreſentation of a dreadful Spectre, as *Hieromimus* and *Thelgomenus* ſuppos'd; but it was only the ſhadow of a man with an ugly Vizour upon his face, dreſs'd up in the form of a Satyr, with a hairy skin, two horns, and cloven feet, who walk'd in the Court before the houſe, and by this Artifice was ſhew'd within. *Thelgomenus* ran down the ſtairs in a great fright, thinking it was the Devil. *Miſoplanus*, not knowing what ill effect his fear might produce, went after him, and ſo did his Servant. *Hieromimus* being left alone, becauſe he could not readily find the way out, began to be afraid that the Devil would murther him in the dark, and cry'd out for help; which he preſently receiv'd by the return of *Miſoplanus* his Servant. When they were all come down, *Miſoplanus*, being willing to let them underſtand their Ignorance, call'd for the Pigeon which brought the paper, and inform'd them how he contriv'd the other pieces of their Deluſion.

b *One who apes Holy Things.*
c *One eaſily cheated.*

Hieromimus much enrag'd with this affront went to his Lodging, pronoun-

a *One who hates Cheaters.*
b John *of* Leyden.
c James Nailor.
d *An incendiary.*
e *One who divines by the Stars.*
f *One who works ſeeming wonders.*
g *The Country of Deceit.*
h Conſtantinople.
i Rome.
k *One free from ſecular cares.*
l *A place to build Ships in.*
m *A Worſhipper of God.*
n *A lover of Truth.*

cing many Curſes againſt [a] *Miſoplanus*, and, ſeeing his hopes overthrown in *Theoprepia*, departed privately to *Theriagene*. [b] *Jackleyd* was taken and put to death, for inciting the *Theoprepians* to Rebellion. [c] *Jamnail* was whipped, for arrogating to himſelf Divine Attributes; and being put with his fellow-*Mad-men* into *Bedlam*, was order'd to ſtay there till he ſhould ſo far return to his Wits, as to be able to underſtand that he was but an ordinary Mortal. *Davigeor*, d *Phlegon*, [e] *Aſtriatrus*, [f] *Thaumaturgus*, and the reſt, made an Eſcape into [g] *Apateonia*: only the two She-Lacquayes having poſſeſs'd themſelves with ſtrong apprehenſions that they were deſtin'd to convert the *Mahumetans*, and to reform the *Pope*, went one to [h] *Turcopolis*, and the other to [i] *Scepticollis*.

Whilſt the Company were almoſt weary with laughing at this ridiculous Story, and were giving many thanks to [k] *Amerimnus* for making the Relation of it, a Gentleman came from *Lyſander*, to let the King know that the Army deſign'd for *Theriagene* was come to the Rendezvous at [l] *Naupactus*, which was the chief Port in *Theoprepia*, and that he had put the greateſt part of the Souldiers aboard the Ships appointed for the Voyage. I am very glad of it ſaid m *Theoſebius*, and, ſince the wind is fair, we will looſe no opportunity; it may poſſibly hold good till we arrive at *Theriagene*. Orders being given to the Court to remove with all poſſible ſpeed to *Naupactus*, *Theoſebius* and n *Alethion*, with the reſt of their noble Companions, devoted the next day to ſolemn Prayers, which they made publickly to Almighty God with an humble Earneſtneſs, and declar'd that the Victory which they deſir'd did not depend upon the Courage of Men, but the mercy of God; and the day after they began their Journey towards the Sea-ſide. The *Queen*, the Princeſs o *Agape*, and the other Ladies, entertain'd no ſmall Apprehenſions for their Friends, who were going to try the hazards of War, whoſe Events are alwayes doubtful; but placing their hopes in Gods Aſſiſtance of a moſt juſt Cauſe they took their departure with a ſubmiſſive Quietneſs. As ſoon as they arriv'd at *Naupactus*, a Council of War being held, at which were preſent both the Kings, *Bentivolio* and his Brother, p *Lyſander*, q *Miſopſeudes*, r *Philalethes*, [ſ] *Amyntor*, [t] *Sympathus*, [u] *Ariſtander*, x *Paſiphilus*, and ſome others; it was reſolv'd that they ſhould endeavour to ſurprize y *Hypponyx* the principal Haven of *Theriagene*, which was ſo call'd becauſe the Form in which it was built reſembled the Figure of a Horſes hoof.

o *Charity.*
p *A Redeemer Men.*
q *A Hater of Falſhood.*
r *A lover of Truth.*
ſ *A Helper.*
t *One who pities others.*
u *A very good Man.*
x *A Friend to all Men.*
y *Horſes hoof.*
z *An Anti-god.*

The Prince of *Theoprepia* ſail'd in the Admiral, being accompanied with *Alethion*, *Bentivolio* and *Myſopſeudes*; *Lyſander* commanded the Vice-Admiral, *Paſiphilus* the Rere-Admiral; other Gallant men poſſeſſing the reſt of the Ships according to the King's appointment. They weighed Anchor the next day, and the wind continuing fair they came within five Leagues of *Hipponyx* about four of the clock in the Afternoon. But then the wind turn'd, and blowing with a ſtiff gale, the Fleet, according to the example of their Admiral, came to an Anchor; by which means they were diſcover'd by the *Hipponyctians*, and he that commanded the Town for z *Antitheus* immediately prepar'd to put it into a poſture of defence. A Signal being given, the Commanders of the ſeveral Ships went aboard the Admiral, where it was reſol'vd that a Shallop ſhould be ſent off with a Herauld to ſummon *Hipponyx* to yield up the Port to *Alethion*, and to offer a Pardon to ſuch as were willing to return to their Obedience to their lawful Sovereign. The ſight of the white Flag upon the Prow of the Shallop was a great Joy to the *Hipponyctians*, for the whole City was put into a great Conſternation

by

by the Arrival of ſuch a great Fleet at ſo near a diſtance; and all the Inhabitants, except ſome few, would willingly have accepted of *Alethion*'s gracious Propoſition, but that [a] *Atheophilus* the Governour, in whom *Antitheus* had plac'd no ſmall confidence, as in his moſt faithful friend, prevented the declaration of their Intentions, by ſwearing that he would immediately kill him that ſhould dare to ſpeak of a Surrender. The Herauld returning, and having declar'd the Governour's Anſwer, the Princes reſolving to purſue their intentions with ſpeed, order'd that the ſame night a convenient number of Shallops attended with four Frigots ſhould ſtorm the two Forts which were built upon each ſide of the River to ſecure the entrance of the Haven.

[a] *A lover of Atheiſts.*

The Ships deſign'd for this ſervice being committed to the conduct of [b] *Ariſtander*, [c] *Chariſtion*, [d] *Amyntor* and [e] *Sympathus*; *Bentivolio*, [f] *Miſopſeudes*, [g] *Panaretus* and [h] *Philalethes* reſolv'd to accompany them in this ſervice. They fill'd ſome of the Shallops with Fagots to throw into the Trenches, and Ladders to ſcale the Works: and having underſtood that the paſſage into the Haven was ſecur'd by the Hulls of old Barks faſtned together with Chains, they appointed ſome Veſſels with Souldiers furniſh'd with Axes to looſen the Chains and break the Bridge, and provided two Fire-boats to burn the Barks. After the Signal given by a great Gun they weigh'd Anchor, and making ſeveral boards they arriv'd at the Mouth of the Haven about an hour before day.

b *A very good Man.*
c *A Charitable Perſon.*
d *A Helper.*
e *A Compaſſionate man.*
f *A Hater of Falſhood.*
g *All-vertuous.*
h *A lover of Truth.*

Ariſtander, who was accompanied with *Bentivolio*, landed his men, who were deſign'd to attaque the North Fort, as *Chariſtion* and *Panaretus* did on the other ſide; and in the mean while *Miſopſeudes*, *Amyntor* and *Philalethes*, in ſeveral Veſſels fill'd with Marriners and Souldiers, ſet upon the chain'd-bridge. [i] *Atheophilus* had plac'd his beſt men in the Forts, knowing that if they were loſt, he ſhould not only grant his enemies a free entrance into the Haven, but alſo receive great annoyance from the Guns which were planted upon them. His Souldiers welcom'd the *Theoprepians*, with their Canon; and when by the noiſe which they made as they march'd they perceiv'd that they were at a convenient diſtance, they ſaluted them with Muſquet-ſhot, giving them notice with flaſhes of dreadful light where they might find their Enemies. This did nothing amaze the *Theoprepians*, for they went boldly on; and though the Bullets whizz'd over their heads, and ſometimes lodg'd themſelves in their bodies, they came up cloſe to their Works; and having caſt in their Bavins, and yet finding the Trenches not fill'd up, they threw themſelves into the water, and ſwam over, being encourga'd to it by the generous example of *Bentivolio* and *Ariſtander*; and having plac'd their Ladders began to ſcale the Fort. As they went up, they from above knock'd them down with Stones, which made ſome of them unable to get up again. *Bentivolio* to prevent that diſcouragement which might poſſibly have happen'd to the Souldiers from this manner of oppoſition, commanded them to cover their heads with long Faggots carried by two men, one at each end; which made them ſome defence. Having ſet his foot upon a Ladder, he receiv'd the ſame ſalutation with his Companions by the blow of an heavy ſtone upon his ſhoulder, which would poſſibly have leſſened a weak courage, but it increas'd his; for going up readily, and calling to thoſe who were next him to follow him, notwithſtanding all the Reſiſtance which the Enemy could make, he got to the top; and having ſlain thoſe who made a vain attempt to hinder his entrance, he gave his followers a more eaſie Acceſs. *Ariſtander* ſucceeded as happily in his attempt

i *A Lover of Atheiſts.*

upon the other ſide of the Fort. And now the dreadful Image of Death grew viſible with the firſt Appearances of Light; for the Souldiers incloſ'd in the Fort hoping for no ſafety but by the Expulſion of their Enemies, and they reſolving to take it or die, both parties produc'd mortal Effects of a great Courage; whilſt they gave teſtimonies of their ſtrong deſires. *Bentivolio* hewing out his way to a place where he perceiv'd the Captain of the Fort to make ſome of his Companions fall by his Sword, being inrag'd with Love and grief, gave him ſuch a blow upon the head, that he cut through his Helmet and cleav'd his skull. *Ariſtander* with the ſame ſort of valiant Actions forc'd himſelf a paſſage from the other ſide into the midſt of the Fort, where meeting with his friend they deſtroy'd ſo many with an invincible Courage, that thoſe few which were yet unkill'd, being utterly diſcourag'd by the loſs of their Captain and the gallantry of their Aſſailants, threw down their Arms and ask'd for Quarter. In this ſervice the *Theoprepians* loſt not many; the moſt conſiderable was [a] *Ariſtander*'s Lieutenant, who was ſlain by the Captain of the Fort at the top of his Ladder. *Ariſtander* was wounded in the right cheek, and *Bentivolio*, beſides the blow upon his ſhoulder, receiv'd a thruſt in his left arm.

a *A very good Man.*

In the mean while [b] *Amyntor*, [c] *Miſopſeudes* and [d] *Philalethes* attaqued the Bridge. Thoſe who were ſet to guard it perceiving their approach, provided to defend themſelves, and gave fire to their Muſquets, as if they had intended to make Day with the light which was darted from the Mouths of their Guns: But ſhooting at a venture, their firſt Vollies had no very pernicious effect, neither did they hinder the *Theoprepians* from approaching the Bridge: for *Amyntor* and *Miſopſeudes* faſtened their Shallops to it with hooks; and *Philalethes*, who had the command of the Fire-boats, lock'd them to their Barges notwithſtanding all that the Enemy could do to hinder him, and leaving the Combuſtible matter to perform its own office, went to another place which was not yet aſſaulted by his Companions; and having mounted the Bridge, ſecur'd an Aſcent for two more of his friends: and whilſt they made their Swords give a dreadful teſtimony to their Enemies, that their coming thither was to their extreme diſadvantage, a numerous company of bold Souldiers ruſhing impetuouſly upon them forc'd him into his Boat, and his Companions into the water. *Miſopſeudes* and *Amyntor*, after many Repulſes and ſome wounds, made good their ſtanding upon the Bridge, and forc'd many of their Enemies into that ſide of the River which was next to [e] *Hipponyx*, and repell'd thoſe who endeavour'd to ſupply their rooms with ſuch irreſiſtible blows, that the *Theoprepians* had opportunity to mount themſelves upon the Bridge without much difficulty; which when they had aſcended, they requited thoſe who help'd them up with the effects of ſuch a gallant Courage, that they made the *Hipponyctians* ſeek defence for themſelves by running towards the Forts which were built upon each ſide of the Haven. It fell out unluckily for [f] *Philalethes*: for he having again recovered the Bridge with ſome of his Men, was by the impetuous violence of the affrighted multitude driven a good way along the Bridge, and by the irreſiſtibleneſs of their wild Motion was at laſt thruſt off into the Water, being accompanied with many others, who having puſh'd off thoſe who were before them, were alſo carried off themſelves by ſuch as were behind them. *Philalethes*, and his Companions were forc'd to ſave their lives by ſwimming to their Boats. But this miſchance turn'd to their advantage; for they had ſcarce recover'd their Shallops before the Fire-boats, doing the Execution to which they were deſign'd, ſet on fire that part of the

b *A Helper.*
c *A Hater of Falſhood.*
d *A lover of Truth.*
e *A Raven like a Horſes hoof.*
f *A Lover of Truth.*

Bridge

Bridge to which they were faſtned, and the Granado's breaking deſtroy'd many of thoſe who were upon it. Thoſe who yet kept the Bridge being purſued by the Victorious courage of [a] *Amyntor* and [b] *Miſopſeudes*; had only left them the liberty of a miſerable choice, either to dye by their Enemies Swords, to ſtay in the Fire, or to leap into the Water: And yet they were ſoon depriv'd of power to make any election; for *Philalethes* joyning with thoſe gallant men who were deſign'd to looſen the Chains that tied together the parts of the Bridge, help'd them to put a ſpeedy end to that undertaking; and having with ſome of his Companions boarded ſeveral diſunited Veſſels, they quickly diſpoſſeſs'd the *Hipponyctians* by throwing them into the water, and ſo made themſelves Maſters of thoſe ſcatter'd pieces of the Floating Bridge; which notwithſtanding they not being able to rule for want of Rudders, were forc'd to go as the ſtream was pleas'd to conduct them, and ſo were in danger to be carried away Captives when they had overcome, but that ſome of their party perceiving the condition in which they were, made towards them, and took them into their Shallops.

a *A Helper.*
b *A Hater of Falſhood.*

[c] *Panaretus*, [d] *Chariſtion* and [e] *Sympathus* imployed themſelves with an equal gallantry in the gaining of the other Fort, which was of a larger compaſs, and was filled with a deſperate company of *Antitheus* his Mercenaries; who when the *Theoprepians* came near the Trench, ſaluted them with a ſhowre of Stones and Bullets, and were requited with Hand-Granado's which the *Theoprepians* threw into the Fort; which though they broke ſucceſsfully, and ſtruck pieces of Iron-ſhells into the faces of ſome, and the bellies of others, and kill'd many; yet rather enrag'd then weaken'd the Survivours, which made the Acceſs more dangerous to their Enemies, and the Victory more doubtful. *Panaretus* ſignaliz'd his Valour in this Action, and as he was upon the top of his Ladder, a ſtout Souldier endeavouring to pull off his Head-piece, *Panaretus* took hold of his Arm, and flung him into the Trench, and having ſettled himſelf in his Room upon the Fort, defended it againſt innumerable blows, till *Sympathus* got up to him, and then the Valour of theſe two Valiant Perſons eaſily made way for more to come up by the death of thoſe who endeavour'd to throw them down. *Chariſtion* did things worthy of himſelf and ſuch Companions: for having mounted another part of the Fort, and receiv'd a wound in his breaſt as a welcome upon his firſt entrance, he requited it with the death of him that beſtow'd it; and fighting with an invincible Courage, eaſily made room for his friends to come to him, and place themſelves againſt their Enemies. Now it was that the *Hipponyctians* giving fire no longer, diſputed who ſhould have the Fort with the But-end of their Muſquets, in which mode of fighting they were imitated by the *Theoprepians*; and both Parties did ſo heartily endeavour to exceed one another, that the Victory ſeem'd to ſtand a great while in an equal diſtance between the Aſſailants and Defendants. It was ſome benefit to the *Theoprepians*; that the Darkneſs did not give leave to their Enemies to take Courage from the knowledge of the leſs Number of their men; but making up that defect with Reſolution, they had entred ſo many places at once, that they were not able to reſiſt them in all, and did ſo make good the poſſeſſion which they got (though with ſome loſs of their men) that they drove the *Hipponyctians* from the Line, and encompaſs'd them in the middle of the Fort, ſending death upon them from all ſides. It was no ſmall diſcouragement to the *Hypponyctians*, that a little after the appearance of Day they diſcover'd that which made them believe that the Light was only beſtow'd upon them to let them ſee the Ruines of

c *All vertuous.*
d *A charitable Perſon.*
e *A Compaſſionate Man.*

their friends upon the Chain'd-Bridge, and *Alethion*'s Standard plac'd upon the oppoſite Fort; whereupon the moſt Valiant of them having ſold their lives as dear as they could, the reſt yielded themſelves to the mercy of the *Theoprepians*, who were now abſolute Maſters of the Fort.

* A Lover of Atheiſts.

* *Atheophilus* being inform'd of that which had happen'd, and ſenſible of what might probably follow, reſolv'd to repair his Honour, and to redeem this Loſs with the overthrow of the *Theoprepian* Fleet, which was now under ſail not much above a League from the Forts, or elſe periſh couragiouſly in the continuance of his adverſe Fortune. He mann'd all the Ships in the Harbour which were fit for his purpoſe, prepar'd his Fire-Barks, and weigh'd Anchor: and having a ſide-wind equally advantageous to him with his Enemies, made what haſte he could, intending to fight them before they came into the mouth of the Haven. When he drew near the Forts, he receiv'd unpleaſing ſalutes from the Guns which his Souldiers had loſt, and was accoſted in his way with many flaming pieces of the diſſolv'd Bridge: for the unchain'd Barges ſeparated themſelves from one another, & being driven by the Tide towards the Town, cover'd a great part of the Haven with burning wrecks; which not only ſtruck an unſpeakable terrour into thoſe who ſtood upon the Shoar, but put the Marriners and Souldiers into ſome apprehenſion at the ſight of ſuch a diſmal Spectacle, and ingag'd them in no ſmall care, leſt the ſmoaking Fire-brands ſhould fall foul upon their ſhips, and conſume the Fleet before it could get to Sea.

Atheophilus digeſting as well as he could theſe ominous Preſages, paſt the Forts with his Navy, having only loſt one of his Fire-Ships, which by reaſon of ſome errour in the placing of the Combuſtible matter, prepar'd for other uſes, was blown up before the time appointed. It was half-flood when the Fleets came up together; and *Atheophilus* perceiving the Admiral of the *Theoprepians* in the Front, made up boldly, and gave her a broad-ſide, for which he ſoon receiv'd another; and after that many more were mutually exchang'd, which put the great Bullets through the ſides of each others Veſſels. The Commanders of the other Ships diſpoſing themſelves on both ſides as they might moſt conveniently attaque their Enemies. It happen'd that a Chain'd-ſhot from the *Theoprepian* Admiral cut off *Atheophilus* his main Maſt in the middle. He, notwithſtanding this diſcouragement, did his beſt to lay the Admiral aboard; which was more eaſie for him to accompliſh, becauſe ſhe made towards him with equal ſpeed to do as much for him. The two Admirals being hook'd together began a moſt terrible fight, the *Theoprepians* with dreadful Shouts preſaging to one another a certain Victory. Great holes were made in the ſides of both the Ships with their Canon: the *Theoprepians*, with a ſtorm of Muſquet-bullets as thick as hail, knock'd down moſt of the Souldiers that appear'd on *Atheophilus* his Decks, and boarded his Veſſel. He with a Reſerve of ſtout men ruſh'd upon them from the Steerage, and charg'd ſo fiercely, that he kill'd many, forc'd ſome into the Sea, and drove the reſt into their own Ship; whither alſo he follow'd them, and continued ſuch a cruel fight with Swords and the great ends of Muſquets, that the bloud ran out of the Water-holes. Both the Princes, not having patience to ſee the *Antitheans* aboard their Ship, flew out of their Cabins: and *Alethion* having eſpied *Atheophilus*, ran upon him with an unexpreſſible fury, ſaying, Behold, *Atheophilus*, this is *Alethion*, kill him, and endear thy ſelf for ever to thy Maſter by the deſtruction of his moſt mortal Enemy. *Atheophilus* being a prudent Souldier was aware of his coming, and aim'd a deadly blow at his Head; which *Alethion* put by with his

Arm, and directed a thruſt, which finding paſſage through his Breaſt and his Heart both at once, made him fall down dead among the feet of his Souldiers. *Theoſebius* perceiving the Prince engag'd againſt many of his Enemies; made himſelf a paſſage with his Sword, and coming where he was, put *Alethion* out of the danger of their Number by the death of thoſe whom he encountred; and having clear'd his own Ship made a ſecond Board upon his Enemies, in which he kill'd or threw into the Sea all that were upon the Decks, in the Steerage, and in the great Cabin: and commanding his men to retire into his own Ship, leſt thoſe who were in the Gun-room ſhould blow them up, he heard a great cry from below, and ſaw ſome come up who made him know the reaſon of it, which was, becauſe the Hold was full of Water; and they ask'd for Quarter: which being granted, they endeavour'd with the help of the *Theoprepian* Mariners to ſtop their Leaks; but in a ſhort time perceiving that it was impoſſible, unhook'd their Ship, and had ſcarce got clear of her before ſhe ſunk down before their faces.

Whilſt this Tragedy was acting, the other Ships were not idle Spectatours, for every one grapled with valiant Enemies: and though the *Antitheans* were ſomething ſtartled with the loſs of their Admiral (for they were ſo near as to ſee him ſink) yet they reſolv'd to make it up with their own endeavours by the ruine of their Adverſaries; and though they ſhould happen to fail of their deſired ſucceſs, yet they purpos'd to die at leaſt like men of Courage. But being over-charg'd with a Valour which tranſcended theirs by as many degrees as the Juſtice of *Alethion*'s Cauſe exceeded that of *Antitheus*, they were worſted: and yet before they ſubmitted to a final conqueſt, they made ſuch effectual Oppoſition as produc'd a very dreadful Spectacle of a Sea-fight; ſome Ships ſinking by reaſon of incurable Leaks, ſome blowing up their Decks voluntarily to unlade their Enemies, and ſome being fir'd againſt their wills. The Air was fill'd with the noiſe of Guns, the cries of dying Perſons, and the Shouts of Conquerors; the light of the Day being obſcur'd with Clouds of Smoke, and the Sea diſcoulour'd with the bloud of Wounded men, and made diſmal with the floating bodies of the ſlain.

In this fight [a] *Paſiphilus* very happily ſhot off the Rudder of the Enemies Fire-Ship, by which means ſhe was made uſeleſs as to the purpoſe for which ſhe was intended, and carried back upon the *Antitheans* by the Tide. [b] *Lyſander* and [c] *Chariſtion* took two of their Principal Ships; *Bentivolio* [d] *Miſopſeudes* and [e] *Panaretus*, aſſiſting their reſpective friends, chas'd three others into the Harbour, and there compell'd them to ſubmit to mercy. Indeed every gallant *Theoprepian*, who had the honour of any command that day, made himſelf famous with Heroick Actions; the private Souldiers alſo performing things which deſerv'd very high reputation: By which means a complete Victory was ſpeedily obtain'd, for all the *Antitheans* were either ſunck or taken. This dreadful Encounter being thus ended; the Conquerors attempted not to enter the Town, but caſt Anchor a little within the Haven's Mouth, reſolving to give a reſpite to their weary Souldiers, and to take care of the wounded, who were not a few.

a *A Friend to all men.*
b *A Redeemer.*
c *A Charitable Man.*
d *A Hater of Falſhood.*
e *All-vertuous.*

The trembling *Hipponyctians*, having ſeen the diſmal iſſue of this bloudy Engagement, and being deſtitute of their Governour, Souldiers and Courage, ſent ſome of their Principal Inhabitants to implore the King's Mercy, and to offer him the Town. The two Kings and ſo many of the Commanders as were then together held a Council of War, and concluded that it was beſt to accept of the ſurrender that was offer'd, and to take poſſeſſion of the Town ſpeedily, leſt *Antitheus* ſhould prevent them with freſh ſupplies.

Accordingly they ſent three thouſand of the moſt unwearied Souldiers a-ſhoar under the command of *Lyſander*, to ſecure the Gates, and to ſtrengthen that part of the Town which lay towards *Theriagene*. The next day they landed all the wounded men, and took ſuch an effectual care for their Recovery, that in a little time they were reſtor'd to their former health. The *Hipponyctians* joyning with the *Theoprepians*, beſtow'd burial upon thoſe dead bodies which they found floating in the Haven, or which were caſt aſhoar by the force of the Tide.

After two days they receiv'd the good News of the Arrival of their Ships, which were order'd by *Theoſebius* to tranſport their Horſe, who were commanded not to ſet ſail till three dayes after the departure of the other Ships from *Naupactus*. *Lyſander* appointed them to thoſe Quarters which he had prepar'd in and near to [a] *Hipponyx*; the King intending with all convenient ſpeed to march towards [b] *Poliſtherion*, where the Intelligence of *Alethion's* Arrival, which was ſent by a Courrier, put *Antitheus* and his new Court into a great diſtraction: for being conſcious to themſelves of the Wrongs which they had done, they fear'd that the time was coming in which they ſhould be forc'd to, ſuffer for them; eſpecially after they heard that the *Theoprepians* had ſubdued their Fleet, and made themſelves Maſters of *Hipponyx*.

a *A Haven like a Horſes Hoof.*
b *The City of Beaſts.*

This Alarm made leſs Impreſſion upon the Courage of *Antitheus* then was expected by many both Friends and Enemies; for notwithſtanding he heard that many other Towns beſides *Hipponyx*, had revolted, and that ſome Cities had ſent to ſubmit themſelves to *Alethion*, yet his Mind ſeem'd to grow great proportionably to his danger, and he fear'd not to look his bad fortune in the face, though ſhe frown'd ſeverely. But knowing that his tottering condition needed all poſſible ſupport, he made uſe of all the thoughts with which his reſtleſs Mind was fill'd, to direct him what to do. He ſummon'd his chief Confidents to meet in his Privy-Chamber; where having fram'd his Countenance to expreſs an undaunted Reſolution, he ſpake to them after this manner: The miſchiefs which the *Theoprepians* have already done to us to force us to ſecure our fortune by the uſe of Arms, and the dangers which they ſtill threaten require that we ſhould ſpeedily enter upon this way of defence. We need not diſpute whether it is Wiſdom to venture boldly, for we muſt either do ſo or loſe all. It were a diſhonourable Cowardiſe to abandon our ſelves to ruine, becauſe we may poſſibly prevent it; neither is there any condition ſo low, but it may be rais'd, if thoſe who undertake it have Valour. I have taken care to provide what is requiſite for our Preſervation both as to Men and Money. You know that the Mercenary Army under my command is not inconſiderable for Number; and I make no doubt but they will engage boldly in this Service, becauſe, being Souldiers of Fortune, they fight only for their pay. And ſince it may be thought that they are too few to oppoſe the ſtrength of *Theoprepia*, I have ſent to the [c] *Theomachians*, who are in League with us, to deſire their Aſſiſtance, and I make no queſtion of obtaining it. They are the inveterate Enemies of *Alethion*, and will more readily help us, becauſe by this means they may have an opportunity to revenge themſelves upon the *Theoprepians*. After the overthrow of this Army which doth now infeſt us, I have promis'd to enter with them into the Enemie's Country, and to divide with them what we ſhall conquer there by equal ſhares. I have ſome Treaſure which I laid up for all urgent occaſions; and though it is ſcarce enough for this preſent ſervice, I know how to raiſe more before we ſhall have need of it.

c *Such as fight againſt God.*

When

When [a] *Antitheus* had finiſh'd this ſhort Speech, [b] *Dogmapornes*, [c] *Aſynetus*, and the reſt of his Aſſociates, having been engag'd in his Treaſon, oblig'd by his Favours, hoping to augment their preſent Fortune with his Victory, and deſpairing of Pardon from *Alethion*, in regard of the greatneſs of thoſe Crimes which they had committed, declar'd a Reſolution to live and die in the obedience of his Commands, and proteſted that they neither had nor hop'd for any Intereſt but that which conſiſted with his Felicity. *Antitheus* having given them thanks for this obliging Anſwer, told them the way by which he intended to provide Money to pay his Army: which was, by ſeizing upon the Stock of the Orphans laid up in the common Chamber of the City, as alſo that which was truſted in the hands of particular Guardians, by forcing the rich Citizens to lend him as much as he ſhould deſire, and by borrowing the Treaſure which was in the Temples: and becauſe the people ſhould not look upon theſe proceedings as Rapine and Sacrilege, he promiſed repayment as ſoon as he ſhould overcome the Enemy, which threatned preſent ruine to [d] *Theriagene*, and forced him to take theſe extraordinary courſes. He added alſo that he would not put this reſolution in practice till he ſhould hear from the [e] *Theomachians*. Within two dayes [f] *Antholkes*, the Ambaſſador whom he had ſent thither, return'd with acceptable News: for deſire of Revenge and hope of Conqueſt had ſo inflam'd the *Theomachians*, that they, not conſidering the dangers to which they were courted, and the inability of the Tempter to make a probable Defence, neither taking any notice of the Injuſtice of that Cauſe in which they were ſolicited to engage, readily promis'd their utmoſt Aſſiſtance; and knowing that Delay would make it ineffectual to *Antitheus* his Relief and their own hopes, aſſur'd *Antholkes* that they would make all poſſible ſpeed for the Expedition.

a *An Atheiſt.*
b *The opinion of a Whore.*
c *An Imprudent perſon.*
d *Degenerate Beaſts.*
e *Such as fight againſt God.*
f *One who draws the contrary way.*

In the mean while [g] *Theoſebius* having led his Army into *Theriagene*, only with an intention to reſtore [h] *Alethion*, and being deſirous that his honeſt purpoſes might not be miſinterpreted by the Cenſorious World, told the Prince, as they were walking one day together, that though the Affection which he ought ever to have for ſo great a Friend had brought him and his Subjects out of their own Country to ſerve him, and that he could not but think that the Juſtice of his Cauſe was abundantly ſufficient for his private ſatisfaction; yet he thought it requiſite to let the World know upon what occaſion he had taken up Arms, and to aſſure the *Theriagenians* of his Intentions by a Declaration publiſh'd for that end. The King highly approving his Advice, [i] *Lyſander* drew it up in theſe words: *Though we make no queſtion but ſuch as know the Reaſons of our preſent undertaking will need no other ſatisfaction as to the Juſtice of it; yet becauſe we would not have our Actions conſtrued into that Malicious ſenſe which our Enemies will be apt to put upon them, We declare before God and all the World, that it is not a deſire to increaſe our Empire by any Acceſſion which may be gain'd from* Theriagene, *that hath made us invade the Country of our ancient Allyes. Our Deſign is only to aſſiſt an Illuſtrious Prince to recover his Throne, of which he is unjuſtly depriv'd, and to help him to puniſh thoſe who have made their Crimes inexpiable by adding his Baniſhment to his Father's Murther. As we have reſolv'd never to lay down our Arms till this be effected, and doubt not but the greateſt part of* Alethion's *Subjects are ſufficiently ſenſible of his wrongs; ſo, that it may appear we do not cover any other purpoſes under this pretence, we make this Proteſtation, That if you your ſelves will deliver up the Murtherers of* [k] Anaxagathus *to Juſtice, and reſtore* Alethion *to his Rights, we will preſently withdraw our Forces into our own* *Country,*

g *A Worſhipper of God.*
h *A lover of Truth.*
i *A Redeemer of Men.*
k *A good King.*

Country, rejoycing that we ſhall leave Theriagene *in peace.*

Alethion deſiring paſſionately that his Country might not be ruin'd by the direful effects of War, and knowing that the events of it are varied by inconſiderable Cauſes, concluded that no Enemy ſhould be fought, who may be conquer'd by Treaty; and therefore with the fore-mention'd Declaration he ſet forth a Paper, in which he conjur'd his Subjects to return to their Obedience by the indiſpenſableneſs of thoſe Bonds which oblig'd them to it: and that they might not be frighted into Deſpair by the remembrance of their Offences, he added a Promiſe of Pardon to ſuch as would come under his Protection, and in the word of a King gave them aſſurance that none ſhould be excluded from the benefit of this Amneſty but [a] *Antitheus*, [b] *Dogmapornes*, and two or three more, whoſe Wickedneſs could never be forgiven.

a *An Atheiſt.*
d *One who holds opinions only fit for whores houſes.*

Theſe Papers wrought very conſiderable effects upon the *Theriagenians.* Some generous Spirits, who were moſt ſenſible of the injuries which they ſuffer'd under *Antitheus*, had put themſelves already under *Alethion*'s Colours. Others, who had been unhappily inſtrumental to his and their own Miſery, repented of their Errours, which the King's Goodneſs had pardoned, and reſolv'd to make amends for their Diſobedience by hazarding their Lives for his Reſtitution. The generality of the People, who were broken with Oppreſſion, having now ſome hopes of Deliverance, began to ſhew their Hatred to the Uſurper, which was before cover'd under the Embers of Fear. *Antitheus* not unſenſible of the Inſecurity of his condition, us'd all poſſible Arts to keep the People (though not in affections to him, for they never had any for him, yet) from ſuch Actions as might diſturb his Enterpriſe; and finding moſt of his Devices ineffectual, he made it his laſt Reſerve, to promiſe the [c] *Poliſtherians* that he would only continue himſelf in his Command as a General for the preſent Expedition, and that after the Succeſs of this Fight, of which he made no queſtion, he would lay down the Principality, and declare them a free State. Some few, who underſtood not the Uſurper's Intentions, thought this a very plauſible Offer, and began to wonder at the Moderation which *Antitheus* had entertain'd: but he, perceiving that this Plot took not effect according to his Expectation under pretence of Treachery which he had diſcover'd, put ſome to Death whom he ſuſpected as Guilty of Good will towards [d] *Alethion*, and carried others, of whoſe Fidelity he was not aſſured, out of the City, and mix'd them with his Mercenary Troops.

c *Such as dwel in the City of Beaſts.*

d *A Lover of Truth.*

The night before the day which was deſign'd for the Battel with the *Theoprepians*, who were now advanc'd within ten Miles of [e] *Poliſtherion*, the Citizens were aſſaulted with an extraordinary Terrour, by reaſon of a ſtrange Sight which appear'd in the Air on that ſide of the City which was towards *Hipponyx.* Two Armies with Colours flying, Drums beating, and Trumpets ſounding, ſeem'd to encounter one another. The glittering Swords were ſo formidable, and the clattering of Arms and the noiſe of Guns was ſo eaſily heard, that if they had not ſeen this Accident in the Air, they would have thought that the *Theoprepians* and *Theriagenians* had been engag'd in Fight. This Conteſt laſted half an hour; after which, one of the Armies having routed and conquer'd the other, the Viſion diſappear'd. The *Antitheans* thought this a ſad Omen of their approaching misfortune, and indeed could not look upon it otherwiſe but as a diſmal Emblem by which God did foreſhew the unlucky Iſſue of the ſucceeding Fight, and were generally ſo aſtoniſh'd with variety of gaſtly Apprehenſions, that they ſeem'd to be

e *The City of Beaſts.*

toſs'd

toſs'd in the midſt of reſtleſs Imaginations, as a ſmall Veſſel would be in a raging Sea, if all the Winds ſhould blow upon it alternately from their ſeveral Quarters.

The Uſurper conſidering well what great Influences this Prodigy might ſend down upon the Spirits of his Souldiers, (for thoſe who do leaſt believe that there is a God, are moſt affrighted with the thoughts of him when dreadful Accidents begin to perſwade them that there is one) endeavour'd to diſſipate this Panick fear, by telling them the next morning, that they ought not to entertain any apprehenſions from thoſe things which they ſaw in the Air, ſuch Prodigies being only Accidents of Nature; Images of Armies being often brought from forein parts by ſtrong Winds in great Clouds, which like Looking-glaſſes reflect them upon the Earth; and that though this was none of that ſort, yet it was capable of being interpreted for them as well as againſt them: and he added, that he was aſſured that the Overthrow which they ſaw acted did portend the ruine of their Enemies, both by a Viſion and a Dream which he had that night. He ſaw, as he ſaid, a glorious Rainbow painted in the Air, and a mighty man of an unuſual Stature, who having faſtned a red ſtring to both the Ends of it, took a great Arrow pointed with a flame of fire, and ſhot through the breaſts of two Perſons with Crowned Heads, who immediately tumbled down dead from the top of a bright Cloud. That they might believe that theſe could be no other then [a] *Theoſebius* and [b] *Alethion*, he related his Dream in theſe Words: I ſaw a beautiful Perſon in the form of a Virgin, who, as I lay aſleep, ſeem'd to whiſper in my Ear this Prophecy, *To morow* [c] Poliſtherion *ſhall be deliver'd from her Enemies.* This Expoſition of the dreadful Prodigy ſo artificially confirm'd did ſomething alleviate their Fears; and though it did not quiet their Minds, yet it made them ſuppreſs the trouble which they could not extirpate, and gave them ſome ſmall encouragement to prepare for thoſe dangers which, whether they would or no, they were now to encounter.

[d] *Antitheus* made haſte to lead out his Men to fight, both that they might have no leiſure to augment their Fears by the conſideration of their Dangers, and that he might poſſeſs himſelf of a convenient place which he had deſtin'd to the encamping of his Army. It was a large Field encompaſs'd on one ſide with a Wood, and with a River on the other. By this he hop'd to give his Enemies the trouble of a diſadvantageous acceſs to him: But he was prevented by the earlier care of *Alethion*, who well knowing the Scituation of the Country, had made himſelf Maſter of it an hour before.

Antitheus divided his Army into two Bodies, the Mercenaries of [e] *Theriagene*, and his Auxiliary [f] *Theomachians*. Being attended with his Life-Guard he led the *Theriagenians* himſelf, whom he plac'd in the right Wing, having aſſign'd the chief Commands to [g] *Dogmapornes*, who was his Lieutenant-General, [h] *Philedones*, [i] *Paſenantius*, [k] *Autautus*, [l] *Antholkes*, [m] *Antigraphus*, [n] *Udemellon*, and the reſt of his Confidents. He choſe all under-Officers out of thoſe whom he eſteem'd moſt true to him. His Confederate *Theomachians* being plac'd in the left Wing were led by their General [o] *Theoſtyges*. Thoſe who were moſt of Note in the Army, and chiefly look'd upon as Perſons upon whoſe Conduct and Valour the Succeſs of the Fight depended, were [p] *Archicacus*, [q] *Miſagathus*, [r] *Anoſius*, [ſ] *Adicus*, [t] *Anædes*, [u] *Androphronus*, [x] *Aſemnus*, [y] *Aneleemon* and [z] *Anecestus*.

The *Theoprepian* Army was commanded by *Theoſebius*: for after a loving Contention, which laſted a good while, between the two Kings before they could determine who ſhould give Orders and Command with a ſingle Power, each of them offering that Honour to the other, and both refuſing it with

a *A Worſhipper of God.*
b *A lover of Truth.*
c *The City of Beaſts.*
d *An Atheiſt.*
e *Degenerate Beaſts.*
f *Fighters againſt God.*
g *The opinion of a Whore.*
h *A lover of Pleaſure.*
i *One contrary to all men.*
k *One who aſcribes all to to himſelf.*
l *One who draws the contrary way.*
m *An Aniſcripturiſt.*
n *One who believes nothing to come.*
o *A Hater of God.*
p *The beginner of Miſchief.*
q *A Hater of Goodneſs.*
r *A wicked perſon.*
ſ *An unjuſt man.*
t *An Impudent perſon.*
u *A murderer.*
x *An Irreveperſon.*
y *A mercileſs man.*
z *An uncharitable man.*

with an equal Modeſty, *Alethion* conjuring *Theoſebius* by the Love which had brought him into *Theriagene*, to command his own Army and to give him leave to Fight by his ſide, *Theoſebius* was forc'd to accept that Authority. The Army, which conſiſted of ſix thouſand Foot and four thouſand Horſe, was divided into two Bodies: one commanded by *Theoſebius* himſelf, who was accompanied with the Prince of *Theriagene, Bentivolio*, and [a] *Miſopſeudes*, who deſir'd the Honour to fight by him. The other was put under the Obedience of [b] *Lyſander*, to whom [c] *Paneretus*, [d] *Philalethes*, and [e] *Nicomachus* joyn'd themſelves, every particular Regiment being led by ſuch Commanders as inſpir'd their Followers with courage.

a *A Hater of Falſhood.*
b *A Redeemer of Men.*
c *All-vertuous.*
d *A Lover of Truth.*
e *One who conquers in Fight.*

As ſoon as the Day began to appear, the Warlike Trumpets ſounding from all the parts of the Camp rais'd the Souldiers to the Battel, of which they were ſo impatiently deſirous, that many prevented the riſing of the Sun, and put on their Arms whilſt it was yet dark; and rouſing that Warlike humour which had lien aſleep ſince the Fight againſt *Theromachia*, they gave a clear Evidence that they had not forgot the Art which they had not for a long time practic'd. When they were drawn up into a regular Order in the place appointed for the Fight, *Theoſebius* and *Alethion* riding by the Head of every Regiment ſhew'd themſelves to the Souldiers, whom they found ſo enflam'd by the ſight of their Enemies, that they had more need to command them to make a ſtand then to incite them to go forward. The Princes ſaid not much to them, becauſe they perceiv'd their Courage already heightned infinitely above the neceſſities of Exhortation. However this Action was not in vain, for their Hearts were kindled with a more vigorous Heat by the preſence of their own King and in the ſight of the wrong'd Prince, whoſe Reſtauration they were now to attempt. Thoſe of *Theriagene* were deſtitute of a juſt Cauſe, and ſo could not have that aſſiſtance which Valour never refuſeth to take from a ſerene Conſcience; yet they appear'd with a deſperate Boldneſs, and felt in their Hearts all thoſe Motions which Anger, Hatred, Hope and deſire could raiſe: Nay, they ſeem'd to encreaſe their Courage with Fear; for, knowing what they had done, they aſſured themſelves of the greateſt Puniſhments if they ſhould be conquer'd; and therefore heightned their Reſolutions of killing thoſe who, if they liv'd, would in a little time become their Judges.

Both Armies having made themſelves ready to march, the Trumpets were commanded to give the laſt Signal, and they reſounding from the Banks of the River, and multiplying their noiſes with the Echo's of the Wood, made a delightful Terrour. The two Forlorns of Horſe ſent from each Party gave the firſt Charge, and laid many men upon the ground, and their Horſes by them: But [f] *Ariſtander*, who commanded the *Theoprepians*, with an irreſiſtable Force preſſing upon thoſe of *Theriagene*, made them retreat to their Army with the loſs of half their men. Then the main Bodies of both Armies advanc'd towards each other, and ſeconded what was begun with the Engagement of their whole Forces. The commanders of both ſides were the firſt in this Charge, and made a dreadful Salutation with the mutual exchange of Blows and Wounds; but, being encompaſt by their Souldiers, they were forc'd to leave off their ſingle Combats, and oppoſe the joynt Fury of their numerous Enemies.

f *A very good Man.*

Now it was, that Death began to appear with a diſmal Face, and to ſhew the awful Greatneſs of her Mortal Power in the Horrours of Slaughter and Confuſion. [g] *Alethion* having eſpied [h] *Dogmapornes*, thundred upon him with a loud cry, ſaying, now I will requite you for writing Letters for me; and riding up to him with an aſtoniſhing Preſence ran him through the Body: and

g *A Lover of Truth.*
h *The Opinion of a Whore.*

and perceiving that [a] *Anthelkes* came up with an eager deſire to revenge his Death, or elſe to die with him, Yes ſaid the Prince, he can have no fitter Companion in his Torments then you who have aſſiſted his Sin; and as he ſpake theſe words, gave *Antholkes* leave to take his Death from the point of his ſword, upon which he ran himſelf precipitantly, aiming an effectual Blow at *Alethion*'s Head. [b] *Philedones* at the ſame time was thrown upon the ground by *Theoſebius* [c] *Antitheus* fought diſguis'd, the Fears which were created by his guilty Conſcience making him flie to that mean ſort of refuge. But *Bentivolio* having diſcover'd him by ſome token, broke through thoſe who ſtood in his way, and leaving bloudy marks of his Paſſage rode up to him, and gave him a blow upon the head, which would have cleft his Skull if it had not been guarded with an Helmet which was made for a more worthy Perſon; however, it made him bow down low upon his Horſe's neck; and his Body beginning to leave the Saddle *Bentivolio* prevented his Fall, for he pull'd him from his Horſe, and carrying him before him upon the Bow of his Saddle gave him in Cuſtody to [d] *Axiarchus*, one of *Theoſebius* his Captains, who, knowing the Importance of his Charge, plac'd him diſarm'd in the middle of his Troop, and watch'd him ſo diligently that he made his eſcape impoſſible. [e] *Autautus* and [f] *Proſelenus* did in vain endeavour his Reſcue, for they were both kill'd, one by [g] *Theoſebius*, and the other by [h] *Miſopſeudes*, who receiv'd a Wound in his Breaſt by a thruſt of *Proſelenus* his Sword.

Thoſe in the left Wing did things equal to the right. [i] *Lyſander* charg'd [k] *Theoſtyges* the General of the [l] *Theomachians*, and after a few blows given with an unexpreſſible Courage, *Theoſtyges* receiv'd one in his Neck, which made it unable to ſupport his Head, and, as he lifted up his hand to ſtrike again, tumbled under his Horſe's Feet. He was accompanied in his Death by [m] *Androphonus* and [n] *Aneleemon*, who fell by the ſame hand. [o] *Anoſius* being fiercely charg'd by [p] *Kaladoxus* loſt his life with his Head, which *Kalodoxus* cut off. [q] *Sympathus*, *Chariſtion* and [r] *Paſiphilus* ſignaliz'd themſelves by the Death of [ſ] *Miſagathus*, [t] *Adicus*, [u] *Aſemnus*, and ſome others, who ſeem'd to be the ſtouteſt men that led the *Theomachian* Van. [x] *Antigraphus*, who fought with the *Theomachians*, was met by [y] *Nicomachus*, who ſhot him in the Mouth, and lodg'd a brace of Bullets in his Brains, and after him diſpatch'd [z] *Saprobius* with his Sword. [a] *Hieromimus*, who would needs thruſt himſelf into the Fight, (though he had no command) being known to a private Souldier who had ſeen him in *Theoprepia*, was kill'd with the But-end of his Muſquet. [b] *Euphron* having charg'd too far into the Enemies Body was unfortunately ſlain. [c] *Ariſtander* having ſeen him engag'd, endeavour'd with all poſſible ſpeed to hew out a way to his relief; but not being able to come where he was ſoon enough to ſave his life, he fell with an impetuous rage upon thoſe who kill'd him, and fetch'd off his dead Body. In this Action *Ariſtander* receiv'd one Wound in his Thigh and another in his Arm, which prov'd mortal to him.

Whilſt the Victorious Arms of the left Wing diſtreſs'd the *Theomachians* in the Front, a ſudden Ruine haſtened upon them in the Rear. For *Panaretus* and *Philalethes* being inform'd of a private way through the Wood, by which fetching a ſmall Compaſs they might come behind the *Theomachians*, they acquainted *Lyſander* with their deſire to ſurround the Enemy, and receiv'd of him four hundred Horſe with which they put their Deſign in Execution, and flew in upon them with an appearance which was ſo much the more dreadful becauſe it was unexpected, and made the *Theomachians* think that Death had hedg'd them in upon all ſides. However taking a Deſperate kind of Courage

a *One who draws the contrary way.*
b *A lover of Pleaſure.*
c *An Atheiſt.*
d *One worthy to Command.*
e *One who aſcribes all to himſelf.*
f *One born before the Moon.*
g *A Worſhipper of God.*
h *A Hater of Falſhood.*
i *A Redeemer.*
k *One odious to God.*
l *Fighters againſt God.*
m *A murderer.*
n *A merciless man.*
o *A wicked Man.*
p *One of noble Opinions.*
q *A Compaſſionate charitable Man.*
r *A Friend to all.*
ſ *A Hater of Goodneſs.*
t *An unjuſt man.*
u *An Irreverent perſon.*
x *Antiſcripturiſt.*
y *One who conquers in Fight.*
z *One of a corrupt Life.*
a *One who apes Holy things.*
b *A good natured perſon.*
c *A very good Man.*

rage from their Danger they fought ſtoutly; and though they were beaten, yet the *Theoprepians* found ſuch conſiderable Reſiſtance that it coſt many of them their lives. At length the *Theomachians* ſeeing moſt of their Leaders ſlain, and ſo many of their Companions kill'd that they were put out of all hopes of Victory; ſome of thoſe few which surviv'd threw down their Arms and deſir'd Quarter, others endeavour'd to ſave their lives by running diſorderly to *Antitheus* his Diviſion, which was a very ſmall relief; for they were ſo diſcourag'd by *Theoſebius* and his Invincible Army, that having left their moſt conſiderable Officers dead upon the ground, and having ſeen others taken, they began to flie; hoping at leaſt to delay their Death by retiring to [a] *Poliſtherion*.

[b] *Eugenius*, who was a faithful friend to *Alethion*, and ſtaid in *Theriagene* to ſerve his Intereſt, receiv'd a fall from his Horſe the day before the Fight, and pretending to be much hurt by it he took his bed; by which means he gain'd an occaſion to remain at home to execute the Deſign which he had contriv'd againſt [c] *Antitheus*, which was, to ſurprize the City whilſt he was engag'd in the Field: and accordingly having given notice of his purpoſe to *Alethion* by one of his Servants well known to *Bentivolio*, [d] *Amyntor* with a ſelect Company of Horſe at the hour which was appointed by *Eugenius* march'd towards *Poliſtherion* unſeen by the Enemy, and carrying *Antitheus* his Colours which they had taken in the Fight, he came to a Gate which *Eugenius* had ſecur'd, and having let him in they ſeiz'd upon the Town for *Alethion*. This Action made the attempt of thoſe who hop'd to eſcape by flight of little advantage to their ſecurity; for being purſu'd and kill'd by the *Theoprepian* Horſe, when they drew near to the Town they were deſtroy'd by the great Guns and Muſquets which play'd upon them from the Walls: and this did ſo confound them with an unexpreſſible Deſpair, that being neither able to fight nor run away, they ſtood ſtill and cry'd for Mercy: which though they did not obtain at firſt, yet it was granted as ſoon as the Prince of *Theriagene* and *Theoſebius* could come up: For one of them deſir'd not to ſee more of his Subjects ſlaughter'd, and the other could not endure to behold ſo many men kill'd after they had given over all Reſiſtance. They exhorted the Souldiers to be content with their Victory without more bloud, which could not make it more acceptable; and they were not diſobey'd when their Commands were heard.

[a] *The City of Beaſts.*
[b] *A Perſon of a good diſpoſition.*
[c] *An Atheiſt.*
[d] *An Helper.*

Thus did the Juſtice of Heaven puniſh the Rebellion of *Antitheus* and his Accomplices, and in a ſhort time utterly fruſtrate all the Probabilities which he had fram'd to ſupport a faint Hope of eſcaping Deſtruction. And now, the Princes having given order to take care of the Wounded Souldiers, and to ſecure the Priſoners, *Theoſebius* went into *Alethion*'s Coach, and taking *Bentivolio* and *Panaretus* with him, ſent his Commands to *Lyſander* to lead his men towards the City, which they knew to be in their Friends hands both by *Alethion*'s Colours, which were plac'd upon that Tower which was over the Gate by which they were to enter, as alſo by a Meſſenger ſent from *Amyntor*. When they were come to the City-walls, they were met by *Eugenius*, who being tranſported by the ſight of *Alethion*, alighted off his Horſe to perform his Devoir to him, and kneel'd down to kiſs his Hand, but was not able to ſpeak for Joy. Riſe up, riſe up, my faithful Friend, ſaid the Prince, (taking him into his Arms) I ſhall never forget the Affections which you have alwayes preſerv'd for me; neither ſhall any time blot out of my mind thoſe obliging ſervices by which you have demonſtrated your Love. He had not time to reply, for the Princes came

out

out of their Coaches intending to march into the City on Horſe-back; and then he was interrupted by the Embraces of the Prince of *Theoprepia*, who had much endear'd him to himſelf for thoſe high Offices which he had perform'd for a Prince whom he lov'd above any man in the World, and then ſignified his Affection in Words full of Eſteem. When *Eugenius* was got looſe from *Theoſebius*, *Bentivolio*, paſſionately affected with the ſight of one who had oblig'd him with all the Expreſſions of a moſt Generous Friendſhip, ran to him with open Arms, ſaying as he went, And is it true, my dear *Eugenius*, that God hath given us leave to meet again both ſo ſoon and ſo happily? Yes, *Bentivolio*, replied *Eugenius*, and I eſteem it no ſmall part of this Day's Felicity to meet one who was never out of my Memory and Deſire ſince we parted. The reſt of the Company having perform'd their affectionate Salutations to this Excellent Perſon, the Princes entred the City, whilſt the Great Guns ſounded from the Walls, and the People Eccho'd to that joyful noiſe with their loudeſt Acclamations in all the Streets through which they paſſed to the Palace.

It is not poſſible for me to expreſs that endearing Welcome which *Alethion* gave to the Prince of *Theoprepia* after his arrival into the Houſe, nor to repeat thoſe many paſſionate Acknowledgments which he made to him for that Generous Dove by which, God having made it ſucceſsful, he was reſtor'd to his Throne, proteſting to *Theoſebius* that the re-enjoyment of his Kingdom was infinitely more acceptable ſince it was accompliſh'd by his means, then it could have been any other way. *Theoſebius*, who ſo entirely lov'd the Perſon of *Alethion*, that he eſteem'd all his Intereſts his own, return'd an anſwer full of Modeſty and ſweetneſs, aſſuring him that he took more joy in the Reſtauration of *Alethion* to his Kingdom, then he ſhould have found ſorrow in the loſs of his own.

The firſt thing which they did after they had ſetled themſelves, was to take care of their Wounded Friends, to whom when *Alethion* had declar'd his Deſires to Conſecrate the following day for a publick Thankſgiving to Almighty God for the Victory by which he was reſtor'd to *Theriagene*, and *Theriagene* to it ſelf, they entreated him to delay his Order for a day or two, not doubting but they ſhould be able in that time to accompany him in that moſt worthy Action, and in which they thought themſelves highly concern'd to have a ſhare, Whereupon *Alethion* made choice of the third day, which was cheerfully celebrated by the Princes and thoſe many gallant Perſons who accompanied them in the Expedition; as alſo by the Citizens, who obſerv'd it with all imaginable ſignifications of a thankful Joy. Theſe Solemnities being appointed, the two Kings agreed to ſend to *Theoprepia*, to let their Friends know the happy Succeſs of their Undertaking, and to fetch the *Queen*, the Princeſs [a] *Agape*, [b] *Urania*, [c] *Theonoe* and [d] *Irene*, with their Companions; the whole Court earneſtly deſiring to have thoſe noble Perſons preſent at ſuch a joyful time, and of which they thought their Fruition incompleat till their Friends enjoy'd a part with them. Having paſs'd the Evening in *Theoſebius* his Chamber, the Company took their leave, their wearineſs compelling them to withdraw to their ſeveral Lodgings which were as well appointed as ſuch a ſeaſon would permit,

a *Charity.*
b *Divine Light.*
c *Divine Mind.*
d *Peace.*

The next day [a] *Alethion*, [b] *Theoſebius*, *Bentivolio*, [c] *Panaretus*, [d] *Philalethes*, and many other excellent Perſons, being met at [e] *Miſopſeudes* his Appartment, who was forc'd to keep his Bed by reaſon of the Wound which he had receiv'd, *Alethion* deſir'd the Counſel of his Friends concerning the Settlement of his Affairs. *Theoſebius* advis'd him to puniſh [f] *Antitheus* and

a *A lover of Truth.*
b *A Worſhipper of God.*
c *All Vertuous.*
d *A Lover of Truth.*
e *A Hater of Falſhood.*
f *An Atheiſt.*

and the chief Inſtruments of the Rebellion, and then to confirm the *Amneſty* which he had promis'd, and ſo engage his Subjects Minds to a chearful Obedience for the future by Aſſurance of Pardon for their paſt Offences. The reſt approving this Advice, a Liſt of the Priſoners was brought, and their names read. Many of the Chief Actors in that fatal Tragedy, which had caus'd ſo much trouble, were ſlain. [g] *Pſychopannix*, [h] *Aſtromantis*, [i] *Panthnetus* and [k] *Scepticus* being well horſed fled into [l] *Theomachia*. The principal of thoſe who were in Cuſtody were *Antitheus*, [m] *Aſynetus*, [n] *Paſenantius* and [o] *Udemellon* of the *Theriagenians*; [p] *Archicacus*, [q] *Anaedes* and [a] *Anecestus* of *Theomachia*; ſeven in all: who were condemn'd to be hang'd and quarter'd, and their Heads to be ſet upon the chief Gates of [b] *Poliſtherion*, They order'd alſo a day for the Funeral Rites due to [c] *Anaxagathus*, which were perform'd with all Princely Ceremonies, the King of *Theoprepia* and all the Perſons of Condition that were with him aſſiſting in that Solemn Action.

Whilſt *Alethion* [d] *Eugenius*, [e] *Miſopſeudes* and [f] *Philalethes* ſpent their time in ſuch employments as were neceſſary for the Re-ſettlement of the Affairs of the Kingdom, *Bentivolio* and *Panaretus* having underſtood by the Chirurgeons that the Wounds which [g] *Ariſtander* had receiv'd in the late Fight were Mortal, reſolv'd to give him a Viſit, and to ſpend what time they could ſpare from other occaſions in the Converſation of that moſt Excellent Man. When they came to his Lodging, they found him accompanied with his intimate Friend [h] *Athanaſius* and his Brother [i] *Virbius*, and attended by his two Sons [k] *Calliſtas* and [l] *Hilarion*, [m] *Medenarete* alſo was there, and a Brother of hers call'd [n] *Synthneſcon*, who having heard that *Ariſtander*'s Wounds had put his Life in extream danger, thought her ſelf oblig'd to give him a Viſit, and to perform thanks to him for having ſav'd her brother the day before from that death which he muſt have found under the Feet of the *Theoprepian* Horſe, if it had not been for the charitable Aſſiſtance which he receiv'd from *Ariſtander*, and which he muſt have loſt however, if he had not been pardon'd by *Alethion* at his Interceſſion. *Bentivolio* having made thoſe Salutes which were due to that worthy Perſon, ſate down by his Bed-ſide; and having underſtood by a Gentleman who conducted them into the Room, that they were juſt now entred into a Diſcourſe concerning the Nature of Vertue, he deſired *Ariſtander* that his Viſit might be no Interruption to their Converſation: whereupon *Ariſtander* proceeded thus: It was a ſtrange feebleneſs of Mind which made the valiant *Brutus* to ſpeak ſo unworthily, when he ſaid, *O unhappy Vertue! How vainly have I ador'd thee as a Divine thing, when as thou art nothing but words and the Slave of Fortune?* Yet I cannot wonder that he ſhould ſtagger ſo much with an unexpected blow of adverſe Fortune (being at that time worſted in a Battel at *Philippi*) when I conſider that he was not ſupported with a firm Belief of that Immortal Bliſs which awaits Good men in the Eternal World, nor had made the Reſignation of himſelf to the Divine Will, the principal part of that Vertue of which he boaſted himſelf to have been a great Adorer. For my own part, I muſt profeſs that I now diſcern the truth of Vertue more then at any other time of my Life, and am deeply ſenſible of the incomparable Benefit of Religion, finding in it that ſerene Tranquility, of which if I were now deſtitute I could not ſo much as hope for it from any other Principle. I look upon that quiet Repoſe of Mind and Felicity of Temper which I enjoy, as the natural Effect of Vertue, which I make no queſtion but it doth alwayes produce where it is heartily entertain'd.

g *The Eternal night of the Soul.*
h *One who divines by the Stars.*
i *All Mortal.*
k *One who doubts all things.*
l *The Country which Fight againſt God.*
m *An Imprudent perſon.*
n *One contrary to all.*
o *Nothing to come.*
p *The beginner of Miſchief.*
q *An Impudent perſon.*
a *An Incorrigible perſon.*
b *The City of Beaſts.*
c *A Good King.*
d *One of a noble Diſpoſition.*
e *A hater of Falſhood.*
f *A lover of Truth.*
g *A very good Man.*
h *Immortal.*
i *One who lives twice.*
k *A very good Son.*
l *A chearful perſon.*
m *Vertue is nothing.*
n *One that believes the Soul to dye with the Body.*
A Diſcourſe concerning the truth of Vertue.

You are happy, ſaid * *Medenarete*, interrupting him a little, and I ſhould eſteem it no ſmall Favour, if it were not unſeaſonable to deſire it at this time, if you would pleaſe to let us know what you mean by *Vertue*; give us aſſurance that there is any ſuch thing, and make us underſtand wherein that happy Repoſe which you ſo much magnifie doth conſiſt. I thank God, ſaid * *Ariſtander*, I do not feel ſo much pain as to indiſpoſe me for Converſe; and ſince I alwayes eſteem'd it ſeaſonable to ſerve Vertue, I ſhall willingly tell you what I think in Anſwer to all thoſe Queſtions in which you demand ſatisfaction concerning it.

* *Vertue is nothing.*

* *A very good Man.*

By *Vertue* I mean a true Love of that Goodneſs the Notions whereof are naturally implanted in Human Souls, and a conſtant Performance of thoſe Actions which correſpond with thoſe Directive Inſtincts. For you muſt know, *Medenarete*, that the holy Rules which we find in the Writings of Wiſe men are nothing but the Connate Notions of Good and Evil, which they found in themſelves and tranſcrib'd into their Books, written firſt by the great Creator upon Mens Hearts as the Laws of reaſonable Nature, and which are little Reſemblances of God's Eternal Righteouſneſs, which is the Original Copy according to which they were drawn. All Created things are deſtinated to ſome particular Uſe, and have diſtinct Properties by which they are fitted for their ſeveral Ends, and thoſe Properties are the Excellencies of every Creature. The Nature of a Man doth by many degrees tranſcend that of moſt other Beings, becauſe he hath higher Principles by which he is fitted for more noble Actions. Thoſe Innate Notions of Truth and Goodneſs are plac'd in his Soul as Fountains of Law, from which he is to take direction concerning the Government of his Life. ***Truth*** and ***Goodneſs*** are Eternal Things, and therefore ſubſiſted before we were born; but when we come into Being we find the Notions of them imprinted upon our Minds, that is, our Natures are ſuch that, as ſoon as we come to have the uſe of our Faculties by the exerciſe of our Reaſon, we are forc'd to acknowledg their Exiſtence and perceive their Uſefulneſs, and ſo are as it were born Guides to our ſelves, being enabled to draw ſuch Concluſions from theſe Natural Sentiments as make ſufficient Rules for our Actions; and are encourag'd by mighty perſwaſions to do that which is Good, being convinc'd of the Excellency of Vertue by the Natural Teſtimony of our own Souls.

By this you may underſtand that Vertue is a juſt Conformity to our Inbred Knowledg, a correſpondence with the Dignity of our Natures, and a Purſuit of thoſe worthy Ends to which we are not only deſtinated, but naturally oblig'd.

'Tis true, replied *Medenarete*, I have often heard ſuch things pronounc'd concerning Vertue, but I alwayes eſteem'd them rather as Witty ſayings of eloquent Philoſophers, then any convincing Aſſurances that Goodneſs is a Reality. Men do uſually talk of the Difference of *Good* and *Evil*, and ſay that it is indiſpenſably unjuſt to hurt an Innocent perſon; that a ſenſe of Gratitude is natural to all Men; and ſome ſuch other things. but I have heard it affirm'd that theſe Notions are only Qualities which diſpoſe men to keep that Peace in the World of which they have a beneficial ſhare, and that they are not obliging Laws till they be ſo conſtituted by the Civil Sanction of a Supream Power, and that men do then yield Obedience to them only for fear of Puniſhment, and ſo have no other Motive to thoſe which you call Vertuous Actions but Self-love. It is manifeſt alſo, that notwithſtanding all that which you ſay of the Natural Senſe of Good and Evil implanted in our Souls, yet men are very different in their Opinions

concerning their Definitions and notwithſtanding that irreconcileable difference between Right and Wrong which you believe to be real, the greateſt part of the World do confound it in their Actions. I might add alſo, that ſome who are eſteem'd Vertuous are ſo far from being of your mind, that they make no ſcruple to ſay that God, if he pleas'd, might command that which is moſt Evil to be Good. If theſe Allegations be true, it follows that Obedience to Holy Rules is a thing only founded upon reſpect to Self-intereſt, that Vertue is not a thing of an unchangeable Nature, and that the Obligations to obſerve the Differences of Good and Evil in our Deſigns and Actions is not ſo indiſpenſable as you would make us believe.

I know very well, ſaid *Ariſtander*, that many ſuch things uſe to be objected againſt the Nature of Vertue by thoſe who ſpeak againſt Honeſty to ſhew their Wit, and diſparage Goodneſs becauſe they have no mind to practice it. But I can eaſily ſhew you the Falſhood of theſe Pretences, if you will have the patience to entertain a little more Diſcourſe concerning this Subject. I ſhall be glad to be ſo oblig'd, replied *Medenarete*; and if there be truth in that which you ſay concerning Vertue, I ſhall willingly profeſs my ſelf an affectionate Friend to that which hitherto I have not much regarded.

Very well, ſaid *Ariſtander*; I ſhall endeavour to demonſtrate that the Nature of Vertue is Immutable, that the Difference of Good and Evil cannot be chang'd, and that the Reaſons of Moral Duties are Eternal; and ſo give you a clear notice of the Vanity of your Objections. The unalterable Congruity which is between Vertue and reaſonable Souls appears by the Eſſential Inclinations to Moral Goodneſs which God the Author of our Being hath implanted in our Nature; and by this, that many Vertuous Diſpoſitions are fair Reſemblances of the Divine Perfections, that others are Appendages immutably proper to our State, all highly perfective of our Being; and that a juſt Conformity to thoſe Rules which correſpond with theſe Principles is ſo neceſſary to our Happineſs, (which conſiſts in a quiet Repoſe of Mind, and a ſerene Delight in the enjoyment of our ſelves and God our chief Good) that it is impoſſible to attain it by any other means. Theſe Aſſertions are of ſuch moment as to that ſatisfaction which I would give concerning the nature of Vertue, that I muſt crave leave to explain them with a larger Compaſs of Words, and ſo make the truth of them all more apparent.

It is as natural for men to form their Actions according to the Notions of Moral Goodneſs which are in their Souls, as it is to ſee with their Eyes; and we ought as well to ſuppoſe that theſe Inward Laws were given us for the Direction of our Life, as that our Tongues were beſtowed upon us that we may ſpeak. It is as eaſily poſſible for men to become Rats and Toads, as to put off the Obligation which is laid upon them by God to obſerve Natural Righteouſneſs: Neither is the Congruity which Vertue hath with our Souls more alterable by any extrinſecal Power, then the hour of the Sun's Riſing is determinable by the Word of an Emperour. Laws can no more render Vice agreable to our Conſtitution, then they can make *Seconds* and *Sevenths* in Muſical Compoſitions to ſound as Harmoniouſly as *Thirds* or *Fifths*. An Artiſt may as ſoon frame a Quadrangle conſiſting only of three Angles, as make Ingratitude commendable: And a Phyſitian may as rationally pronounce that a man diſtreſs'd with a Feaver is not ſick, as affirm that there are no Torments of an Evil Conſcience. Whoſoever will ſeriouſly conſider it, may plainly ſee that the Nature of Vertue is unalterable,

and

and that it hath an Eſſential Connexion with our Souls; for there is an Eternal reaſon why that which is good for Men ſhould be ſo alwayes. Theſe Holy Rules took not their Original from the Appointments of our Parents, the Pleaſure of our Tutors, Traditions receiv'd from former Ages, or Imitation of preſent Examples; but are the general Dictates of common Reaſon, which whiſper unto us from within whether we will or no, that they are Good in their own nature. Theſe Laws are of an Ancient Date, not made in the Reign of ſuch and ſuch Kings, or in ſuch a Seſſion of Parliament; but as old as Humanity, and of themſelves obliging antecedently to all Poſitive Commands. It is true, Princes ſhould enter theſe amongſt their Statutes: and becauſe they are immutably Good, they ought not to command any thing that doth contradict them; and, though they ſhould, yet they can no more render ſuch Orders Juſt, then they can make it the Duty of Men to hate themſelves. What Original could theſe Indeleble *Prolepſes* have but the ſame with our Nature? They are plain to all, and the ſenſe of their Obligingneſs avoidable by none.

As we perceive in our minds immutable Notions of Speculative Truths, as *That Contradictions cannot be true*, *That the whole is bigger then the Part*, and ſuch like; which are ſuch illuſtrious Verities that none dare affront them with a denial, and which are of ſuch high Import, that if they were not unalterably true we could have no aſſurance of any thing, but muſt fluctuate in Eternal Unbelief: So theſe Notions of Moral Goodneſs are our ſure Directions in point of Practice, and are unchangeably Good; for if they were not, we could have no certain Rule for our Actions; which is ſuch a ſlur upon Nature, that it can be ſuppos'd by none but ſuch as do not believe that God made it. The truth is, if finding theſe Laws imprinted upon our Natures we ſhould yet think our ſelves not bound to obey them, we can receive no notice of our Duties any other way, being rationally oblig'd to disbelieve that which is contrary to our natural Sentiments.

Among all the rational Notions which adorn Humane Nature theſe Principles of Good and Evil are the chief. They are the great Reaſons why we are call'd Men, and the faireſt Characters by which we are diſtinguiſh'd from Brutes. And indeed, * *Medenarete*, it is impoſſible that we ſhould have any rational Pulchritude in us, if the beautiful Order of theſe Congruities were deſtroy'd. It is a greater Beauty in men when their Choice correſponds with theſe natural Anticipations of their Duties, then for a Woman to have fair Eyes plac'd in juſt diſtances upon her Face. It is as ingrateful to a man that conſiders, to find his Actions diſſent from this obliging Knowledge, as it is unacceptable to ſuch as know Muſick, to hear a Luteniſt play upon an Inſtrument out of tune. Thoſe things which conſiſt of many Parts, or of various Faculties, are capable of no Perfection but what conſiſts in a proper Union of thoſe Parts, and a regular Ordination of their Faculties; which is not mutable at pleaſure, but perpetually fix'd to the Nature of every particular Being. As it is not any Connexion of Parts that will make an handſome Body, for if any Member be diſorderly plac'd, there will be a Deformity: So the Soul by its rare Conſtitution having many Powers, as the *Rational*, the *Iraſcible* and *Concupiſcible*, its Perfection doth neceſſarily depend upon the due Subordination of theſe Faculties to one another. When the *Rational* Principle, which is adorn'd with the fore-mention'd Notions, gives Laws to our Appetites, and they are obedient, then Vertue glorifies our Conſtitution, and ſhews the Excellency of its Nature both in the decent Moderation of our Paſſions, and in a lovely Connexion of becoming

* *One who eſteems Vertue nothing.*

coming

coming Actions. But when theſe Divine Rules are neglected, it is no more poſſible that the Soul ſhould be in its natural frame, then that the Body ſhould enjoy health if the Nerves which tie it together were cut in pieces; or for a City to eſcape Confuſion, if the Inhabitants deſpiſe the Laws; or for a Muſician to compoſe delightful Airs by a careleſs jumbling of Notes without the Rules of Art. The Vertue of Human Souls hath natural Orders, certain Meaſures, and is determin'd by Laws which can no more be alter'd at pleaſure, then the Proportion which is between *Three* and *Six* in *Arithmetick.*

This is enough, *Medenarete*, to ſhew you that Vertue is an unalterable Congruity with our Souls, and in its own nature fix'd as much as any other thing: to which I will now add, that thoſe foremention'd Notions are not only natural Qualities interwoven with our Eſſence, but alſo Participations of that increated Goodneſs which is in the Divine Nature, ſo far as it is communicable to Men. Though that be incomprehenſible in the Infiniteneſs of its Perfections, yet it hath reveal'd it ſelf in the known Properties of *Juſtice*, *Veracity*, *Love*, *Benignity* and *Mercy*; which whoſoever imitates, lives conformably to God's Life; and whoſoever thinks he may *afflict the Innocent*, *violate his Faith*, *refuſe to ſhew Mercy*, and *abandon Charity*, doth fooliſhly eſteem it a Priviledg to be diſengag'd from the ties of that Goodneſs to which the Divine Will is alwayes determin'd.

I told you alſo, I remember, that ſome of theſe noble Qualities are faſtened upon our State as Apendages immutably proper to it, and it muſt be ſo; for who can think of thoſe Words, *God* and a *Created Being*, but he muſt neceſſarily infer that it is unalterably fit, that as the loweſt Creatures are neceſſarily ſubject to their Maker, ſo Man, being endu'd with Reaſon, by which he underſtands his Relation, and is made capable of Law and voluntary Subjection, ſhould ſubmit himſelf of Choice to his Creator, acknowledg his Dependance upon him, and ſeeing himſelf plac'd in a higher Degree of Being, increaſe his Thankfulneſs proportionably? By the Notions of Gods Goodneſs and Excellency implanted in our Souls we are oblig'd to love him for himſelf; as we have *Underſtanding* and *Will*, which are the Principles of Moral Vertues, we are bound to receive the Divine Illuminations as our higheſt Wiſdom, and both ſincerely to conform our Wills to Gods Commandments, and to reſt ſatisfied in his Appointments with all humble Complacence. The nature of our State doth oblige us alſo to obſerve the Rules of Righteouſneſs towards others; for he who gave us our Being did not only make us unwilling to be wrong'd our ſelves, but thereby alſo taught us that we ought not to wrong others. And though he hath beſtowed Self-love upon us, yet he alwayes requires us to manage it ſo as becomes thoſe who know they are but Creatures, that they have Souls as well as Bodies, and owe Love to their Neighbours as well as to themſelves. Thoſe who contradict the Reaſon of theſe Duties do barbarouſly diſown the Relation in which they ſtand to God, and endeavour plainly to put off the Nature of Creatures; for Sin is a Contradiction to our State, and a Forfeiture of the Being which we hold at our Creator's Pleaſure.

The Unnaturalneſs of ſuch Diſobedience will appear yet farther, if we conſider that the Happineſs which is proper to Humanity cannot be obtain'd without a compliance with Vertuous Rules; for the happy Repoſe of our Spirits will be diſturb'd if we ſin. Whilſt our Actions contradict the Knowledge of our Duty, we offend the moſt delicate ſenſe of our Souls, and by offering violence to the Law of our Mind we fall out of our own Favour,

expoſe our ſelves to the ſharp Remorſes of a wrong'd Conſcience, and put our ſelves to a pain much like to that which we feel in our Bodies when a Bone is diſlocated. A Sinner becomes his own Tormentor, and is vex'd to ſee that he hath done himſelf a miſchief by a propoſterous endeavour to ſatisfie a vicious Will. God having ſo inſeparably annex'd our beſt ſatisfaction to the Rules of our duty, the old Philoſopher might have given a very plauſible reaſon for his Paſſion, if he had included thoſe who endeavour to divide *Pleaſure* from *Honeſty*, in the Curſe which he wiſh'd upon thoſe who firſt attempted the Divorce of *Vertue and Profit*. However the Attempt is to no purpoſe; for the diſtreſs which accompanies Vice is ſo unavoidable, that the moſt inſolent ſinners which are recorded in Hiſtory have confeſs'd an Inward *Nemeſis* to follow them, and to compenſate the Wickedneſs of their Actions with proportionable Puniſhments, making every place too hot for them, and all Conditions uneaſie. Thoſe who have ſo far deſpis'd Vertue, that they would not acknowledg it to be any thing, have notwithſtanding found the burden of an Evil Conſcience to be extream heavy, and complain'd of the Torments which they ſuffer'd from the Diſpleaſure of the In-dwelling God. How natural this diſturbance is, appears alſo from the Reſtleſneſs of profligate Offenders, who, though they enjoy the Succeſs of their Vices, and live in the heights of Luxury by the benefit of Rapine, do yet deſire rather to have gotten Riches by ſome honeſt means, being reprov'd by themſelves when they conſider that Unhandſomneſs which will never ceaſe to attend their unjuſt Proſperities. This gives us aſſurance that the Laws of Vertue are of force to condemn where they are not obey'd, and that the Divine Light is ſeen when it is not follow'd, and that it is a very jejune Explication of the Torments of Conſcience to ſay that it is only this, *Some men ſay that they knew them who knew others who knew the State of Sinners to be unhappy.* Hobbs.

Beſides this I might alſo add, that the unalterable Repugnance of Vice to our Felicity is manifeſt by thoſe extravagant Appetites and wild Deſires to which men are often ſubject, which, whilſt they are not mortified by Vertue, do gall the Soul by a ravenous unſatisfiableneſs, and make whatſoever might adminiſter to its content uſeleſs.

By that which I have ſaid concerning Good mens Happineſs, I would not have you think that the Repoſe of Vertue conſiſts only in a dull Indolence, a meer freedom from Grief, or ſuch a ſtate of Content as that in which we find our ſelves after we have quench'd a Thirſt: for Good men experiment alſo, ſuch Actual Pleaſure as thirſty perſons find when they drink Delicious Liquors, both whilſt they are converſant in the Operations of Vertue, and when they call to mind the Honeſt Actions of their paſt life. By which it appears that they are not mov'd to compliance with Holy Rules by Extraneous Principles, or are induc'd to perform their Duties by Mercenary Perſwaſions, as Hopes of Honour and Deſire of Riches: They have Innate Motives far more cogent from that rare Content which is the natural Companion of Vertue; and Good men have alwayes thought this Intellectual Delight ſo far beyond the ſenſual Titillations of fleſhly Objects, that they have eſteem'd Wicked perſons not to fall more below the Dignity of ſuch as are Good by the Depravations of Vice, then they do come ſhort of their enjoyments in the truth of Pleaſure, under which pretence they became Renegado's to Vertue.

Thoſe who affirm Pleaſure to be the end of all Human Actions, ſpeak true enough if they underſtand themſelves well; and there is no danger in that

that which they ſay, if they be not miſtaken by others. As nothing is of more pleaſant guſt to our rational Appetite then to do excellent Things, ſo it is proportionable to the great Ends of our Nature to ſeek ſuch Delight; for in this purſuit we come to taſte the Pleaſures which all Good men find in the noble Union of their Souls with the Divine Will, and ſo partake of true Freedom: for being by this more pleaſing Fruition unchain'd from the mean love of little things, and ſecur'd from the Diſtraction of low Deſires, they are joyn'd to that great Good, which is ever preſent with all but thoſe who have diſpers'd their Souls amongſt infinite Vanities, and ſo do not enjoy themſelves; or who having contracted a Contrariety of Diſpoſition to God's mind, are not capable of Union with him. Vertue prepares us for God's Inhabitation, who is never unwilling to dwell in Good men: And whilſt they give him, as they ought, his Right of Willing what he pleaſeth in them, and acting their Powers according to his Divine Wiſdom and Goodneſs, they partake of the greateſt Happineſs to which Men can be exalted, and ſatisfie their Minds in the enjoyment of the chief Good, which doth alſo inſtill into their Souls and preſerve there a pleaſant Hope of Immortal Felicity, by the continuance and advancement of the ſame Fruition in the Eternal World; they being ſufficiently aſſur'd that nothing can ſeperate a Soul from everlaſting Bliſs, which is married to God by hearty Love. And this doth Compleat a Good mans Repoſe; for being at peace with himſelf by reaſon of the Friendly Teſtimony of his Conſcience, and highly pleas'd with his preſent ſtate, he finds alſo an unſpeakable eaſe of Mind in the Hopes of that which he ſhall be in the Life to come.

a A very good Man.
b One who believes Vertue to be nothing.

Thus, ſaid [a] *Ariſtander*, turning towards [b] *Medenarete*, I have obey'd your Command, having ſhew'd you the Excellent Nature of Vertue, aſſur'd you concerning its Exiſtence, and given you an Account of that Happineſs which Good men derive from it. After this it would be impertinent to add much to overthrow your Objections, for they muſt needs fall of themſelves. If Vertue doth include in its own Nature an eſſential Congruity with Reaſonable Souls, there is no more neceſſity of a Law to render its Rules Obliging, then to paſs an Act to make it fit for us to ſee with our Eyes; and ſince Vice doth alwayes diſcompoſe that natural Order, it is as impoſſible for all the civil Power in the World to make it agreeable to our Conſtitution, as to make us ſmell with our Ears.

That Vertuous men are not good for Fear of being puniſh'd, is ſufficiently confirm'd by that which I have already diſcours'd; and I muſt tell you that this is a very Contemptible Objection; for they do not eſteem any man Good but him who will not ſin though he is not in danger of any external Mulct; neither do they account him an Honeſt man with whom they durſt not play at even and odd in the dark. And if you ask then what uſe there can be of Laws, which are alwayes vain without the ſuppoſition of Puniſhment; I muſt let you know that they are prudently given with a general reſpect to all men. To the Bad, becauſe ſince all will not underſtand the Reaſons of their Duties; nor be perſwaded to love Vertue for moſt worthy conſiderations; it is of great Intereſt to the World that Wickedneſs ſhould not be ſpred by Impunity, but that enormous perſons being directed by Law ſhould alſo be reſtrain'd from diſobeying it by Sufferings. They are alſo highly uſeful to the Good, not ſo much to hinder them from doing that which is not Juſt, as that they may not be wrong'd by the Vicious, who are deterr'd from hurting them with violent actions by the fear of thoſe Penalties which are annex'd to them.

That

That which you objected concerning the different Apprehenſions which men have of Good and Evil, doth not infringe the real diſtinction which is between them, or prove that this difference is not known naturally, more then it is poſſible that the Whole ſhould be no bigger than the Part, becauſe ſome have been or may yet be found who doubt whether it is or no. Neither is it any wonder that ſome entertain falſe Opinions, becauſe there are Multitudes of various Examples in the World, and many follow the worſt, being uſually ſo ſlothful that they will not take pains to examin which is the beſt.

Vertue and Vice, as you ſay, are confounded in moſt mens actions: but that doth not prove that they are not Eternally diſtinguiſh'd in their Notions, or that it is not natural for Human Nature to love Vertue; ſince ſome make themſelves ſick through Intemperance, though nothing is more natural then the deſire of Health; and ſome put out their Eyes, which are ſo tenderly regarded by Mankind. This Argument is of no force, unleſs you think theſe are good Concluſions; That there are no good Laws in Civil Societies, becauſe men do ſometimes Rebel; That there are no good Principles, becauſe the Inconſiderate offer Violence to them; and that there is no Uſe of ſober Reaſon in the World, becauſe ſome are Diſtracted.

That any ſhould ſay, as your laſt Objection ſuppoſes, that God might, if he pleaſe, alter theſe eſſential Notions of Good and Evil, is ſo monſtrouſly extravagant, that I cannot but wonder at the Ignorance or Impudence of thoſe who dare ſpeak this blaſphemous Falſhood. At their Impudence, in aſſerting that which ſuppoſes it to be no Abſurdity for God, if he pleaſe, to make it Good that his Creatures ſhould not acknowledge him, which is a horrid Contradiction; or at their Ignorance, whilſt they fooliſhly affirm that which overthrows all Religion. For if we receive this Principle, That there is not any thing Indiſpenſably Good, or that the Divine Will is not regulated by it; they have undermin'd our Faith, and taken away all foundation of Hope, leaving us, as far as in them lies, unaſſured but that God may if he will condemn us for yielding Obedience to him, and that it is Juſt too if he do it, notwithſtanding he hath declar'd the contrary.

When [a] *Ariſtander* had proceeded ſo far, he deſired all the Company, except [b] *Athanaſius*, that they would pleaſe to withdraw for a while into the next Room; for his Chirurgeons were come to dreſs his Wounds. Which when they had open'd, Well, ſaid *Ariſtander*, how is it? We cannot promiſe much, ſaid the Chirurgeons, as to your Recovery, for we are afraid we ſhall not be able to prevent a Gangrene. *Ariſtander* perceiving in their Countenances that by the Rules of their Art they diſcern'd more danger then they did expreſs to him, deſir'd that his Friends might be call'd in. They return'd; and when they had enquir'd concerning the ſtate of his Body, I have receiv'd, ſaid *Ariſtander*, no unwelcome news; for Happineſs can never come too ſoon. I have alwayes made the Belief of my Soul's Immortality one of the chief Principles of my Actions: for whilſt I conſider'd its nature, and perceiv'd that it would not fail to ſubſiſt after my Body, having a Duration aſſign'd to it commenſurate to Eternity, I could not but underſtand how contemptible that ſhort ſpace of time is which God hath allotted to our Continuance in this lower World in reſpect of that which is to ſucceed it; and thereupon I inferr'd, that the Happineſs which we enjoy in this ſtate is not comparable to that which awaits us after our ſeparation from this Fleſh; and conſequently, that it is an Eſſential part of true Prudence, to be infinitely more ſolicitous that we may be happy hereafter, then to avoid any preſent Inconveniencies. And ſince I know that

a *A very good Man.*
b *Immortal.*

Here begins a Diſcourſe concerning the Immortality of the Soul.

there is no way to that Felicity which I hope for but by Death, and remember that Death is a very ſhort paſſage to it, I ſhould be untrue to my Principles, and abandon my beſt hopes, if I were unwilling to die.

One who thinks the Soul to dy with the Body.

I perceive, ſaid * *Synthneſcon*, making a Reply to *Ariſtander*'s Diſcourſe, that your Courage is the laſt Friend that will take leave of you; and I cannot but approve your love of an Opinion which is ſo pleaſant, that ſome of thoſe who were not ſure that it was true have profeſs'd that they would never ſuffer themſelves to be perſwaded againſt it whilſt they live. I grant that the right Government of our Life depends upon true Principles, and that we cannot attain Happineſs by the conſequences of falſe Opinions; and I muſt acknowledg that the Principle which you have mention'd is very noble and worthily fit to have a Directive Influence upon the whole courſe of our preſent Life, if we were aſſur'd of it's Truth. But I have been told that we have no Soul diſtinct from the Body, and that what we call by that name is only a Contemperation of Corporeal Humors, and a Connexion of thoſe Integral Parts of which the Body doth conſiſt; and that when this vigorous Craſis is deſtroy'd by mortal Sickneſs, and the Bodily frame taken in pieces by Death, then that which you call *Soul* ceaſeth to be, as Muſical Harmony vaniſheth with Sound; and can no more ſubſiſt after Death then a Figure is able to remain after the diſſolution of Figurated matter. Some expreſs themſelves thus, That all the Soul which we have is compos'd of Material Principles, and reſolv'd into them by Death; that is, our Spirit is nothing but a knot of united Atoms, and that death by diſcompoſing the Contexture doth diſſipate us into looſe Particles,

I know very well, ſaid *Ariſtander*, that ſome are not willing to think that the Soul doth exiſt after Death, and have taken great pains to object as much as they can againſt its Immortality. But I have been told by men wiſer then theſe Diſsenters, that Human Souls are Immaterial Subſtances, and therefore incapable of that Diſſolution which the Body ſuffers by Death; it being a known Principle in true Philoſophy, that the Corruption of Material Subjects is brought to paſs only by a ſeparation of conjoyn'd Parts: that is, by Diviſion, which belongs only to Bodies whoſe eſſential property is Quantity. That the Soul is in no danger of ſuch Diſſolution, I have good reaſon to think by thoſe grounds of hope which I find in my one Experience. I am now old, and yet I perceive my ſelf to be the ſame that I was fifty years ago. I have worn away many Bodies ſince I was young, and therefore this ſame I which remains ſtill muſt be a Soul, and that Immaterial. I cannot but believe that if I had nothing in my ſelf diſtinct from this corruptible Body, or that if Death had any wedge able to cleave my Soul, I ſhould have ſeen ſome Chip fall from it yeſterday when my Arm was ſawn off, and have felt my Soul grown leſs then it was before. I did not, I am the ſame I ſtill, and I do not doubt but I ſhould be ſo if the other Arm were cut off and after that my Feet, and then the reſt of thoſe Parts which conſtitute this Bodily Frame. Having this ſenſible aſſurance, I take the more confidence to believe that I ſhall eternally exiſt in this Rational Nature which now makes me my ſelf.

I know ſome ſay that Immaterial Beings, if there are any, may be Mortal, though not by Separation of Parts, yet ſome other way unknown to us: I ſuppoſe they mean Annihilation. To which I anſwer, that though I cannot but acknowledge God may, if he will, deſtroy what he hath made, and at his pleaſure take away that Being which is deriv'd from his Power; yet I think it Abſurd to ſuppoſe that he doth Annihilate Souls, becauſe it is contrary

ry to that Method which he obſerves in other parts of the Univerſe, nothing of which doth ſo periſh. And I muſt eſteem it too great a Boldneſs for any man to affirm that we are reduc'd to nothing by Death, becauſe he doth not know whither we go. If he ſay that the Soul is of that nature, that it can have no Being out of the Body, he falls upon the foremention'd Rock, and muſt ſay that it is Annihilated by Separation; for elſe it will exiſt out of the Body.

But becauſe by your Objections you ſeem rather to imagin that the Soul is nothing really diſtinct from the Corporeal Subſtance, I will make no further enquiry whether Immaterial things can periſh, but rather endeavour to ſhew you ſufficient cauſe to believe that Humane Souls are Incorporeal. You cannot but know* *Synthneſcon*, that this word *Soul*; and others correſpondent to it in different Languages, hath been long us'd in the World; and I take it for granted that it ſignifies ſomething, and ſuppoſe that none will venture to affirm that thoſe learned Perſons who made uſe of it in their Writings did intend to ſignifie nothing by it but a *Body*; or though ſome may judge them highly miſtaken in thinking it had any other true meaning; yet as I doubt not but the Venerable Ancients knew very well what they ſaid, ſo I think it may eaſily be prov'd that the Notion of an Immaterial Subſtance diſtinct from the Body, which they intended to expreſs by it, is natural and true.

* *One who thinks the Soul to dy with the Body.*

That the Soul is not a Temperament of Corporeal Humors is manifeſt in this, that it is neither a Good nor a Bad Contemperation. If it be a healthful Temperament only, then we have no Soul when we are Sick; if an unhealthful, then we are dead when we are Well. Beſides, if the Soul were only a *Craſis* of the Body, it would be capable of no more Diſtempers, but by a fit of the Gout, the pain of the Stone, the heat of a Fever, or ſome other ſickneſs depending upon indiſpos'd Matter: Whereas it is manifeſt that it hath many Diſeaſes which ariſe not from Dilatation or Compreſſion of the Matter, Obſtruction or Inflammation of the Humors, or Solution of Continuity: The Troubles of Conſcience, which ariſe from Moral Cauſes, being no more capable of being remov'd by a Phyſitian's Receipt, then the Gout can be cur'd with a Moral Lecture.

The Soul is not a Contexture of Material Parts, for that is nothing really diſtinct from the whole Body; but that the Soul is not the Body, Part of it, or any Corporeal thing, we have many good aſſurances. Thoſe who would know what others are, do rationally ſeek a ſatisfaction of their Deſire by converſing with them; and ſuch as would know what they themſelves are, muſt converſe with themſelves. It is neceſſary to obſerve this Method, for there is no other way to come to the Knowledge of our Souls. Since the Eſſences of all things are veil'd, we muſt endeavour to know them by their Operations; for the Forms of things are only intelligible by the Properties which are peculiar to their reſpective Natures, and theſe diſtinct Properties reveal themſelves only by different Operations. Whilſt we are intent upon this Contemplation, we ſhall find in our ſelves the Acts of his Intellectual Eſſence, which upon ſtrict Examination will appear to be of ſuch an excellent Nature, that they tranſcend the fineſt Modifications, and exceed the moſt ſubtile Motions, of Bodies.

Thoſe who acknowledge nothing but Material Beings in the World, and make our Senſation the Effect of Motion, do alſo grant that our higheſt Perceptions riſe but to Imagination, which operates only by Corporeal Phantaſms, that is, Images fram'd in the Brain according to thoſe various Impreſſions which are made upon the Organs of Senſe by the Impulſes of exter-

nal Objects. If therefore we can make it appear that we have in our ſelves the Notions of things which were never capable of Senſible Repreſentation, we may juſtly conclude that we have a higher Mode of Perception then Imagination, and conſequently are ennobled with an Immaterial Principle of Knowledg.

That we are acquainted with many things of which we cannot have notice by the help of any Senſible Images, is manifeſt, in that we underſtand the Logical Notion of Cauſes, Effects, other mutual Reſpects of things, and Univerſality; in that we have cognizance of Mathematical Terms, as Proportions of Figures, Symmetry of Magnitudes, Breadth abſtracted from Depth, Inequality and Diſtance; in that we find alſo in our Souls the Perception of Moral Congruities and Repugnances, the Knowledge of Good and Evil, the Nature of Vertue, Principles of Juſtice, the Decencies of Gratitude, Deliberation and Liberty of Will: To theſe I might add the Species of Reaſon, of Infinite Space, Eternal Duration, and the Notion of Perception it ſelf: we diſcern alſo Theological Truths ſhining there, as the lively Idea of God pourtrayed in his Divine Attributes, and the Senſe of our Dependance upon him. Theſe things have no Signatures in Matter, are no Senſible objects nor Phantaſms of Corporeal Beings deriv'd through our Senſes, or excited in us by the Impreſſes of Bodily Motion; and therefore we ought to conclude that the Incorporeal Idea's by which we know theſe things are Congenial to our Souls, and alſo to reſt aſſured that they are Immaterial.

If the Soul were only a few thick Curds inclos'd with a Bony Skull, and all things without us be only Bodies; it is no more poſſible that any knock of dull Matter ſhould be able to beat the ſubtile Notion of a Deity into our Heads, then it is to make an Intelligent Poſſet of Sack and Milk. What ſort of Glaſs is that in which you can hope to repreſent to our Eyes Compariſons, Similitudes and Diſſimilitudes? If the Soul were Corporeal, it could no more be ſenſible by an external Motion that it is a Being which Underſtands, Reaſons and Diſcourſes, then an Artiſt can make a Looking-glaſs which will ſhew the Images of things that are Inviſible. We have the forementioned Idea of our Soul; and it is clearer then any Conception which we are able to frame of Bodily nature, and yet no Corporeal Matter could repreſent any ſuch thing to us; It is neceſſary therefore to conclude that this Knowledge ariſes from the Innate Power of an Immaterial Principle.

The Soul doth not only ſhew the Excellency of its Underſtanding Faculty by a ſimple Apprehenſion of ſingle Objects, which it takes in to furniſh it ſelf with fit materials of Diſcourſe; but doth alſo compare their ſeveral Natures, conſider their different Properties, and contemplate their various Reſpects, and ſo arrives at an uſeful Knowledge of things. By this Diſcurſive Power we are enabled to frame Arguments, to make Inferences, to pronounce concerning the Similitude and Diſſimilitude of things, to deſign ſet Ends of our Operations, to chuſe fit Means, and reject ſuch as are unfit for our purpoſe; and by a rare Activity of this Intellectual Faculty the Soul doth with an unſpeakable quickneſs apply it ſelf to the Contemplation of all things, and march in a few minutes through the whole Region of Intelligible Objects, and ſo declares how far its Acts are exalted above any thing which is diſcernable in Bodies aſſiſted only by Motion. I know very well that ſome, who affirm that all the *Phænomena* in the World may be reſolv'd by Matter and Motion, will ſay that theſe Operations are not manag'd by virtue of any Immaterial Principle, but by the Impulſe and Re-

action of agitated Bodies. But we muſt deny that this is poſſible, except we will be ſo abſurd as to ſay, That whatſoever is moved doth perceive, and grant that a Stone hath Perception as well as a Man, that the Paper feels the Pen that writes upon it, that a Viol while it is played upon is a Senſitive Creature; and conclude that the Soul is only a little fine duſt which feels the force of Arguments, That Atoms make Syllogiſms, That Diſputation is only ſome Aerial Particles blown up and down with a Philoſophical wind, and that the whiffling duſt which flies in the faces of Travellers doth take a diſtinct notice of them as they paſs upon the Road. If the Particles of Matter have no Senſe in them, they can never produce it by any ſort of Motion, unleſs we grant that there may be more Excellency in the Effect then in the cauſe.

That there is a higher Principle of Knowledge in Humane Nature then moved Matter and its Re-action, appears further by thoſe *Reflex Acts* of this *Self-knowing Subſtance* in which the Soul becomes it's own Object, and perceives that it doth perceive. All matter is ſo extended that no part of it can act upon it ſelf by a Revolution into it ſelf, more then the end of one of our Fingers can touch it ſelf, or the Eye ſee it ſelf. And when Material things ſeem to act upon themſelves, it is manifeſt to ſuch as conſider, that it is only one part that acts upon another part of the ſame thing. This Reflex Operation doth not only exclude the Senſes, but is rais'd above the Power of Phancie: For that working only by the help of groſs Phantaſms is not able to perceive that it doth Imagine; becauſe no Image of Perception can be convey'd to the Phancie by any Inſtrument of Senſe. Shall we be ſo vain as to think that a Looking-glaſs doth not only repreſent our Image, but alſo ſee us when we ſtand before it, and reflecting upon that act diſcern that it doth ſee us? That Caves reverberate Sounds we know: but do they hear us too, and conſider that they do ſo? Fooliſh Lovers! You think you talk unheard in your ſolitary Walks. The hollow Rocks with which you converſe are more pitiful then you imagine, they underſtand your complaints and reſent your wrongs: Nay, your ſympathizing Lutes hear the Airs you play, and are much affected with the proper Compoſition of your paſſionate Sonnets. No, no, *Medenarete*, let us not believe ſuch ridiculous things. Perception is not Re-action after Motion, but a Recognition of thoſe Impreſſions which by Motion are made upon us, which is above the power of dull Matter.

I cannot but think alſo that the Soul doth ſufficiently reveal its Immaterial Nature, whilſt it collects the Perceptions of all the Senſes, compares them together, orders the great variety of Phantaſms which float in the Immagination, and makes a Judgment both of the Senſe ard Phancie. It is not any of the Senſes, for they do never reprehend themſelves. The Eye doth not Judge of Hearing, nor the Ear of Taſts. It is not the Phancie, for that receives no Images of things but ſuch as are deliver'd by the Senſes; and yet we find a Principle in us which forms apprehenſions of things contrary to thoſe which are convey'd to us by the Organs of Senſe, and rejects the Phantaſms of Imagination as inſufficient Aſſurances concerning the truth of external Objects: Not pronouncing that either the Senſes or the Phancie are deceiv'd, for it knows that they only declare their own Paſſions, which are really ſuch as they ſeem to be; but diſcerns withal that it ſhould be deceiv'd if it did alwayes believe things to be ſuch as they are repreſented by thoſe Images. When the Eye ſees a Stick whoſe half is under water, it is pictur'd to the Imagination as crooked; but the Mind knowing that the Repreſen-

preſentations of Senſe which are carried to the Brain by Corporeal Motion are made without Judgment, examins the Phantaſm, and pronounceth the Stick to be ſtraight.

By this it plainly appears that the Soul is not a Corporeal Faculty: for they are all confin'd to their own ſingle tasks, as the Eye to ſeeing, and the Ear to hearing; but the Soul hath an univerſal Perception, an unbounded capacity of Senſation extended to all things, even its own Perceptions; and is plac'd amongſt thoſe little Powers which flow from it ſelf, as a Supreme Judge of all their Operations. And as the Soul would be frequently deluded by more Senſes then one, if in many caſes it did not contradict Corporeal Impreſſions, and frame another Judgment of things then that which agrees with Senſible Repreſentations; ſo it could never be able to withdraw it ſelf from theſe bodily Images that it might clearly diſcern what is true, if it were not an Immaterial Principle; neither could it make reſults contrary to the Perception of the Senſitive Faculties, if it were not a diſtinct Power Superior to them.

Though theſe things are abundantly ſufficient to aſſure us what kind of thing the Soul is; yet, as if it deſir'd to appear plainly to all who are willing to be acquainted with it, the truth of its nature is diſcover'd in many other Operations: but I will inſtance only in that of *Remembrance*. If the Soul were only Matter, the Notions of paſt things would ſeem only to have been written in water; for we know that our Bodies are continually waſted with inſenſible Tranſpirations. The parts of this Atomical Compoſition ſtill marching away, and other ſucceeding in their rooms, if nothing in us were fix'd and immutable, we ſhould not only find it difficult to remember the Obſervations of our former Life, but be apt to forget what we our ſelves were in times paſt: or, if Memory be only fading Motion, like that which we diſcern upon the Surface of Water after a Stone is thrown into it, it is impoſſible to imagin by what Preſervatives this feeble Trembling ſhould continue ſo long as we know we can remember. For many years after this Motion muſt needs have ceas'd, we find the Phantaſms of things long before paſt as freſh as if they had but newly happened.

[a] *One who thinks the Soul to die with the Body.*
[b] *A very good Man.*

I will not trouble you, [a] *Synthneſcon*, ſaid [b] *Ariſtander*, continuing his Diſcourſe, with any more Arguments concerning this matter. The Actions which I have nam'd do prove the Soul to be an Incorporeal Subſtance; it being evident to any Ingenuous Philoſopher that no Contexture of Atoms is capable of ſuch Operations, and that it is impoſſible they ſhould be produc'd only by the Motion of Matter agitated. But I would add this to what I have ſaid already; That though I do really believe that the fore-mention'd Arguments are in themſelves certain Truths, and do ſufficiently prove the Immortality of our Souls; yet I think God hath given us a higher aſſurance concerning this Article of Faith then any thing which I have mention'd: I mean that our Immortality is better demonſtrated from the Reſurrection and Aſcenſion of our Saviour then by any Apodeictical Proofs drawn from other Topicks. All are not prepar'd for Philoſophical Arguments, becauſe many of them are ſubtile, and ſo above the reach of weak Capacities; neither are they of force to uphold a Beleif in thoſe who underſtand them no longer then they do carefully attend to the Coherence of every Demonſtration. Our *Saviour* riſing from the Grave and appearing in the ſame Body in which he was Crucified, both after his Reſurrection to many of his Friends upon Earth, and after his Aſcenſion to one of his Apoſtles from Heaven, gave ſufficient notice that he had overcome the Power of that

Death which he ſuffer'd upon the Croſs, and by the truth of his glorious Exiſtence exhibited an evident Teſtimony of the Souls Incorruptibility. And I muſt tell you, *Synthneſcon*, that the conviction which we receive from this Argument doth ſo far tranſcend the Satisfaction which we find in all others which have been produc'd by the Determination of this Queſtion, that Chriſtian Religion may be truly ſaid to have the Glory of giving a juſt Demónſtration of the Life to come, and a clear Aſſurance of the Immortal Happineſs of our future ſtate.

Here *Synthneſcon* reply'd, I cannot but acknowledg it, *Ariſtander*, as a very great obligation, that you are pleas'd to allow us the benefit of your Converſation, eſpecially at this time when your Repoſe is neceſſary to your Health; and if it were not for continuing a diſturbance, I ſhould beſeech you to deliver me by your excellent Diſcourſe from the vexation of ſome Objections which moleſt my Faith, and with which I find my ſelf more troubled, becauſe this Article is very Important. I underſtand very well, ſaid *Ariſtander*, that a freedom from Company would contribute nothing to the Reſtauration of my Health, and I aſſure you that I do not think that thoſe few Hours of my Life which yet remain, can be better imployed then in this ſort of Converſation; and therefore you have a fair leave to propound your ſcruples. *Synthneſcon* accepting this courteous offer, began thus: I find it difficult to think that the Soul is any Immaterial Subſtance, becauſe I cannot imagin how it ſhould be joyn'd to this Body. I can hardly believe that there is any ſuch ſtrange ſort of Glue which is able to faſten together two ſuch different Natures. It ſeems to be an odd Marriage, wherein ſo ſubtile a Principle as you make the Soul, ſhould deſire to eſpouſe to it ſelf dull Matter, and yet if it would contract ſuch an Union, it cannot, becauſe it would paſs through Matter, by reaſon of its all-penetrating nature, and ſo be unable to take ſuch faſt hold as to make a Whole conſiſting of thoſe two Parts which you call *Soul* and *Body*.

I rather phancie an Identity of things expreſt by thoſe two names, then an Union of diſtinct parts, and ſuppoſe the *Soul* and *Body* are rather one then United, becauſe the Soul, which you magnifie ſo much for its innate Power, is not able to perform thoſe noble Operations, for which you pronounce it an Immaterial Subſtance, when the Body is diſtemper'd by exceſs of Meats or Drinks, or indiſpos'd by Diſeaſes and old Age. Who is able to diſcourſe rationally when he is drunk? The Extravagancies of Mad-men are notorious; the Operations of the Intellect wholly ceaſe in Lethargies and Apoplexies: and I am apt to argue, that as the Soul ſuffers an Infancy when the Body is young, grows more vigorous in riper years, becomes decrepid in old Age, and is ſick with the Body, ſo it alſo dies with it.

This Belief receivs Confirmation from that which is obſervable in the manner by which Death ſeizeth upon us; for dying perſons feel themſelves periſh by Degrees, they loſe one Facultie after another, Speech, Memory, Sight and Hearing: And as the particular Senſes which are proper to every Organ are taken away by the Prevalency of a Diſeaſe; ſo I ſuppoſe that whatſoever it is which you call *Soul* muſt needs be deſtroy'd by Death.

Beſides this, if there be a Soul, it is Diviſible, and therefore not Immortal; as may be perceiv'd in the Motion which continues in the ſeveral Parts of a Body when the Whole is cut into pieces. What can be the reaſon of that Agitation, but that the Soul being commenſurate with the Whole, is divided into every Part, and ſo moves them awhile, and after ſome time periſheth, being only a Mortal Vigour of warm Spirits.

If

If it did eſcape theſe dangers, as you pretend it doth, I know not to what purpoſe it ſhould then be continued in Being; for it cannot act out of the Body, and having no Operations it muſt needs be condemn'd to an unhappy Dulneſs in a moſt afflicting Solitude. It can neither hear Muſical Sounds, nor ſee the Beautiful World, nor diſcourſe, nor converſe with others; and therefore it is rational to ſuppoſe that it doth not Exiſt at all.

I muſt add alſo, that what you call Soul in us ſeems to underſtand that dark Fate which awaits it in Death, and that this ſad Preſage makes men afraid to die. If the Soul were an Immortal Spirit able to ſubſiſt of it ſelf, it ſhould rejoyce to leave this Body, and it would find no reaſon to be enamour'd with it, if it be deſtinated to an Immortal Happineſs, as you ſay it is, in the ſeparate ſtate.

I have heard ſome ſay too, that if there be any ſuch ſtate, it ſeems very ſtrange that none of thoſe Millions of Souls which are gone into the other World ſhould return and give us notice of their condition; eſpecially conſidering that the great affection which many of them before their Departure ſeem'd to have for their Friends here, muſt needs make them willing, if they be able, to inform them in ſuch a weighty affair, and concerning which they do exceedingly deſire to be aſſured. Theſe Arguments put together overthrowing all Hopes, at leaſt the Certainty, of a Future ſtate, they ſuppoſe it rational to improve the preſent to all poſſible ſatisfactions: and though by reaſon of this Unbelief they do many things which you eſteem vicious, and take that courſe of Life which you condemn; yet they think themſelves juſtified by this, that they do but reap thoſe Fruits which would periſh if they were not gathered, and that they ſhould live to no purpoſe if they liv'd otherwiſe.

Ariſtander perceiving that *Synthneſcon* had finiſh'd his Objections, reply'd thus: I am glad that you let us know what may be ſaid againſt the Belief of our Immortality, becauſe you have given us occaſion to confirm this generous Truth, and to aſſure our ſelves that the Comfort which we take in it hath a ſure foundation in the unperiſhable nature of the Soul which we have receiv'd from God. I will ſhew you the Vanity of thoſe Arguments by which you endeavour to gain credit to the Error of your diſconſolate Opinion. But before I anſwer your Objections particularly, I will premiſe a few things concerning the Temper and Deſign of the * *Panthnetiſts*.

**Such as think the Soul and Body to periſh in Death.*

And firſt I muſt give you notice, that whilſt they deny the Immortality of the Soul upon this Suppoſition, That there is no ſuch thing in the world as Incorporeal Being, they beg the Queſtion which they ought to prove, and think themſelves great Philoſophers when they have only affronted the Truth with bold Contradictions. I might tell you alſo that that ſhew of Argument which ſome of them take from the Death of the Body, is but of the ſame validity with the former Preſumption, and makes as much for us as againſt us; ſince whilſt they talk confidently of the ſtate of the Dead, they know not what it is to Die. They pretend indeed to do ſervice to Mankind, and undertake by their Principle to deliver us from thoſe Fears which we are apt to apprehend in a future ſtate: but do really adminiſter no higher Conſolation, then thoſe who tell poor Sailers when they are diſtreſs'd with ill weather, that within a few hours they ſhall be drown'd. Which is infinitely below that encouragement which our Principle beſtows upon thoſe who paſs through this tempeſtuous World; for it aſſures all, who do not make themſelves incapable of it by a wicked

Deport-

Deportment in the way, of a ſafe Arrival in a happy Port after a few ſhort Storms are paſt. The *Panthnetiſts* alſo ſhew that they are no Friends of God, becauſe they take away the greateſt Verification of his Providence. It is well known that things are not alwayes brought to rights here; and that they induce men to think either that there is no God, or elſe that he is not Good and Juſt, by ſaying that it ſhall not be done afterward. But the truth is, the chief uſe which they make of this falſe Notion is the Indulgence of a Vicious Life, in which they pleaſe themſelves ſo much the more freely, as they are able to make themſelves believe that they ſhall not be call'd to account for it in the Eternal World. But how unlikely they are to enjoy what they expect, I will ſhew you, by diſcovering the weak grounds upon which their Hope is built.

You are tempted to think that the Soul is not an Immaterial Subſtance, becauſe, as you ſaid, you cannot imagine how it ſhould be united with one that is Material. But this Scruple need not trouble you, ſince it riſeth only from the unknowableneſs of the manner of this Union. You might as well doubt whether the parts of Matter be united; for there is as much difficulty to apprehend the Connexion which one part of Matter hath with another, as in this Hypotheſis. Can you eaſily imagine with what Bond the parts of Iron are ſo faſt lock'd together, or what Cement makes the Particles of hard Stone cleave ſo cloſe to one another? If you ſay they are united by Juxta-poſition and Reſt, we can as well phancie the Soul to be immediately united with the Body, as the parts of Matter to be after that faſhion put cloſe to one another; and it is as demonſtrable that the Soul may move the Body, and be in no more danger of being divided from it, then two Bodies are of being diſ-united when they are mov'd together. I grant that this Union is one of the greateſt Secrets in Nature, but yet a moſt credible Truth; for having prov'd that the Soul is Incorporeal, and perceiving by Experience that it doth inform the Body by an intimate Preſence, we have no reaſon to doubt the poſſibility of the fore-mention'd Conjunction, though we underſtand not the Phyſical way of this Myſtical Incorporation. Neither would you have objected the Unfitneſs of this Marriage, if you had conſider'd that he who appointed it made both Parties apt to be joyn'd together. For if Corporeal Matter had not been united with an Intelligent Principle, it could no other way have been exalted to that Dignity which it now enjoys: and the Soul is requited for this Condeſcenſion, becauſe there is no other means, as far as we can imagine, by which we could have attain'd that Knowledge which we have now of the Nature of Matter, but by this intimate Conjunction with it.

Your ſecond Objection is very unable to do you ſervice, for it offers only a faint Proof of Indentity of Eſſence from the Sympathy which is perceiv'd to be betwixt indifferent things. We cannot but grant that the Union of the Soul & Body is very ſtrict, and that the Soul is by this cloſe connexion much ſubjected to the Laws of Corporeal Nature, and forc'd to have a deep ſenſe of Bodily Infirmities; by which the All-wiſe Creator hath engag'd it to take care of the Body, and to relieve its Neceſſities, being partly its own. By this Union alſo the Soul is made able to command the Body more eaſily, and at pleaſure to communicate its own vertue into the ſeveral parts thereof, by which means this Compoſition is made a moſt rare Automatous *Machina*: And whilſt the Soul is made very ſenſible of the Perturbations which happen in the Animal Spirits, the Corporeal Paſſions are made a Trial of our Wiſdom (we being put to learn carefully to diſtinguiſh betwixt thoſe Motions which

we find deriv'd into our Bodies from our own Wills, and thoſe Impreſſions which the Soul receives from the Bodily Temper) and alſo an exerciſe and aſſurance of Vertue; when the Soul is able not to grant that which the bodily Appetite doth not only crave, but makes us alſo feel great pain, whilſt for reaſons which it doth not underſtand we deny it, and ſo prove that we have got a Dominion over the Body, ſince we are not brutiſhly affected with every Paſſion which is rais'd in it by the Motion of Spirituous bloud, nor carried to Action according to thoſe Provocations which are tranſmitted into the Phancie from the Impulſe of External Objects. By which Experiment the Soul proves it ſelf to be of an Immaterial Nature; for though it hath an actual Senſation of a fleſhly Delight, yet by a noble Act of the Rational Will it chuſeth a good which is contrary to fleſhly Pleaſure, and which no Corporeal Faculty is able ſo much as to apprehend. By this which I have ſaid, it is manifeſt that the Soul, though it be not one with the Body, may be capable of thoſe Advantages and Diſturbances which you mention'd; and being diſtinct in Eſſence from the Body with which it is cloſely united, may receive conſiderable hinderances in its Operations from the Indiſpoſition of the Animal Spirits in Sickneſs and old Age, and from the Confuſion of Phantaſms when the Bloud is drench'd too much in Wine, or ſwell'd with groſs Humours, and the Brain clouded with Melancholick Fumes, and the Phancie deprav'd with black Vapours; the Soul remaining untouch'd in the vigour of her Intellectual Faculty, only hinder'd by the Diſtemper of thoſe Inſtruments which ſhe is forc'd to uſe in this Conjunct State. So that the inconveniences which you objected do no more prove that the Soul is weakened in her own Nature, then we can conclude our Foot to be lame, becauſe we halt when one Shoe hath an higher heel then the other. It is not to be expected that, whilſt the Soul is under ſuch diſadvantages, ſhe ſhould perform her uſual Actions as well as at other times, more then that an Artiſt ſhould expreſs his beſt Skill with a bad Tool. But that the Eſſential Faculties receive no damage in themſelves, appears by thoſe regular Operations which ſhe doth again exert when the Body is reſtor'd to its proper Uſefulneſs by the recovery of Health, by returning to a ſober Temper, by awakening from Sleep, and Victory over Apoplectical Diſtempers. Beſides this, we have great reaſon to think our Souls Immortal notwithſtanding what happens to us in Sleep, ſince though they are then ſecluded from Converſe with External Objects, they do frequently, and, for ought we know, alwayes Act; neither do the ſufferings of Mad-men weaken our Faith, ſince though they have extravagant Phancies, yet they Apprehend, which no Material thing can do.

Your Argument taken from that which Dying perſons feel, would ſignifie ſomething, if we ſhould take for truth whatſoever you have a mind to ſay. We know not what Senſation is in the Souls of Dying perſons in that moment when they leave the Body. We muſt grant that which is eaſie to be experimented, that when the Vital Heat is ſuffocated by Putrefied bloud, or exhauſted by old Age, the Members of the Body will receive no Influence from the Soul, and the Immortal Spirit will then go away, as Birds flie voluntarily out of old Neſts; or is forc'd out of an unfit lodging, which afterward will decay by the abſence of the former Inhabitant: But that doth no more prove that the Soul periſheth, then it is true that a Tenant dies becauſe he is turn'd out of his houſe by his Landord.

You added, I remember, that the Soul is not put out, but cut in pieces ſometimes, and ſo muſt needs die. To prove this you urge the Motion

which remains in the Divided parts of a Body. But you will perceive that this is a very weak Argument, if you conſider that the Activity of the Animal Spirits can eaſily move the Divided parts, till by that Motion they are diſſipated; but it doth not give us any juſt occaſion to think that the Soul is divided, ſince it was prov'd before that it is Immaterial: and this *Phænomenon* is otherwiſe fairly ſalvable, the Soul having a power to withdraw it ſelf intirely into one part, or to go away from the whole, as it pleaſeth, without ſuffering any prejudice by the Diviſion of the bodily Members.

Whereas you phanſie that if the Soul ſhould ſubſiſt in the Separate ſtate, it would be unhappy, being depriv'd of all the Organs of bodily Senſe, and ſo render'd unable to underſtand or do any thing; I crave leave to tell you, that though many of our preſent Faculties muſt needs be buried in a kind of Sleep by Death, and though the particular deſcription of the Future ſtate in which our Souls ſhall be after their Separation from the Body, doth by many degrees tranſcend the capacity of our Reaſon, and that God hath not ſupply'd that Defect with the clearneſs of Revelation; yet being fully ſatisfied as to the Exiſtence of our Souls after Death by the fore-mention'd Arguments, I am not diſpleas'd that the Happineſs of my Future ſtate is ſo great that I cannot now comprehend it: and as I truſt the Goodneſs of God for my Felicity, ſo I leave the Manner of making me happy to his Wiſdom; not doubting but he will beſtow upon the Soul, or awake out of it, Faculties ſuteable to that condition. And ſince the Soul is an Intelligent Principle, and contains in it ſelf a power of univerſal Perception, by which it now underſtands what is repreſented by the Organs of Senſe; ſo when it is deſtitute of theſe Inſtruments, it may well enough perceive after ſome more tranſcendent manner in a degree proportionable to that which we attribute to God and Angels. He who made our Souls can eaſily give them, when they are out of theſe Bodies, the Species of all things which will concern us to know, if we did not underſtand them before, or to remember, if we did. That becauſe they cannot act as they do now, therefore they ſhall be able to do nothing at all, is an Argument no better then this, A man cannot ſing, becauſe his Lute is broke. A Country Clown doth ſcarce underſtand any other uſe of his Hands then to plow, to dig, to ſow, to reap, or to thraſh; but he would be laugh'd at if he ſhould affirm that there were no other beſides theſe: for we know to what excellent Imployments they are put by Luteniſts, Painters, and other Artiſts. And we may rationally think that there are noble Operations in the other State of which this Principle is capable, ſince it doth declare an admirable Capacity at preſent; and ſo there is no fear that we ſhall be idle in the other World. That diſconſolate Solitude which you talk'd of is as little to be dreaded; for the Ethereal Regions muſt needs be ſo well Peopled, that we cannot eaſily be alone, and the Companions to which Good Souls will then be gather'd are ſo deſirable, that they will have no great mind to return hither.

Whereas you ſaid that if Souls be Immortal, it is ſtrange that they are unwilling to leave the Body, and that if they be deſtinated to a happy condition, it is impoſſible but they ſhould rejoyce in the near approches of that Felicity to which Death doth tranſport them; I muſt deſire you to remember that this World is poſſeſs'd by two ſorts of Inhabitants, Good men and Bad. Bad men do not deſire to leave their Bodies, neither is there any reaſon why they ſhould; for though their Souls are Im-

mortal by Nature, yet they muſt be unhappy by the appointment of Juſtice. They deny there is any Future ſtate, and heartily wiſh that there were none, becauſe they know that they have no ſhare of Felicity in it. They are afraid to die, leſt they ſhould be puniſh'd: So Malefactors are unwilling to leave the Priſon, becauſe then they are carried to Execution. But this is no Argument againſt the Immortality of the Soul, or the Naturalneſs of thoſe Deſires which we have of it, ſince we know that men do ſometimes make the Life which they enjoy in this World undeſirable, though Naturally it is very dear unto them. Good men are not only willing to reſign this Life, but ſome have moſt paſſionately deſir'd that they might. Hiſtory doth ſupply us with various Inſtances of Excellent Perſons, who have eſteem'd the time of their Diſſolution the *Epoche* of a better Nativity, and have proteſted to their Friends an abſolute unwillingneſs to run the courſe of their Terrene Life over again: and theſe not Calamitous perſons wearied with the Miſeries of the World, who like vex'd Gameſters throw up their Cards, not becauſe they have no mind to play any more, but becauſe their Game is bad: No, * *Synthneſcon*, ſuch as have enjoy'd all the Delights of this preſent World, and they have had ſuch a clear Preſage of their Future Bliſs, that they complain'd of Death only for thoſe Delays by which they thought themſelves kept from the Poſſeſſion of Immortal Joys.

* *One who thinks the Soul to die with the Body.*

It is true that Naturally we have an unacceptable Senſe of our Diſſolution, which proceeds partly from the long and intimate Commerce which we have had with the Body, and is one of the moſt conſiderable Imperfections which we contract by the Incorporation of our Souls, and is highly increas'd in all who have plung'd themſelves deep into the love of Senſual Pleaſures, prevails much in Melancholick Tempers, and ſhakes weak Believers who have taken pains to know the reaſon of their Faith, or to prepare themſelves for the Future ſtate which they pretend to believe. But as it is fit that we ſhould willingly ſtay in the Body till our work be finiſh'd, ſo the difficulties which attend our Departure from hence are eaſily conquerable by all Good men, who are uſually ſo far from fearing Death as a conſiderable Enemy, that they do many times court it as a ſerviceable Friend.

That which you ſuggeſted againſt the Reality of a Future Life from the not-returning of the Dead to give us Information concerning it, hath been often urg'd, but for the moſt part inſolently, and alwayes falſly. Will not men believe what is true, except they be told by ſuch Meſſengers as they require? We know not what Laws are appointed to ſuch as are remov'd into the other World; but we may reaſonably think that they cannot go whither they pleaſe, or do what they will. Muſt bleſſed Souls leave their repoſe to inform thoſe concerning Truth, who are ſuch Infidels that they will not believe their Saviour? If the Damn'd Spirits be ſuppos'd to have ſo much Charity, which is very unlikely, yet how is it poſſible that they ſhould ſhake off their Chains of Darkneſs, and break out of their Priſons, to come into the Regions of Light, to preach Immortality? You ought to remember, *Synthneſcon*, that God hath indulg'd our weakneſs and ſent many from the other World to give us notice of the certainty of a Future ſtate; the Saviour of Men being the chief Inſtance of this Favour, who appear'd in Life after he was Crucified, and ſhew'd himſelf to many hundred Witneſſes, whoſe Teſtimony is beyond all exception.

But to make an end of this Diſcourſe; I grant, as you ſaid in your laſt

words,

words, that notwithſtanding all the Satisfaction which God hath offer'd in this particular by the Demonſtrations of Reaſon and the Confirmations of his Holy Goſpel, Infidels do ſtill pretend want of aſſurance as to the truth of a Future life, and having objected the obſcure notice of what they ſhall be hereafter, think they have ſufficiently warranted their preſent Senſuality againſt all juſt Reproof, and, by a Philoſophy fit for Beaſts, conclude, that becauſe they have no Souls, they ought to indulge their Bodies in their moſt brutiſh Appetites. But the defect of their Diſcourſe is manifeſt in this, that they judge themſelves to be rare diſcerners of Truth, becauſe they do not believe it; that they have great Wits, becauſe they are able to make Sophiſtical Cavils againſt that which they have ſcarce ever took into their thoughts but with a purpoſe to oppoſe it; and eſteem themſelves wiſe in running the greateſt hazard in the world, though they have not ſpent much time in weighing the ſlightneſs of thoſe Reaſons for which they do ſo, nor have conſider'd with a juſt ſeriouſneſs how infinitely the ſolid Happineſs of an Immortal ſtate doth exceed thoſe fleſhly Pleaſures which they hold upon uncertain terms, the longeſt Date of their Fruition which is poſſible being only a very ſhort Life.

Here let me tell you, *Synthneſcon*, one thing which hath been obſerv'd by many wiſe men, That ſeeing the Credibility of an Immortal ſtate doth exceed all the Probability of their bold Conjectures by as many degrees as the Bliſs of Heaven tranſcends the vain Pleaſures of a Senſual life, it muſt needs be ſome extravagant love of ſuch Liberties as are inconſiſtent with other Articles of Faith which are joyn'd with this of Immortality; and which are repugnant to thoſe Conſequencies which follow from this Principle, which makes them ſo boldly to expoſe themſelves to the danger of an Eternal Miſery by Unbelief. It is a known Rule, that ſuch as live Viciouſly will endeavour to believe Falſly; and therefore I would adviſe you, inſtead of a buſie purſuit of needleſs Arguments, to ſeek a confirm'd ſenſe of the Truth of the Soul's Immortality, by living conformably to thoſe Innate Principles of Vertue which ſhine in ſerene Spirits, and to await that clear Aſſurance which is darted into Holy Minds with thoſe heavenly Rayes of Divine Light which do frequently appear in all purg'd Souls: and when you enjoy your Faculties in a pacate temper, think with your ſelf whether it be probable that the moſt good God will ever quench or diſſatisfie thoſe ſincere Deſires which his Goodneſs hath produc'd in his true Friends, and which makes them not only to know, but to love their Immortality, not only to believe, but to delight in their Faith, hoping to enjoy God after Death more then before. Thoſe who find their Souls enamour'd with the Divine Goodneſs, are not only prepar'd for the Celeſtial Joyes of which that holy temper of Soul can never be deſtitute, but have alſo an intrinſecal Aſſurance from the Principle it ſelf; being enabled by the Power of it, notwithſtanding the Violence of all Corporeal Aſſaults, to prefer the pure Delights of Vertue before all muddy Contentments of ſenſual Pleaſure, and to eſteem the generous Satisfaction of an Honeſt Mind infinitely above the greateſt of thoſe baſe Advantages which are Viciouſly obtain'd.

Here *Ariſtander* broke off his pleaſant Diſcourſe, and the Company began to withdraw. * *Medenarete*, converted by *Ariſtander*, or rather conquer'd by Truth, took her leave with this Complement; I humbly thank you, moſt noble *Ariſtander*, for all the Courteſies which I have receiv'd from you; and I proteſt to you, that I think it a Favour infinitely

* *One who eſteems Vertue nothing.*

greater

greater to be at this time redeem'd from the Errors of my Mind by your charitable Converſe, then to receive my Brother ſafe from that Danger in which yeſterday he muſt have loſt his Life, if it had not been for your benigne Aſſiſtance. [a] *Synthueſcon* being oblig'd to wait upon his Siſter to her Lodging, went away with her; but he made firſt a Declaration of his Thankfulneſs and Love to *Ariſtander* with ſuch an affectionate Air, that thoſe who looked upon him could not but think that he would much rather have ſtay'd and died with him, then have felt the moſt unpleaſing reſentment of his Departure. *Bentivolio*, [b] *Panaretus* and [c] *Athanaſius* would have taken their leaves too, but *Ariſtander* would not permit them. His Chirurgeons telling him that it would be convenient for him to retire from Company becauſe he had not many Minutes to live; Nay then, ſaid he, I will improve them as well as I can: and having ſpent ſome time in Diſcourſing with his Friends, he call'd for his two Sons, [d] *Calliſtus* and [e] *Hilarion*, and gave them his Paternal Bleſſing; but before he ſuffer'd them to take their laſt leave, he entertain'd them with this ſhort Speech.

a One who ſuppoſes the Soul to dye with the Body.

b All-vertuous.
c Immortal.

d An excellent perſon.
e One of a Chearful Temper.

The Speech of a Good Man dying to his Children.

Since God doth allow you my Preſence but for a few Minutes, I would give you ſome Directions for the better guidance of your Future Life, which I hope you will obſerve with no leſs care then if I were preſent with you in thoſe moments wherein you ſhall have occaſion to uſe them. You are now arriv'd at that Age which makes you capable of governing your ſelves according to Reaſon, and therefore it is requiſite that you ſhould now deſign to your ſelves as the end of your Life that Felicity of which your Nature is capable. It conſiſts in a ſerene Tranquillity of Mind during the time of this ſhort Life, and in a juſt Preparation for thoſe higher Joyes which await all Good men in the Eternal World when they leave theſe Bodies. Thoſe who propound no ſet End of Life unto themſelves ſeem to be born to no purpoſe, and live by chance; and ſuch as deſign a lower matter then that which I have nam'd muſt needs live vainly.

Having ſeriouſly conſider'd this Direction, and fix'd your Reſolutions concerning thoſe Things which you are to do according to it, make all your Actions one continued Operation, that is, one Chain of Means faſt link'd together, which you muſt alwayes uſe, to make your ſelves Maſters of your End. The Deſign is ſo conſiderable, that it is fit you ſhould refer the Endeavours of your whole Life towards the Accompliſhment of it.

For the good Government of your Life, you muſt remember that it is principally neceſſary that you learn to know your ſelves: For the true underſtanding of your own Nature is the firſt Foundation of all wiſe Thoughts and prudent Actions. When you enquire concerning your ſelves, you will find that you are Created Beings conſiſting of a Reaſonable Soul joyn'd with a Fleſhly Body, appointed by your Maker to live in the Society of Neighbours like your ſelves.

Whilſt you perceive you were Created, you cannot but think it is the moſt worthy Action of your Life to endeavour to know your Creator, and when you know him, to honour him; which you ſhall then do when you make your ſelves like unto him in all his imitable Perfections; if you love him above your ſelves and all other things, if you obey his Commands with humble Sincerity, ſubmit to his Providence with a chearful Patience, and labour as much as you can to make him known and lov'd by others. You are oblig'd to this, becauſe you have not only receiv'd your Being from God, but do depend intirely upon his Good will for

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all thoſe Bleſſings which make you Happy in this and the Future ſtate. It is neceſſary alſo to your Tranquility; for if you neglect this Direction, the Peace of your Mind will be diſturb'd with the ſenſe of your Ingratitude, and you will alwayes fear the juſt wrath of that potent God whom you have diſingenouſly ſlighted.

Whilſt you conſider the Parts of which you conſiſt, you will find that they are not equal in Dignity, but that the Soul doth far tranſcend the Body, and which will therefore require your more careful Obſervance of it. The Soul is of an Immaterial Nature, and Immortal in its Duration, and therefore you muſt value its Concerns as things of greater Worth then thoſe which relate to the Body. It is principled with an eſſential Love of Vertue, which you muſt never oppoſe; for if you do, it will alwayes condemn you: You will diſcover alſo that it is accompliſh'd with different Faculties, which you muſt learn to order prudently, or elſe the ſtate of your Thoughts and Actions will be confounded.

Your chief Faculty is *Underſtanding*, which is a Principle capable of all Knowledge; and you muſt make it your care to perfect it with that Wiſdom which conſiſts in the Knowledge of God and his Works. But of all Pieces of Learning be ſure you be not Ignorant in Moral Philoſophy, for that will direct you in the Practice of your Duties, and ſo conduct you in the true way to your Happineſs.

To this Power God hath added *Senſitive Appetite*; which is prudently put into our Nature as a neceſſary Preſervative of our Subſiſtence. For ſince there are many things which we continually need to ſupport our Being, by our *Concupiſcible* Faculty we are prone to deſire that ſort of Objects; and ſome things being hurtful to our Nature, we have an *Iraſcible* Power, which upon the Perception of any Adverſe Object is ready to make Reſiſtance.

But becauſe the *Senſitive Appetites* are in themſelves blind Powers, and may do us much miſchief if they be irregularly applied, you muſt alwayes make theſe lower Faculties yield Obedience to *Reaſon*. For you muſt know that beſides the two fore-mention'd Principles there is alſo beſtow'd upon us a Power of *Deliberation* and *Choice*, by which we are made as it were Tutors to our ſelves: and therefore we ought frequently to conſider whether that which we *deſire* or *refuſe* doth promote our Happineſs; and whether that which ſeems to pleaſe us be not a real Evil, though it appear in the form of Goodneſs; and by a wiſe Authority which is put into our hands, ſo to regulate our *Appetites*, that they oppreſs us not with the Exceſſes of *Vain Deſires*, or torment us with the Madneſs of wrathful Paſſions. By the good uſe of this Choice you may obtain that Excellency which is call'd *Vertue*: And this you ought to ſeek above all the Pleaſures in the World, becauſe it is the higheſt Perfection of which we are capable, and is abſolutely neceſſary to our Tranquillity, the ſtate of *Vice* being alwayes a Diſcompoſure.

Since you are made to live in the Company of others like your ſelves in Nature, the pleaſure of your Life depends very much upon friendly Society, and therefore you muſt endeavour to preſerve an intire Charity with all your Neighbours; and as you hope to be lov'd by others, you muſt love them ſo truly, as never to do that to them which you would not have them do to you.

The Rules which concern the ordering of your Actions in all Caſes are very many, becauſe the Circumſtances which make various Caſes are

infinite; and therefore I cannot give you a perfect Catalogue of them all; but you are ſufficiently ſupplied with the Holy Goſpel of our Saviour, which I commend to your frequent peruſal, and charge you to read the Commands which you find there as Indeſpenſable Laws, not to be talk'd of, but obey'd. You will hear alſo ſoft Whiſpers from your own Souls, telling you truly what you ought to do in moſt Caſes. I have left you ſome particular Aſſiſtances in writing, which will direct you amongſt other things what Books to read. The Rules which you will be able to frame to your ſelves by ſo many Helps, you muſt learn by Experience to apply prudently to all Emergencies of your Life. At preſent I ſhall only acquaint you with a few Directions which come into my Mind.

Perform all loving Obedience to your Mother, whom I have made your Guardian, knowing that now you muſt look upon her as your Father too. Begin as ſoon as you can to accompliſh your ſelves with thoſe Perfections of which you are capable, remembring that Youth is a very Imperfect thing, and that the Future Hopes of young men do ſo much depend upon an early Care, that the neglect of it doth alwayes make the Happineſs of their after-life difficult, and in ſome caſes unattainable. Whilſt you are young, you muſt be afraid of your ſelves; for that Age is ſo inconſiderate, that though it moſt needs Advice, yet it leaſt regards it. You know not by how many Years your Life is meaſur'd, and therefore make ſuch uſe of your preſent Time, that you may not be prevented by Death or hindered by Diſeaſes from doing that which is proper to your reſpective Ages. Take pains to adorn your ſelves with all the decent Qualities which may make you acceptable to Wiſe and Good men. Be not diſcourag'd with any Difficulties which you meet in the beginning of your Endeavours, neither deſpond upon the perception of your Imbecility; remembring that there was a time when the moſt famous Philoſophers could not read the Alphabet. Let nothing rifle the Modeſty of your Souls, which is a connate Preſervative by which God hath fortified you againſt many Enormities. Keep the Virgin-purity of your Souls unſpotted. If you conſent to ſin, you will run into thoſe Errours which you will never be able to forgive your ſelves whilſt you live. Beſtow ſo much care upon your Body as will make it a fit Inſtrument for a thoughtful Soul. Know the Proportions of your Meat, Drink, Sleep and Recreations, and do not exceed them. Abhor Idleneſs as the Mother of innumerable Sins; but in toilſome Labours remember that the frail Body is not able to hold an equal pace with an Immortal Spirit. Neglect not Decency in your Apparel, Gracefulneſs in your Geſtures, or Handſomneſs of Speech; only be ſure to avoid Vanity in them all: I would not have you ſordid, or affectate. Take heed of contracting any fooliſh Habit, becauſe it is not only a Deformity, but hard to put off. You muſt alwayes take an eſpecial care with whom you aſſociate your ſelves; for you can no more promiſe your ſelves to come away unhurt by Evil Company, then you can aſſure your Health in a Peſt-houſe. When you think of diſpoſing your ſelves in a particular way of Life, take that courſe to which you are moſt naturally inclin'd; a particular Diſpoſition is an Indication of Fitneſs: and when you have engag'd your Thoughts, endeavour at a moderate Perfection of Ability to diſcharge your Undertaking. You muſt not think that you are come into a World where nothing is to be ſuffer'd, and therefore inure your ſelves betimes to bear little Hard-ſhips: and ſince you will be tempted with Flatteries from the way to true Felicity, be ſure you have a watchful Eye againſt the Deluſions of Senſuality. Take heed of

being

being enſlav'd with a fond Self-love, and of being abus'd by the troubleſome effect of it, Self-pitty, or depreſs'd with too affectionate a ſympathy with the mortal Body. Endeavour to get Knowledg, conſidering that an Ignorant perſon is but a blind Beaſt; yet eſteem humble Obedience infinitely above the greateſt Knowledge, and be ſure to affect Goodneſs more then Honour or Riches. When you are tempted to be proud, remember the fallen Angels; and when you perceive Humility diſparag'd, think of your Saviour. Check the firſt Reliſhes of Self-excellency which you find in your Souls; if they grow Vigorous, they will ripen into Arrogant Thoughts and Deportment.. When men ſpeak of Honour, know that they uſually miſtake it; for they make many vain things the Foundations of that which proceeds only from Vertue. In your Actions propound to your conſtant Imitation one or two noble Examples, and think often whether that which you do would pleaſe Brave men; and judge it a great matter to deſerve the Eſtimation of thoſe who are Good, and account it a pitiful Weakneſs of Mind to fall out of your own favour by the Diſapprobation of thoſe whom you cannot but deſpiſe. Look upon Contentment with your Portion as the greateſt Inheritance which was ever enjoy'd in this poor World; and having a moderate Eſtate be thankful, and know that there only the pureſt Tranquillity is to be found. Be obliging in your Deportment; and according to that Revenue which God ſhall beſtow upon you be Charitable to the Poor; and let the Meaſure of your Alms be above the twentieth part of that which you yearly receive. Avoid Envy in your way of Life as far as prudently you may; if you have any thing that is Excellent, you ſhall be ſure to meet it, and it is a very troubleſome Devil. Be ſtrict in the Obſervation of Temperate Rules; for Sobriety is the beſt ſort of Phyſick, and health obtain'd by it, one of the greateſt Pleaſures in the World. Reproach none for their natural Imperfections, and let the Deformity which appears in the Evil Manners of others alwayes endear your own Vertue to you; and when you ſee the Unfortunate Examples of dreadful Falls in many whom you thought ſafe, learn to ſecure your own Station. Remember that by reaſon of Ignorance, Incogitancy and Vicious Inclination men do themſelves more hurt then they ſuffer from others; and therefore learn to watch your ſelves more then others, and to be leſs angry at others then your ſelves. Underſtand your Concerns your ſelves; and when you are forc't to ask Advice, take heed that the Perſon whom you conſult have no Intereſt in your Affair; for that will warp his Counſel to your prejudice. Overcome all thoſe Apprehenſions which you are ready to entertain from the doubtfulneſs of Publick Accidents by Faith in God's Providence; and ſecure your ſelves againſt the Diſturbance which may ariſe from any thing which happens in your private Affairs, by remembring that you ſhall have need of Patience as long as you ſtay in the World. Be alwayes true to your Conſcience, and the good Teſtimony of that will ſecure your Peace againſt the moſt malicious Calumny. Be conſtant in the Obſervance of all Vertuous Rules; and when your Goodneſs is become Habitual, it will be a Torment for you to Sin. Contradict not your Principles at any time, in hope to make an Excuſe. Company was never appointed as a Toleration for Vice; and in Solitude it is a Baſeneſs not to reverence your ſelf ſo far as to make you aſhamed to do that which is evil in your own Preſence. What you underſtand to be your Duty, do; remembring that Knowledge without Practice doth us no more good then Indigeſted Meat, and that the vain Renewal of ineffectual Purpoſes is the ſign of a Contemptible Spirit. When you find a convenient Opportunity to

promote your Happineſs in any Inſtance, make uſe of it; and do not believe that being ſlighted it will alwayes come when you are pleas'd to call for it. When you begin to be weary of any laborious Attendance to which you are engag'd by Vertue, quicken your Induſtry with the Hopes of that vaſt Reward which is promis'd to the Diligence of Good men in the Preſence of their Saviour: and when you find your work hard, pray to that good Spirit which is alwayes ready to aſſiſt all ſincere Endeavours. Think often that when the Judge of the World ſhall appear, many will be condemn'd; and take heed leſt you be of that Number.

And now, becauſe my Death approches, I will make an End of my Diſcourſe. I know Dear Children, that you have a great Love for me, and that you think your ſelves not a little oblig'd to me for the Care which I have taken of you ſince you were born; and therefore let me tell you that you ſhall expreſs your affectionate Gratitude in a way moſt acceptable to me, if you conform your Lives both to theſe Principles and thoſe other Counſels which upon various occaſions you have receiv'd from me. Thoſe Children which imitate the Vertuous Examples which have been given them by their Parents, and yield obedience to thoſe Excellent Rules which their Love endeavouring to ſecure their Happineſs preſcrib'd to them, do more honour their Anceſtors, then if they celebrated their Funerals with the moſt pompous Obſequies, and endeavour'd to keep their Memories freſh with Anniverſary Feaſts. Honour me thus, my Sons, and then after my Death I ſhall live in you. I do the more earneſtly require this ſort of Thankfulneſs from you, becauſe I can aſſure you that I never took any great content in looking upon my ſelf as a *Father*, but that I hoped to leave *Children* in the World which would become Examples of pious Vertue when I am gone.

Thus did the good [a] *Ariſtander* diſcipline [b] *Calliſtus* and [c] *Hilarion* with the ſame Temper which was in old *Cato* when he read Lectures to his Son, and with the Affection which great *Tully* expreſs'd when he wrote his noble Epiſtles to young *Cicero*. And now Death, which had hover'd about him a good while, made his neareſt approch, and allow'd him only time to reſign his Soul to his Maker with a pious Prayer; after which *Ariſtander* took a chearful leave of the World.

a *A very good Man.*
b *An Excellent perſon.*
c *A chearful Man.*

Within a few days the Gentleman who was ſent into *Theoprepia* return'd, and brought word that the Queen, the Princeſs and their Companions had arriv'd ſafe at [d] *Hipponix* but being unwilling to make any long ſtay there, were now come within a days Journey of [e] *Polıſtherion*. The next Morning *Alethion*, *Theoſebius* and their Attendants went out of the City to give them that Honourable Reception which was due to the Quality of their Friends, and which their own high Affections commanded them to perform. Having met them at [f] *Callicarpus*, a place where *Alethion* had appointed to dine, it is not to be imagin'd what exceſſive Joy poſſeſs'd their Souls; but the Teſtimonies which they gave of their mutual Sentiments were ſo expreſſive, that they ſignified it to be as great as it is poſſible for Humane Nature to experiment. It is not eaſie to repeat the Diſcourſes which paſs'd amongſt thoſe Noble Friends at this happy Encounter, but they were all correſpondent to the greatneſs of their Affections and the Extraordinary Occaſion of their Meeting. The Queen-Mother of *Theoprepia* took both the Princes into her Arms at once, being tranſported with a Rapture of Joy to ſee *Theoſebius* in ſafety, and [g] *Alethion* in his Kingdom; and having given breath to her Paſſion, with a thankful Apoſtrophe which ſhe made to God ſhe diſmiſt them from her affectionate Embraces. *Alethion* went towards [h] *Agape*; and ſhe ſeeing the Prince

d *A Haven like a Horſes Hoof.*
e *The City of Beaſts.*
f *Fair Fruit.*
g *Truth.*
h *Charity.*

Prince whom ſhe tenderly lov'd, and for whoſe Happineſs ſhe had made a thouſand Prayers, threw her ſelf into his Arms, and expreſs'd her Endearments in Tears. [a] *Theoſebius* and *Alethion* ſeeing *Urania*, the Excellent Siſter of those two Incomparable Brothers to whoſe Friendſhip and Valour they were both much engag'd, paid her that Reſpect which was due to her own Vertue, and the Obligations which were laid upon them by two whom ſhe lov'd as much as her ſelf. *Bentivolio* and [b] *Panaretus* perform'd their humble Salutes to the Queen and Princeſs, and were receiv'd by them with Acknowledgments ſutable to their Merit. *Urania* embrac'd her Brothers, and they her, with ſuch a paſſionate Tenderneſs, that it ſuſpended the Power of Diſcourſe, and their Silence did plainly ſignifie that the Satisfaction of their Minds was too big for words. The reſt of the Company entertain'd one another with all the affectionate Expreſſions that Love and Civility was able to make. The two Kings conducted the Queen, the Princeſs and the other Ladies to the Houſe which was made ready for their Entertainment, and after Dinner accompanied them to *Poliſtherion*: and being willing to gratifie the Love of the People, who did earneſtly deſire to ſee theſe Illuſtrious Strangers, they rode through the Sreets of the City on Horſe-back: which beſtow'd an extraordinary Contentment upon all Beholders, there being none who ſaw King *Alethion*, who did not find themſelves ſenſibly concern'd in the Alteration of his Fortune, and who did not pay a great Reverence to the Preſence of the King, and thoſe Princeſſes who had receiv'd him with ſo much Friendſhip in time of his Baniſhment.

[a] *A worſhipper of God.*

[b] *All Vertuous.*

Here the Reader may poſſibly expect that I ſhould proceed to relate that which happen'd in *Theriagene* after this peaceful Victory: but I can only acquaint him that I have been told, that within a few days the Princeſs *Agape* was married to *Alethion*: that *Theoſebius* prevail'd with *Urania* to become his Queen; that *Bentivolio* and [c] *Theonoe*, *Panaretus* and [d] *Irene* were married alſo the ſame day; and that the magnificent Pomp of theſe Weddings was ſo Illuſtrious, that *Truth* and *Love*, *Wiſdom* and *Goodneſs*, *Righteouſneſs* and *Peace* ſeem'd to have taken *Bodies*, and to have deſcended from their Celeſtial Manſions to celebrate their Nuptials upon Earth. It was reported alſo that *Bentivolio* and *Panaretus*, after ſome days ſpent with great delight in *Alethion*'s Court, retir'd with *Theoſebius* and *Urania* into the lower *Theoprepia*; and that after *Alethion* had ſetled his Kingdom, he and *Agape* made a Journey to *Phroneſium* to viſit their Brother and all his noble Company, and after ſome time ſpent there in the Praiſes of that God who had confirm'd them in ſo much Happineſs, and in the rare Contentments of a moſt delightful Converſation, they went away all together to the Royal Court of the great King [e] *Abinoam*, which is in the Higher *Theoprepia*.

[c] *Divine Mind.*

[d] *Peace.*

[e] *The Father of Delight.*

But becauſe I am not yet perfectly inform'd concerning the Ceremonies which were us'd at thoſe Glorious Marriages, the manner of their Reception by *Abinoam*, and the way of their Life in his Court; I muſt entreat my Reader to have the Goodneſs to pardon me, though I break off my Hiſtory and ſit down here, for at preſent I am able to follow my Hero's no further.

The End of the Sixth Book.

AN
ALPHABETICAL INDEX.

In which the obſcure Words of this Book are explained, and Directions given by the Letters in order concerning the principal Subjects which are particularly diſcours'd of, that ſo any may read what they pleaſe. For though I do not think the Meaning *of this Treatiſe any Abſtruſe buſineſs; yet becauſe the ſenſe of* ſome Words *may peradventure be lock'd up from ſome Readers, who underſtand* Things *better than* Names, *I have put this* Key *with the* Book. *Alſo for the ſake of the ſame Perſons, and being deſired to do it by the* Stationers, *I have put the Interpretation of the moſt Conſiderable* Names *in the* Margin, *that they might not for every Word be forc'd to apply themſelves to this Table. Since the Treaſure is but ſmall which is hid here, I am unwilling that any ſhould be put to much trouble in ſeeking after it. This alſo I thought fit to add, That thoſe things which are more largely diſcours'd of are mark'd in the Index with an Aſterisk prefix'd; and that where the Letter* (b) *is put to the* Figures, *it ſignifieth the Second part of this Hiſtory.*

A

A*Baddon*, אבדון, *Deſtruction*; but *Apoc.* 9. 11. it is rendred Ἀπολλύων, *a Deſtroyer*, ὁ παλαμναῖος Δαίμων, *a murtherous Spirit*, who was (as our Saviour ſaith, *John* 8. 44.) ἀνθρωποκτόνος ἀπ' ἀρχῆς, for he murthered Mankind with a Lie. A name properly expreſſing the Nature of the Devil, who is a malicious Enemy to Humanity. See *Aſmodeus*.

Abinoam, אבינועם, *the Father of Pleaſures*, God, the ſpring of Delight.

Abulus, Ἄβουλος, *an Inconſiderate* raſh man, One that acts without due deliberation.

Achamoth, from חכמות *Wiſdom*: A name of which the old *Gnoſticks* made an arrogant uſe, for they boaſted themſelves to be Children of Election, καὶ ἐσχηκότας τὸ σπέρμα τῆς Ἀχαμὼθ, and born of *Achamoth*; *Epiphan. Lib.* 1. *Tom.* 2. and therefore thought themſelves ſo much better than others, that the worſt of them was worthy to be a תחכמרני, a Teacher of Wiſdom to all the World.

Achreſtus, Ἄχρηστος, an *unmerciful* cruel man, *Bentivolio's* Jailour. *Good will* is impriſon'd in hard Hearts.

Achthedon, Ἀχθηδὼν, *Grief*.

Acolaſtus, Ἀκόλαστος, an *Intemperate* perſon, undiſciplin'd and of unſubdued Paſſions.

Acraſia, Ἀκρασία, *Intemperance*, Incontinence, Impotence of Soul.

Adicus, Ἄδικος, an *Unjuſt* man.

Adynaton, Ἀδύνατον, *Impoſſibility*; One of the Hypocrite's falſe Pleas, who, when he ſins, thinks to excuſe the matter, by ſaying that it is not poſſible to obey God's Commands, and That Chriſt's yoke is heavy and pincheth his neck.

Affliction, no juſt cauſe to doubt of God's Providence. To Good men they are alwayes Πάθη σωτήρια, γυμνάσιον ἀρετῆς, καὶ τῆς ψυχῆς δοκιμασία.

Publick *Afflictions* diſburthen the World of the heavy load of Incorrigible ſinners; ſo *Eurip.* in *Hell.*

Θανάτους τ' ἔθηκεν ὡς ἀπαντλοῖεν χθονὸς
Ὕβρισμα θνητῶν, ἀφθόνου πληρώματος.

So God makes his Judgements Κοιναὶ Ἀντιπάθειαι, Common Antidotes againſt the Poyſon of Wickedneſs, which is encreas'd by Impunity.

Aganacton, Ἀγανακτῶν, One that is *angry*.

Agape, Ἀγάπη, *Love*, the Daughter of *Phroneſia*, *Wiſdom*. True Prudence is never deſtitute of Divine Charity.

Agatha, a *Good Woman*.

Agatherryton, Ἀγαθόρρυτον, *flowing with Goodneſs*; a proper Epithet for God, who is an inexhauſtible Fountain, continually ſending forth waters of Life.

Ἄγε μοι Ψυχά, ποῖσα
Ἀγαθορρύτοιο πηγᾶς.

Plotin calls Him Πηγὴν ζωῆς, Ἀρχὴν ὄντος, Ἀγαθοῦ αἰτίαν, Ῥίζαν ψυχῆς, The Spring of Life, the Beginning of Being, the Cauſe of Goodneſs, the Root of the Soul; as *Pythagoras* before,

Παγὰν ἀεννάου φύσεως,

The Fountain of everlaſting Nature.

Agazelus, Ἀγάζηλος, *full of Emulation*. In the III. Book it is put to expreſs thoſe Intemperate Heats, which do often ſcorch mens Spirits, when they are ſet on fire with uncharitable Contentions about Matters which are of leſſe moment in Religion. 96

Agerochus, Ἀγέρωχος, a *proud* and *Inſolent* Perſon.

Agnœa, Ἄγνοια, *Ignorance*.

Agon, Ἀγὼν, *Strife*, The Valley of Tentation is ſo call'd in the beginning of the IV. Book, in which there is a large Deſcription of the Conteſt and Victory of a good man over bodily and ſpiritual Tentations. 110

Akeræa, Ἀκέραιος, *Unmix'd*, *pure*. Here it is put for *Simplicity*, the Inſeparable Companion of true Godlineſs.

Alazon, Ἀλαζὼν, a Vain-glorious *Boaſter*.

Alborach, *Mahomet's* Aſs, upon which he pretended that he rode into Heaven.

Alcinous, from Ἀλκὴ and νοῦς, One who hath *Strength of Mind*, Greatneſs of Underſtanding.

Alethea, Ἀλήθεια, *Truth*, the Siſter of *Charinda*, *Charity*.

Alethion, from the fore-mention'd word. In his Perſon you have an Excellent Prince deſcrib'd, a Defender of Truth and Lover of Vertue repreſented. 30. b

Alethologus, Ἀληθὴς λόγος, *True Reaſon*, The loving Brother of *Piſtalethes*, i. e. *True Faith*. Their good agreement is declar'd. 127

Alexander, that ſubtle Cheat, who abus'd the *Paphlagonians*: He is painted to the Life by *Lucian* in his *Pſeudomantis*.

Alluſions, by which Familiſtical Enthuſiaſts endeavour to corrupt the Goſpel of our Saviour κακοσυνθέτῳ σοφίᾳ, as *Epiphanius* complain'd of the Gnoſticks, and which made the good *Polycarp* ſay (*in Epiſt. ad Phil.*) ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, πρωτότοκός ἐστι τοῦ Σατανᾶ, He that frames the words of the Lord to his own private fancies, is the firſt-born of Satan.

Alopex, Ἀλώπηξ, a *Fox*.

Alypia, Ἀλυπία, *Indolentia*, *Freedom from Grief and Care*. The Goddeſs of *Piacenza*.

Amaranth, Ἀμάραντος, *never withering*. An Herb ſo call'd from the laſting Vigour of its Flowers. *Pliny* ſayes that it bears purple Ears or Flowers, of which, becauſe they will keep freſh a good while, they us'd anciently to make Garlands. *Lib.* 21. *cap.* 11. It is us'd here to ſignifie the ever-flouriſhing glory of Perſeverance in Vertue.

Amaſia, a *Lover*.

Amerimnus, Ἀμέριμνος, One *free from* troubleſome *cares*, the chief Biſhop of *Euſebia*, ſerving God ἀπερισπάστως, without diſtraction. An undivided Soul, wholly devoted to Heavenly Studies and Divine Employments, which are broken by worldly ſolicitudes.

Ametameletus, Ἀμεταμέλητος. I have given that name to a true Convert, becauſe his true Repentance will never be repented of; Μετάνοια ἀμεταμέλητος, as St. *Paul* calls it, which is, when a man forſakes ſin with ſhame and ſorrow. 123.

Amiantus, Ἀμίαντος, *Immaculate*, free from ſpots.

Amphibius, Ἀμφίβιος. I have call'd Pirats *Amphibians*, becauſe they live, as indeed all Mariners do, like the ζῶα ἀμφίβια, ſometime upon the Land, ſometime in the Water.

Amphilogia, Ἀμφιλογία, *Ambiguity of Speech*, Controverſie.

Amphisbeton, Ἀμφισβητῶν, One given to *Controverſie* and Debate.

Amyntor, Ἀμύντωρ, A *Helper*.

Anædea, Ἀναίδεια, *Impudence*.

Anædes, Ἀναιδὴς, *Impudent*.

Anæſchyntus, Ἀναίσχυντος, *Impudent*.

Ananephon, Ἀνανήφων, *One that returns to Sobriety* and ſoundneſs of Mind from the deep ſleep of ſin.

Ananke, Ἀνάγκη, *Neceſſity*. It is ſuch another Excuſe as *Adynaton*, He which pleadeth that the Divine Commands cannot be obſerv'd, induceth a Neceſſity of ſin.

Anaxagathus, Ἄναξ ἀγαθὸς, *a good King*, whoſe Deſcription is endeavour'd. 27. b.

Anaxanacton, Ἄναξ ἀνάκτων, *King of Kings*. A name proper to our Saviour, who in holy Scripture hath divers Titles of the ſame Import; for he is call'd ὁ Βασιλεὺς τῶν βασιλευόντων, Κύριος τῶν κυρίων, 1 *Tim.* 6. *Apoc.* 17. 134. I have alſo inſerted the Hiſtory of his Life, a Summary of his Goſpel, and a defence of his Doctrine, beginning. 134. b.

Anchinous, Ἀγχίνοος, One *of a ready Wit*, the Servant of a Prudence.

Androphonus, Ἀνδροφόνος, *A Man-ſlayer*.

Anecestus

The Table.

Aneceſtus, Ἀνήκεστος, One ſick of *Incurable* Diſeaſes, an *Incorrigible* perſon.

Aneleemon, Ἀνελεήμων, One *without Mercy* and pity.

Anelpiſtus, Ἀνέλπιστος, a *deſperate* perſon.

Angerona from ἄγχω to *Choak* or *Strangle*.

Anonomaſta, Ἀνωνόμαστα, which *have no Name*. The *Gnoſticks* boaſted that they could ſee ſuch things.

Anopheles, Ἀνωφελής, *Unprofitable*. I have call'd the maker of *Taliſmans* by that name, becauſe of his vain employment. 90. b

Anoſius, Ἀνόσιος, a *Wicked* Perſon.

Anteros, the Rival of *Eros*, from Ἀντερᾶν which ſignifies *Rivalry in Love*.

Antholkes, from Ἀνθολκή, a kind of *Iſmael* in Philoſophy, who oppoſeth all men δι᾽ ἁμαρτίαν τῆς ἀνθολκῆς.

Anthropia, from Ἄνθρωπος, *the State of Humanity*.

Antigraphus, from Ἀντιγράφειν, One that is *an oppoſer of the Holy Scriptures*. 94. b.

Antilegon, Ἀντιλέγων, One that *contradicts* others.

Antimater, a *Stepmother*.

Antinomus, Ἀντίνομος, One that is *againſt the Law*, an Irregular Perſon.

Antiſthenes, from ἀντὶ and σθένος, One that *oppoſeth ſtrength to ſtrength*. See *Iſoſthenes*.

* *Antitheus*, Ἀντίθεος, *an Anti-God*; ἀντὶ being taken in the ſame ſenſe as in *Antichriſtus*.

His Envy and Pride, the Roots of his Treaſon. 73

His correſpondence with *Dogmapornes*. 74.

His high conceit of his Knowledge.

His wild Reflections upon his diſappointment. 73.

His Principles in Religion. 76

His Natural Philoſophy. 80

His Ethicks.

His Politicks

The Names of his Courtiers. 87.

Apateon, Ἀπατεών, *a Deceiver*.

Apateonia, from the foregoing word, the Country where Deceipt is practic'd and prevails.

Apirus, Ἄπειρος, *Inexperienc'd*, *Ignorant*, as many are who undertake to teach others.

Aphrodite, Ἀφροδίτη, the frothy Goddeſs *Venus*, if ſhe take her Name from Ἀφρὸς becauſe, as the Poets ſay, ſhe was born of the *Foam* of the Sea: but the Derivation is better taken from Ἄφρων, a *Fool*, as *Eurip. in Helen.*

Καὶ τοὔνομ᾽ ὀρθῶς, ἀφροσύνης ἄρχει θεᾶς.
Τὰ μῶρα γὰρ πάντ᾽ ἐστὶν Ἀφροδίτη βροτοῖς. i. e *The Goddeſs doth well begin her Name with* Folly, *for men call brutiſh Appetites*, Venus.

Aphrodiſius, a *Venereous* Perſon.

Aphron, Ἄφρων, *a Fool*.

Apiſton, Ἀπιστῶν, One that *doth not raſhly aſſent*, but *doubts* till he ſee reaſon for his belief: not Imprudently,

—— Σώφρονος γὰρ ἀπιστίας οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς. *There is nothing more profitable to men then a wiſe Diſtruſt.*

Appollyon, Ἀπολλύων, *a Deſtroyer*. See *Aſmodeus*. Apoc. 9. 11.

Apronœus, from ἀ and πρόνοια, One that *denies the Providence* of God in the Government of the World. 46. b.

Aquedon, *Eaton*, which *Henry* the ſixth *B. M.* honour'd with the Foundation of a Royal College. *In Epiſtolâ dedicat.* b.

Archibius, Ἀρχίβιος, the *Author of Life*. Which Name I have beſtow'd upon thoſe Phyſicians who by reaſon of their Knowledg and Vertue are worthy of it; for they are Preſervers of Life by a wiſe application of thoſe Remedies which God hath allow'd againſt Diſeaſes, which are the beginnings of Death.

Archicacus, Ἀρχέκακος, the *Beginner of Miſchief*.

Arete, Ἀρετὴ, *Vertue*, deſervedly belov'd of *Nichomachus*, and all worthy ſpirits.

Argentora, from *Argento* and *Oro*, *Silver* and *Gold*. The Title of the Firſt Book which contains a Deſcription of *Covetouſneſs* and *Ambition*, where *Force* and *Fraud* bear ſway. 1.

Argus, Ἀργὸς, a *careleſs* perſon and ſluggiſh.

* *Arimanius*. The Eaſtern World did believe that *Good* and *Evil* proceeds from two oppoſite Principles: the Author of Good they call'd *Oromaſdes*; of Evil, *Arimanius*. They eſteem'd theſe Ἀντιτέχνους Θεοὺς, *Gods acting contrary to each other*, and offer'd Sacrifices to both with a diſtinct reſpect to one Εὐκταῖα καὶ χαριστήρια, that he might beſtow Bleſſings upon them; to the other ἀποτρόπαια καὶ σκυθρωπὰ, that he might do them no hurt. See *Plutarch. in Iſid. & Oſir. & Diog. Laert. in proœmio.*

Ariſteus, a Philoſopher who endeavour'd to be Illuſtrious by Enthuſiaſm. See *Max. Tyrius* Diſſert. 22.

Ariſtander, Ἄριστος ἀνὴρ, *a very Good man*.

Arpinum, the place of *Tullie*'s Nativity.

Aſemnus, Ἄσεμνος, *unhandſome*, not agreeing with Gravity.

Aſmodeus, אשמדי from שמד, *a Deſtroyer*, *Tobit*. 3. 8, 17. One of thoſe Names which do fitly repreſent the Devil's malicious temper, of the ſame ſignification with *Abaddon* and *Appollyon*. The Septuagint tranſlate it Δαιμόνιον πονηρὸν, *a wicked ſpirit*; the Talmudiſts call him מלכא דשידי, *the Prince of Deſtroyers*.

Aſotus, Ἄσωτος, *a Prodigal*, a waſter.

Aſpaſia, from Ἀσπάζεσθαι, *to ſalute.*

Aſphaltites, from Ἄσφαλτος, *a pitchy ſulphureous Clay.* The Lake call'd the *Dead Sea*, ſuppos'd to be the place where *Sodom* and *Gomorrah* ſtood.

Aſpremont, *a rough Hill*, full of buſhes and uneven way, yet very paſſable to good men, and which leads to Happineſs; and therefore they call it *Roccabella.*

Aſtorgus, Ἄστοργος, *deſtitute of Natural Affection.*

Aſtriatrus from Ἄστρον and Ἰατρὸς, a pretender to the skill of *Curing Diſeaſes by Aſtrology*; One of the vain Companions of *Hieromimus.*

Aſtromantis, from Ἄστρον and Μάντις, One that would make the World believe he can *propheſy by the Stars.* You may find ſomething ſaid againſt the Folly of Judicial Aſtrology, pag. 90. b. But thoſe who deſire to ſee the Vanity of that pretended Art fully diſcover'd, may read Dr. *More his Myſtery of Godlineſs*, Book 7. Cap. 15, 16, 17.

Aſynetus, Ἀσύνετος, *Inſipiens*, One that is *not prudent*; one of *Antitheus* his pitiful Judges, but good enough for his Deſigns.

Ate, Ἄτη, *Harm*, Miſchief. It denotes a ſtate of prevailing Violence in the firſt Book.

Athanaſius Ἀθάνατος, *Immortal.*

* *Atheiſm.* See it diſparag'd in the Preface, as alſo in *Bentivolio*'s diſcourſes with *Paſenantius* in 6. Book beginning pag. 107. b. and in other places. I thought it was not fit to let ſuch a peſtilent Principle paſs without a juſt Diſgrace; it being as *Pindar* calls it, ἐχθρὰ σοφία, *a wicked craft*, and ſeems to make Atheiſts *Wits*, when indeed it is Ἀκρότης τῆς ἀμαθίας, as *Clemens Alexandr.* ſays, *the Height of Folly.*

Atheophilus, Ἀθέων φίλος, *a lover of Atheiſts.*

Atimia, Ἀτιμία, *Diſgrace*, which with Sorrow doth uſually follow a Voluptuous Life.

Autantus, from Αὐτὸς, One that acknowledgeth none but *himſelf*, that would owe nothing to God himſelf.

Authades, Αὐθάδης, One that *pleaſes* and *admires himſelf*, as all proud perſons do, who are alſo offended if others do not greatly obſerve them.

Autocatacritus, Αὐτοκατάκριτος, *Self-condemn'd.*

Autochthones, Αὐτόχθονες, *Men of themſelves ſpringing from the Earth*, as the *Arcadians* deſcrib'd their own Original. See *Proſelenus.*

Axiarchus, from Ἄξιος and Ἀρχὴ, One *worthy to Command.*

B

BAthypogon, Βαθυπώγων, One that *hath a great Beard.*

Bellezza (Ital.) *Beauty.*

Bentivolio here denotes *Good will*, from the Italian *Bentivoglio.* It is us'd by them for a proper Name; and ſo it is here for the Brother of *Urania*, i. e. *Heavenly Light*, from οὐρανὸς. *Heaven*, or אור *Light.* By Celeſtial Wiſdom and Divine Love the Soul paſſes happily through all ſtates in this World to Immortal Perfections and Glories. I.

Bevanda, from *Bevere, to drink.* 83.

Bioſcalus, from Βίος καλὸς, *a good Life*, which is the only way to Heaven, and is therefore call'd the great Rode extended according to the whole length of *Theoprepia.*

Borborites, from Βόρβορος, *Mud.* A Name by which the filthy *Gnoſticks* were of old diſgrac'd, a Sect that wallowed in fleſhly Luſts; *Ranters.*

Brygmodonten, Gnaſhing of Teeth.

C

CAcodæmon, Κακοδαίμων, *an evil Spirit.*

Cacodulus, ὁ Κακὸς δοῦλος, *an evil Servant.*

Cacotypus, Κακὸς τύπος, *an Evil Example*; One of the chief means by which Wickedneſs is propagated in the World.

Callicarpus, Καλλίκαρπος, a place adorn'd with *beautiful Fruits.*

Calliphon, Καλλίφωνος, One that hath an *elegant voice*, one of the two things which are principally requiſite in a good Orator, Μεγαλοφωνία and Καλλιφωνία.

Callirhoë, Καλλίρροος, a River *flowing with pleaſant ſtreams.*

Calliſtus, Κάλλιστος, an *Excellent* Son of a good Father.

Cantharus; Κάνθαρος, *a Tankard*, a Drunken Fellow, a *Boraccio*, one good for nothing but to hold Drink.

Carezza, *Careſſes.*

Cataſarkus, Κατάσαρκος, *Fleſhly*, Corpulent. It ſignifies the *Jew* in the third Book, becauſe his Religion doth much conſiſt in bodily Obſervances.

Caulomucetes, Καυλομύκητες, ſome of thoſe Warriours whom *Lucian* ſaw in the Country of the Moon, whom he call'd by that Name becauſe, as he ſays, Ἀσπίσι μὲν μυκητίνοις ἐχρῶντο, δόρασι καυλίνοις, i. e. *Their ſhields were Muſhromes, and their Spears Blades of Aſparagus.*

Centaurus, Κένταυρος, a Horſeman *driving away Cattel*, from κεντεῖν *pungo*, and ταῦρος, *taurus.*

Charinda, from Χάρις, *Charity.*

Chariſtion, from the ſame Root, *a Charitable* perſon.

Charity deſcrib'd and prais'd in *Euergeſia*'s Speech. Book 4th.

Chelidones

Chelidones, Χελιδόνες, *Swallows*, a name pro perly applied where it is us'd, becauſe of their troubleſome Noiſe.

Chrematophilus, from Χρήματα and φίλος, *a Lover of Riches.*

Chronus, Χρόνος, *Time.*

Chryſalides, from Χρυσὸς, *Gold.* I have given this name to a famous *Aurelian* in *Plutocopia.*

Chryſus, Χρυσὸς, *Gold.*

Colax, Κόλαξ, a *Flatterer*, the great Friend of *Tuphlecon.*

* *Colpia*, the pretended Mother of one of *Hieromimus* his She-Enthuſiaſts. They boaſt that they receive all their Conceptions from קול פי יהוה, i. e. *The word of the mouth of God.* Such was the Foolery of him in *Euſebius*, who deſiring to ſpeak of new things, told a ſtory of *Colpia* and *Bau*, that is, *Bohu* corrupted. *Pannychis* might have done well to have told us of *Æon* and *Protogonus* her Brethren, to have made her Genealogy more ſplendid. But notwithſtanding their vain Boaſts, they are but Ἐγγαστριμύθοι, ſuch as *ſpeak out of their own Bellies*, and ſeek their Living by Canting. See *Engaſtrimuthus.*

Ill Company, See the miſchief of it. 54. &c.

* *Conſcience*, A natural Principle not to be eradicated by any Art of man; A ſevere Reprover and ſharp Corrector of thoſe bold Sinners, who offer violence to it. It hath been call'd by great Philoſophers by the moſt Venerable names; as Θεὸς ἔνοικος (*Hier.*) Θεὸς ἐπόπτιος and Θεῖον κέντρον, (*Soph.*) Θεὸς αὐτόματος, καὶ ἐν τῇ συνειδήσει κατεσχισμένος, (*Juſt. Martyr.*) i. e. *A Domeſtick God, a Divine Overſeer, a ſacred Goad, a God who hath fram'd to himſelf a natural Temple in the Conſcience.* Though Atheiſts pretend to ſlight it, yet *Cotta*, who diſputed zealouſly againſt it, confeſs'd that as to matters of Vertue and Vice, *Sine ulla divina ratione grave ipſius Conſcientiæ pondus eſt. Tull. de Nat. Deor. Lib* 3. This Teſtimony is true, for let Atheiſts do what they can, yet they find

Ἅπαντα δυσχέρεια τὴν ἑαυτοῦ φύσιν,
Ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα.

Soph. in Philoſt. 53. b.

* *Contrapart* is taken in a Muſical Senſe. As in the Compoſition of a Song of ſeveral Parts, the Harmony is perfected by the ſupplies of different Notes which each part adminiſters, both when they ſound together, and one after another, by the Interpoſition of fit reſt: So it hath pleas'd the Divine Wiſdom to checker the Creation with Blacks and Whites, to ſet off Day with Night, to relieve Winter by Summer; and having made his work double, and ſet one thing over againſt another, he hath made *Charity* the *Antiſtoichon* to *Want.* The Septuagint conſidering the congruity that in this and other Reſpects is between Proſperity and Adverſity, have us'd the forementioned Notion, and tranſlate, גם את־זה לעמת־זה עשה האלהים *Eccleſ.* 7. 15. Καίγε σὺν τούτῳ συμφώνως τοῦτο ἐποίησε, *God hath turn'd one thing to another.*

Covetouſneſs the cauſe of Poverty and Complaints, not any defect in God's Proviſions, The hinderer of all noble actions.

Cranion, Κρανίον, *a Skull.*

Creation, a ſtrong proof of a Deity. 115. b.

D

D*Avigeor, David George*, an Arch Enthuſiaſt in *Germany.* His Opinions and Practice are related by the Rector and Univerſity of *Baſil* in a Pamphlet printed 1559.

Degrues. This name the Atheiſts in *France* gave to themſelves, thereby intimating that they are not ſuch Fools as can be eaſily deceiv'd. They made it a Proverbial phraſe amongſt themſelves, *Je ne ſuis point grue.*

Deiſidæmon, Δεισιδαίμων, *A ſuperſtitious* Perſon; or one that is apt to have *dreadful Apprehenſions of God*, and yet thinks he may be appeas'd with a ſmall matter.

Dendritæ, Δενδρῖται, *Men born of Trees*, which *Lucian* fabulouſly relates thus. Ὄρχιν ἀνθρώπου τὸν δεξιὸν ἀποτεμόντες ἐν γῇ φυτεύουσιν, ἐκ δὲ αὐτοῦ δένδρον ἀναφύεται μέγιστον, σάρκινον οἷον φαλλός. Ἔχει δὲ καὶ κλάδους, καὶ φύλλα, ὁ δὲ καρπός ἐστι βάλανοι πηχυαῖοι τὸ μέγεθος. Ἐπειδὰν οὖν πεπανθῶσι τρυγήσαντες αὐτοὺς ἐκκολάπτουσι τοὺς ἀνθρώπους. *Lib.* I. *Verar. Hiſtor.*

Diaporon, Διαπορῶν, *One that doubts* concerning Providence, Book 5. His ſcruples are remov'd by *Alethion.* 47. b.

Diſtomus Romphæa; Δίστομος Ῥομφαία, *a two edged ſword*; an Inſtrument of great uſe in *Exoſemnon.*

Dogmapornes, Δόγμα πόρνης, *the Opinion of a Whore. Taurus* the Platoniſt when he made mention of *Epicurus* his Principles us'd theſe words, Ἡδονὴ τέλος· πόρνης δόγμα· οὐκ ἔστι πρόνοια· οὐδὲν πόρνης δόγμα. *Agellius* lib. 9. cap. 5. He rejected to the Brothel-houſe two of *Epicurus* his infamous Opinions; One, that our chief Good is in ſenſual Pleaſure; The other, that the Providence by which men think the World to be Govern'd, is nothing.

Dulogynes, Δοῦλος τῆς γυναικὸς, *A Woman Slave*, *Antimater*'s Servant. Such Step-mother, as *Antimater* was muſt uſe ſuch Aſſiſtants.

Dyſareſtus, Δυσάρεστος, One *hard to be pleas'd.*

Dyſcolus, Δύσκολος, properly one *of a weak ſtomach*; here one that is of a *moroſe* Temper and apt to take offence.

Dyſelpis,

Dyſelpis, Δύσελπις, One that is *ready to deſpair*.

Dyſemeria, Δυσημερία, *Affliction*, Adverſe Fortune.

Dyſpithia, Δυσπείθεια, *Obſtinacy*, Difficulty of being perſwaded. A Diſeaſe incident to moſt Ignorant and all conceited people.

E

ECho. That which I have related concerning one made uſe of by *Miſoplanus*, is but little in compariſon of what is ſaid truly of many others. That at *Charenton* in *France* deſcrib'd by the Lord *Bacon*, will repeat Sounds very often; but that at *Kingsham* upon the River of *Stockholm* is much more admirable: It will diſtinctly repeat an Air of ten Semi-Briefs, and reverberate the whole Leſſon from one Rock to another at great diſtances ſix or ſeven times, one beginning after another hath done, taking it from a Trumpet.

Edeſſa. Though I give no credit to that ſtory of *Abgarus* his Painter, yet it ſerves the uſe to which I have put it. It is related as a truth by *Nicephorus*, Lib. 2. cap. 7.

Education, The want of it is a great cauſe of the continuance of Ignorance and Vice in the World. See *Morophilia*.

Eknephon, Ἐκνήφων, One that *awakes from* the *ſleep* of ſin, and returns from Vice to Vertue.

Elenchus, the Title of the Sixth Book: See the Explication of the Word there.

Elpis, Ἐλπὶς, *Hope*, the Daughter of true Faith. *Hope* is the Expectation of the Soul in time to enjoy the object of Faith.

Elpiſcale, Ἐλπὶς καλὴ, *good Hope*. By a conſtant perſeverance in well-doing we come directly into the Valley of *good Hope*. There is no other Rode by which we can arrive in *Elpiſcale* but by *Bioſcalus*, *a good Life*.

* Empſychon, Ἔμψυχον, *living*, or *inſpired with Life*. In the ſecond Book it ſignifies the Rational Soul examining Doctrines by its diſcerning Faculties, and approving for True and Good what agrees with them and the Holy Rule, *Grapton*, or the Revelation of the Divine Will in Holy Writ. See *Grapton*. 63.

* *Engaſtrimuthus*, Ἐγγαστρίμυθος, *One that ſpeaks out of the Belly*, call'd alſo Ἐγγαστρίμαντις, becauſe of that immodeſt way by which the *Pythones* pronounced their Oracles. This trick was much us'd of old. The woman which *Saul* conſulted is call'd 1 *Samuel* 28. 7. בעלת־אוב *Domina Pythonis*, from אבות *Bottles*, becauſe the Devil us'd to ſpeak out of her ſwollen Belly, as out of a Bottle, in *Greek* Ἐγγαστρίμυθος. *Ariſtophanes* bragging in his *Veſpæ* that he help'd other Poets to make their Comedies, ſays that after the manner of *Eurycles*, one that was famous for this Ἐγγαστριμαντεία, he did εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμῳδικὰ πολλὰ χέασθαι, i. e. *entring into their bellies pour forth Verſes*. Some of the Heathens, aſham'd of this obſcene buſineſs, allow'd the Devil a more honourable place, the *Breaſt*, and call'd him Στερνόμαντις, as if he ſpoke the ſame way which ſome Jugglers uſe, who form an articulate ſound, though thoſe who are preſent cannot perceive that they open their Mouth. Here the name is given to one troubled with *Hyſterical* Fits, by which ſome have put Tricks upon the Ignorant. 87.

Enthuſiaſm, Ἐνθουσιασμὸς, *Divine Inſpiration*, by which Holy men of old were enabled to ſpeak and do extraordinary things. Here it is taken only for the Apiſh imitation of it, by which Device Religious Mountebanks have often abus'd the credulous World. See *Hieromimus*.

Epicurus diſprais'd, and his Philoſophy diſparag'd, in the Preface of the ſecond Part, and pag. 63. b. See alſo *Dogmapornes*.

Eriſtes, Ἐριστὴς, a *Contentious* Perſon.

Eros, Ἔρως, *Love*.

Erotocles, Ἔρωτος κλέος, *the Glory of Love*.

Euchariſt, Εὐχαριστία, *Thanksgiving*; by which name the Greek Church did properly expreſs the nature of our Lord's Supper, that Sacrament being appointed to make a thankful and honourable Commemoration of our Saviours's Death.

Eudæmon, *a good Genius*, One that makes men Rich, who is the only Good Angel whom the Covetous acknowledge.

Euergeſia, Εὐεργεσία, *Beneficence*, the twin-Siſter of *Philothea* or the *Love of God*.

Eueſto, Εὐεστὼ, *a quiet State*. I have us'd this word partly to ſignifie that tranquillity which is neceſſary for Philoſophical Contemplations, partly to expreſs the happy Repoſe of wiſe and good men.

Eugenius, Εὐγενὴς, a Perſon of a *Noble Deſcent* and an Ingenuous Diſpoſition.

Eumenes, Εὐμενὴς, *Benign*.

Eupathes, Εὐπαθὴς, One who is *eaſily affected* with things; of a gentle Diſpoſition.

Euphranor, from Εὐφραίνω, One that laughs at the Follies of the World.

Euphron, Εὔφρων, A *pleaſant good natur'd* Perſon who both enjoyes himſelf and makes others chearful.

Eupiſtia, from εὖ and πίστις, a *Good Faith*, which is deſcrib'd Book 4.

Eupiſtus, Εὔπιστος, *a true Believer*, a *Faithful* Perſon.

Euprepes, Εὐπρεπὴς, *Comely* or *Decent*. In the Third Book it ſignifies one who was not inamour'd

inamour'd with the gaudy outſides of *Exoſemnon*, yet abhorr'd the baſeneſs of *Pſeudenthea*.

Euproſopon, from εὖ and πρόσωπον, *One that ſets a fair face* upon things.

Euſebia, Εὐσέβεια, *Piety*.

Euthanatus, *a Good Death*, the happy cloſe of a good life.

Euthymia, Εὐθυμία, *Tranquillity of Mind*, the Portion of Vertuous Souls.

Exetazon, Ἐξετάζων, One that *examines* or *tries* things. It is here put for *Inquiry*, and is therefore call'd *Apiſton*'s File, becauſe by Ingenuous Examination and diligent Search we find out Truth.

* *Exorciſta*, Ἐξορκιστὴς, *a Conjurer*. Thoſe who deſire to ſee more ſuch Pranks, or think thoſe very ſtrange which I have related concerning *Exorciſta*, may be ſatisfied if they will read a Book call'd *Tres Energumenæ Belgicæ*; where they will ſoon perceive whether I or the *Exoſemnians* have abus'd the Popiſh Exorciſms.

Exoſemnon, Τὸ ἔξω σεμνὸν, *outwardly Venerable*; which all grant that Church to be upon whom that name is beſtow'd. 82.

F

A *True Faith* deſcrib'd. 126,127.

The ſad conſequences of a *falſe Faith*. 94,95.

The Agreement of *Faith* and *Reaſon*. 129.

A *Fathers*'s laſt Advice to his Sons. 214.b.

Forts Eſprits, *Courageous Spirits*; a Title which the *French* Deiſts beſtow'd upon themſelves, after they had ſo confirm'd their Infidelity that they were able to disbelieve all things.

Forzario, a *Violent* Perſon, who makes Power his Law. The Husband of *Inganna*, *Craft*: for *Power* aſſociates it ſelf with *Cunning*, the better to accompliſh its Deſigns.

G

Galenopſychia, Γαλήνη ψυχῆς, *A calm of Soul*, Tranquillity of Spirit, One of thoſe three invaluable Jewels which a true Lover of God doth poſſeſs.

A *Garden* deſcrib'd. b. 1.

Gaſtrimargus, Γαστρίμαργος, *An Inſatiable Eater*.

Geloſia, *Jealouſie*.

Geron, Γέρων, *an Old man*.

Glycypicron, Γλυκύπικρον, *Bitter-Sweet*, as all terrene pleaſures are.

* *Gnosticks*, from Γνῶσις, *Knowledge*, An unclean Sect of Hereticks (Τὸ πᾶν κατάγνωστοι, as *Epiphanius* calls them) who gave themſelves this Name, pretending that they only were dignified with the Knowledge of Truth; though theirs, if ever any in the World, was ψευδώνυμος γνῶσις, *Knowledge falſly ſo call'd*, as St. *Paul* ſaid. Their Opinions were moſt abſurd, and their Practices abominable. See *Epiphanius* and *Irenæus*. *Plotin*, one of the beſt *Platoniſts*, and poſſibly a Chriſtian, wrote againſt them, *Ennead*. 2. Lib. 9. See *Panſophia* and *Achamoth*.

Gnothiſauton, Γνῶθι σαυτὸν, *Know thy ſelf*. I have call'd the Governour of *Tapinophroſyne* by this name, becauſe the *knowledge of ones ſelf* is the Natural Root of *Humility*.

* *God*. Arguments of his Exiſtence. 107.b.

A Deſcription of the *Divine Nature*.

Of the Connate Idea of *God*. ibid.

In what ſenſe the Notion of *God* is Connate to our Souls. 108, 169. b.

That *God* is as knowable as other things, and how, 110,111.b. which *Des Cartes* hath well expreſs'd in theſe words, *Quamvis enim ſummas Dei perfectiones non comprehendamus, quia ſcilicet eſt de Natura Infiniti, ut à nobis, qui ſumus finiti, non comprehendatur; nihilominus tamen ipſas clarius & diſtinctius quam ullas res corporeas intelligere poſſumus, quia cogitationem noſtram magis implent, ſuntque ſimpliciores, nec limitationibus ullis obſcurantur. Princip. Phil. Parte prima.* It is an unreaſonable demand to require that he ſhould ſhew himſelf as we pleaſe. So *Eurip.* in *Bacch.*

Pen. Τὸν Θεὸν γὰρ ὁρᾶν σὺ φὴς σαφῶς ποῖός τις ἦ; *Dion.* Ὁποῖος ἤθελ'· οὐκ ἐγὼ 'τασσον τόδε. i. e. *Do you ſay that you have ſeen God plainly as he is?* No, *but as he is pleas'd to ſhew himſelf: we muſt not appoint him in what manner he will be ſeen.* The naked eſſence of all things is hid from us, much more that of God; which I ſuppoſe to be ſuggeſted in the Inſcription which was put upon the Temple of *Iſis*, Ἐγώ εἰμι πᾶν τὸ γεγονὸς, καὶ ὄν, καὶ ἐσόμενον, καὶ τὸ ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν.

Good men alwayes happy.

Grapton, Γραπτὸν, *Written*, the Revelation of the Divine will committed to writing. See *Empſychon*.

Falſe *Guardians* reprov'd.

Gynæceus, Γυναικεῖος, *Womaniſh*: It denotes a man imprudently Uxorious.

Ginapicria, from Γυνὴ and πικρία, *a Womaniſh bitterneſs*, or feeble peeviſhneſs.

H

Hades, Ἅδης, The *Inviſible ſtate* of the other World, which ſenſual perſons do not love to hear of.

Hamartolus, Ἁμαρτωλὸς, *a Sinner*.

Happineſs deſcrib'd and afterwards in *Ariſtander*'s Speech. 48. b.

Harpagus, from Ἁρπάζω, *Rapacious*, the ſervant of *Plutopenes*. *Covetouſneſs* is uſually attended with *Rapine*.

Heauto, One that doth τὰ ἑαυτοῦ φρονεῖν, *Self-Intereſt*, which diſturbs the common Happineſs of the World.

Hedonia, from Ἡδονὴ, *Pleaſure*: the name of the Voluptuous Queen of *Piacenza*.

Hemicalus, Ἡμίκαλος, *half good*, One who is perſwaded in a ſmall meaſure to be Vertuous.

Hermagathus, Ἑρμῆς ἀγαθὸς, *a good Mercury* or happy Meſſenger.

Heſychia, Ἡσυχία, *Tranquillity*.

Hierographon, from Ἱερὸν and γράφω, *the Holy Scripture*.

Hieromimus, Ἱερόμιμος, One who makes an *affectate Imitation of holy things*. His Principles, his Deſign, his Confutation, yon have Book the 6.

Hilarion, from Ἱλαρὸς, *Chearful*.

Hypocrites falſe Pleas for their ſins deſtroy'd. 116.

* The *Hypocritical* excuſe which is taken from the ſweetneſs of ſin, *Paſtor Fido* hath expreſs'd to the Life. *Act*. 3. *ſc*. 4.

Se'l peccar' è ſi dolce,
E'l non peccar ſi neceſſario, ò troppo
Imperfetta Natura,
Che repugni à la legge;
O troppo dura legge,
Che la Natura offendi.

Which *Tully* (*Offic. lib.* 3.) hath nobly anſwer'd, *Nunquam eſt utile peccare, quia ſemper eſt turpe; & quia ſemper eſt honeſtum virum bonum eſſe, ſemper eſt utile.* pag. 191.

Hipponyx, Ἵππου ὄνυξ, A Haven ſo call'd becauſe it reſembles the faſhion of *a Horſes Hoof*.

Hiſtrionia, *Stage-play*, A name not unfitly given to this World, where, as one ſaid long ſince, *Quiſquis fere Hiſtrionem agit*.

Holochryſus, ὅλος χρυσὸς, *All Gold*.

Humility deſcrib'd.

Hybris, Ὕβρις, *Contumely*.

Hydraula, Ὕδραυλις, a Muſical *Inſtrument* which ſounds by *Water*.

* *Hyla*, Ὕλη, *Matter*. In the Fourth Book it imports the hinderances which ariſe to a good man from his Body. That Μαργῶσα ὕλα which the learn'd Biſhop in his Hymns doth ſo often pray againſt under the ſeveral names of Νέφος ὑλαῖον, ὕλας ψυχοβόρον ὕλαγμα, κλύδωνας ὕλας, &c. *The Tempting Baud*, *the Corporeal Cloud*, *the Dog which barks and bites the Soul*, *Bodily Tempeſts*; which is ſo conſiderable a hinderance, that (as *Proclus* hath obſerved, *lib*. 1. *in Timæum*) all our diſorders do ſpring either παρὰ τὴν ἀδυναμίαν τῶν λόγων, ἢ παρὰ τὴν πλεονεξίαν τῆς ὕλης, i. e. *either from the weakneſs of our Rational Notions*, *or from the ſtrength of our fleſhly Appetites*. But ſince the Notions of our minds are near a kin to God, he adds gallantly, Ἀνανταγώνιστος ῥώμη τῶν Θεῶν ἀνατεῖ τοὺς λόγους, καὶ παραμυθεῖται τὴν ἀσθένειαν αὐτῶν, i. e. *The Invincible power of God doth refreſh our Notions; and comfort their weakneſs.*

Hylotes, from the ſame Ὕλη, in the Third Book ſignifies the dull ſympathy which the groſly-ignorant have only with bodily things.

Hyperenor, Ὑπερήνωρ, *Proud*, *Inſolent*. Riches uſually make men inhumanely fierce.

Hypernephelus, Ὑπὲρ νεφελῶν, *above the Clouds*; no unfit name for thoſe who take ſuch wild flights of fancy in their Diſcourſes, that no ſober Judgement can follow them. One that ſpeaks or writes myſteriouſly nonſence.

Hyperoncus, Ὑπέρογκος, *very proud*.

Hyperurania, Ὑπερουράνια, *Supercæleſtial* things, which the *Gnoſticks* bragg'd that they were able to ſee.

Hypnotica, Ὕπνος, *Sleepy*, Sleep and Idleneſs are the ſupporters of Ignorance.

Hypſagoras, Ὑψαγόρας, *a lofty ſpeaker*, One that talks high.

Hypſicardion, from Ὕψος, *Height*, and Καρδία *the Heart*. It denotes Arrogance and overweening thoughts, by which a man is lifted up above a juſt eſtimation of himſelf. See *Megalophron*.

Hyſterica, from Ὑστέρα, *the Womb*. A woman troubled with Suffocations, commonly call'd the *Fits of the Mother*.

I

JAckleid, *John Becold*, the Impious Tailour of *Leiden*, who caus'd ſo much trouble in *Germany*, with his Enthuſiaſm and Villanies.

Jaldabaoth, One of the canting terms us'd by the proud *Gnoſticks*. Vide *Epiphan*.

Jamnail, *James Nailor*, That infamous Enthuſiaſt, who equall'd himſelf to our Saviour, and had in his pocket when he was taken the Deſcription of Chriſt which *Lentulus* ſent to the Senate of *Rome*, which begins thus, *Apparuit temporibus noſtris*, *& adhuc eſt*, *homo magnæ virtutis*, *nominatus Jeſus Chriſtus*, &c. Orthodoxogr. Theolog. Tom. 1. pag. 2.

Iconecron, Εἰκὼν νεκρῶν, *the Image of the dead*.

* *Iconium*, from Εἰκὼν, *an Image*. It is us'd in the Third Book to expreſs that ſort of Religion

ligion which is only made up of out-ſides: not reproving thoſe who would have God ſerv'd with bodily Worſhip; (for ſo he ought to be, as we have declared Book 4.) but ſuch as do neglect the Spirit of Religion, which is, to love God with all our heart, and to direct all our Actions to his Glory, making his holy Will the Indiſpenſable Rule of our Lives. He dwelleth not ſo much in any Temple as in the Soul of a Good man, who, as *Hierocles* ſays moſt excellently, Ἱερεῖον ἑαυτὸν προσάγει, καὶ ἄγαλμα θεῖον τεκταίνει τὴν ἑαυτοῦ ψυχὴν, καὶ ναὸν εἰς ὑποδοχὴν τοῦ θείου φωτὸς τὸν ἑαυτοῦ νοῦν παρασκευάζει. i. e. *offers himſelf for a Sacrifice, makes his own Soul the Image of God, and prepares his Mind to make it a fit Temple for the Reception of Divine Light.* 131.

Idiopathy, from Ἴδιον and πάθος. It denotes mens *Particular Affections*, peculiar Tempers and Perſwaſions, with which they are ſo inamour'd, that many times with much Paſſion and little Reaſon they condem others who are not prone to ſympathize with them.

Jealouſie and its ſad effects.

Immortality of Humane Souls aſſerted. 301. b.

Wicked men believe not the Doctrine of *Immortality*, becauſe they hope not for any Happineſs in the Eternal World.

Infidelity the Root of all vice, eſpecially the Unbelief of Immortality. *Eurip. in Andr. Androm.* Τὰ θεῖα δ' οὐ θεῖα, οὐδ' ἔχειν ἡγῇ δίκην; *Men.* Ὅταν τάδ' ᾖ, τότ' οἴσομαι. i. e. *Do you think God is no God, and that there is no Judgment? Men. When that comes I will bear it.*

Inganna, Craft.

Irene, Εἰρήνη, *Peace.* A Virgin which towards the further end of the Holy Rode preſents Travellers with Garlands of *Amaranth.* Peace and Tranquillity are the Fruits of Perſeverance in a good courſe of Life.

* *Iſoſthenes*, One that thinks himſelf *able to equal* the probability of *Falſhood* with *Truth*, and to introduce a Sceptical Ἰσοσθένεια, which as *Sextus Empiricus* defines it, is ἡ κατὰ πίστιν καὶ ἀπιστίαν Ἰσότης, *an equality of Faith and Unbelief.* This *Lucian* meant by his Ballance. Τί δέ σοι τὰ σταθμία ταυτὶ βούλεται; Ζυγοστατῶ ἐν αὐτοῖς λόγους, καὶ πρὸς τὸ ἴσον ἀπευθύνω. i. e. *To what uſe do you put theſe ſcales? I counterpoiſe Reaſons, and equal the weight of Truth and Falſhood:* which is to endeavour to plague the World with an infinite Diſſatisfaction.

K

K*Alobulus*, from Καλὸς and βουλὴ, *a Good Counſellour.*

Kalodoxus, Καλόδοξος, One whoſe mind is inrich'd with *noble Opinions* and rais'd Apprehenſions.

Kenepiſtis, Κενὴ πίστις, *vain Faith.* It is deſcrib'd in Book 3.

Kepanactus, Κῆπος Ἄνακτος, *the King's Garden.*

A Good *King* deſcrib'd. 27. b.

Kiskildrivium, an inſignificant word us'd by *Eraſmus* in one of his Epiſtles, and is of as much ſenſe in Speech as *Tranſubſtantiation* is in Religion.

Klerotheron, ὁ τοὺς κλήρους θηρῶν, One that *hunts for the Inheritance of others.*

The *Knowledge of our ſelves*, the Cure of Pride, and how. 120.

Krimatophobus, Κρίματος φόβος, *the Fear of Judgment*, an inſeparable Companion of Sin. So that egregious Cheat of himſelf; *Dij Deaque quàm malè eſt extra legem viventibus! quicquid meruerunt, ſemper timent.* Apud Petron.

L

L*Abargyrus*, from Λαβεῖν and Ἄργυρος, One who *greedily receives mony*, and will do nothing without it. The name of a corrupt Judge.

Lady, A good Lady pictur'd. 3. b.

Lampromela, Λαμπρὸν καὶ μέλαν, *partly bright, partly dark.* Death repreſented by a River ſo call'd Book 5. for it is *dark* as it obſcures the bodily Life, and *bright* as it draws the Curtains of Eternal Light which ſhines upon Good Souls in the other World. 9. b.

Law of Nature. See *Nature.*

Lerocritus, from Λῆρος and κρίνω, *a Judge of Trifles*, Ζηλωτὴς τεχνυδρίων, *One who is zealouſly buſie about little things.*

Leſtocharis, Λῃστῶν χάρις, *the Charity of Robbers.*

Leſtrygon. The *Leſtrygones* were a barbarous ſort of people, which *Thucydides* (lib. 6.) ſays he knew not whence they came nor whither they went. They infeſted *Sicily* and *Campania* in *Italy. Homer* in *Odyſſ.* 10. tells us how they us'd *Ulyſſes* and his Companions.

Leucas, Λευκοπέτρα, *a white Rock*, or Promontory of *Epirus*, not far from *Actium*, from which vain Lovers us'd to throw themſelves, that they might be freed from the madneſs of impotent Paſſion. They ſeldom fail'd of their Cure, for they commonly broke their necks.

Et de nimboſo ſaltum Leucate minatur
Maſcula Lesbiacis Sappho peritura ſagittis.

Auſon. And *Menander* in *Stobæus* lib. 10.

——— Τὸν ὑπερκομπον
Θηρῶσα φαῶν' οἰςρῶντι πόθῳ
Ῥίψαι πέτρας ἀπὸ τηλεφανοῦς.

Logomachia, *Controverſie about words*, by which Philoſophy is made only Λόγων ψόφος, a vain *noiſe of words*, and Divinity Ματαιολογία, *vain talk*, as St. *Paul* ſaith.

Loxias, Λοξίας, a Name beſtow'd upon *Apollo*, becauſe his Anſwers were Λοξὰ ἀμφίβολα, ἀσαφῆ, *oblique*, *double*, *ambiguous*.

The *Love of God* defin'd and prais'd in *Philothea*'s Speech. 161.

A *Lover of God* deſcrib'd. 144.

Lunia, the Country of the *Moon*, concerning which *Lucian* makes a pleaſant ſtory in his Book *de ratione ſcrib. Ver. Hiſt.*

Luſingha, *Flattery*.

Lymanter, Λυμαντὴρ, *a Deſtroyer*.

Lyſander, παρὰ τὸ λῦσαι τοὺς ἄνδρας, One that *delivers men from ſlavery*.

M

M*Angibella, a good Eater.*

Mantimanes, a mad Prophet.

Marriage defended. 59

* *Marriage* of *Alethion* and *Agape*, &c. which I have written in the cloſe of the ſixth Book, is not to be underſtood in a common ſenſe; neither would I have any *Amoroſo* think that if I had proceeded further in that Narrative, I would have written a ſtory of vulgar Love. No, no; I meant what I have ſaid, not of the Πάνδημος Ἀφροδίτη, *the common Venus*, as *Plotin* calls her; but of the οὐρανία, *the Heavenly*: and intended by the Marriage of *Theoſebius* and *Urania* to ſignifie the *Union of Wiſdom* and *Piety*; by that of *Alethion* and *Agape*, the Conjunction of *Truth* and *Love*; by that of *Nicomachus* and *Arete*, the happy Poſſeſſion of *Vertue* which is the *Reward of conſtant Endeavour*; by that of *Bentivolio* and *Theonoe*, the *charitable ſympathy* of divine *Goodneſs* with the *Afflicted*; by that of *Panaretus* and *Irene*, the *Holy Peace* which our Saviour, the great Εἰρηνοποιὸς, will make when he hath conquer'd all Enmity to his Excellent Rules, and deſtroyed whatſoever doth oppoſe that happy Tranquillity which his Goſpel will beſtow upon the World when it is obeyed. See *Plotin* Enn. 6. lib. 9.

Mataeogenes, from Μάταιος and ἀγεννὴς, an *Ignoble perſon*, who ſets his mind only upon Wealth.

Metaoponus, Μάταιος πόνος, *Labour in vain*.

Medenarete, Μηδὲν ἀρετὴ, One who eſteems *Vertue to be nothing*.

Megabronchus, One that *hath a great throat*, from μέγας and βρόγχος.

Megalophron, Μεγαλόφρων, properly One who *who hath a great Mind*; but here it ſignifies One who *hath high thoughts concerning himſelf*, and doth much reliſh his own worth.

Meleta, Μελέτη, *Care*.

Metameluſa, from μετὰ and μέλει, One who *takes thought afterward*. It ſignifies in the Second Book *late Repentance*.

Metanœa, Μετάνοια, *Change of mind*, ſecond Thoughts.

Miaſmaſarkus, Μίασμα σαρκὸς, *Defilement of the fleſh* with bodily ſin, which the *Ranters*, modern *Gnoſticks*, have patroniz'd as a more rais'd ſtrain of Religion, as their Predeceſſours did of old.

Microcheires, from μικρὸς and χεὶρ, *Small-handed*. The old name of *Polyglottus*, which had much Religious Talk, but few good Deeds.

Miſagathus, an *Hater of good men*.

Miſokalon, Μισῶν καλὸν, One who *hates Goodneſs*.

Miſoplanus, One that *hates Cheaters*, takes pains to diſcover their Frauds and to unſeduce the deceiv'd.

Miſopſeudes, *a hater of Falſhood*.

Moira, Μοῖρα, *Fate*, *Deſtiny*, to which Hypocrites are apt falſely to attribute their wickedneſs which ariſeth from the choice of their own Wills, and is confirm'd by many Voluntary Actions.

Monogrammus, Μονόγραμμος, *a Picture rudely delineated. Monogrammi dicuntur homines pertenues & decolores*; *Nonius.* So *Lucilius*, *vix vivo homini & monogrammo.* So *Gaſſendus*, who took ſo much pains to do honour to *Epicurus*, *Monogrammi dicuntur Dii inſtar hominum macie extenuatiſſimorum: metaphora ducta à Pictura; qui priuſquam coloribus quaſi corporentur, lineis quibuſdam adumbrantur, conficientibus eam picturæ ſpeciem quam priſci Latini dixerunt ſubleſtam*, &c. *Tully* calls theſe Gods, *Deos adumbratos.* Lib. 1. *de Natura Deor.* I find not fault with *Epicurus* ſo much for that he ſaid they had not *Corpora, ſed quaſi corpora*, which *Tully* gives us leave to call Nonſenſe; but becauſe he made God with his Deſcription, not *Deum, ſed quaſi Deum*, which is rude Blaſphemy.

Moralazon, *a proud fool*.

Morogelon, One that *laughs at the Follies* of the World.

Moroneſus, Μωρῶν, Νῆσος, *the Iſland of Fools*.

Morophila, One that *loves fooliſhly*, as many

Parents

Parents do their Children, whilſt they take much care of their Bodily Accompliſhments, but neglect to perfect their Souls with Vertue.

Moroſophus, an half-witted man, One who hath a little wit, but makes fooliſh uſe of it.

Morpheolus, from *Morpheus*, the Miniſter of *Sleep*, an Attendant upon Luxury, whom I have deſcrib'd in a parti-colour'd Mantle according to that form of Habit in which *Philoſtratus* (in *Amphiar.*) ſaith he was painted of old; Ἐν ἀνειμένῳ εἴδει, γέγραπται, καὶ ἐσθῆτα ἔχει λευκὴν ἐπὶ μελαίνῃ, *in a careleſs garb, having a white garment upon a black one*, to ſignifie, as he thought, the Viciſſitudes of *Night* and *Day* which follow one another at no great diſtance; for except thoſe who dwel near the Poles, that of *Homer* is applicable to all the Word.

Ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι.

N

NArciſſus, One in love with his own ſhadow. It is a common ſtory, but too pertinent where I have applied it. Πηγῇ ἐφέστηκεν ἕλκων, πνὰ ἐξ αὐτῆς ἵμερον, καὶ ἐρῶν τῆς ἑαυτοῦ ὥρας, as *Philoſtratus* ſays, *he lean'd over a Spring, taking Pleaſure in the contemplation of his own Beauty*. What better thing do they who ſpend their time between the Comb and the Glaſs? as *Seneca* ſays.

Narke, Νάρκη, the *Cramp-fiſh*, which benums the hands of thoſe who touch it. Here it ſignifies *dull Sloth* which throws the Powers of the Soul into a heavy kind of ſleep, and makes it unactive.

* *Nature*. The Laws of Reaſonable Nature Eternal and Indiſpenſable, not Cuſtoms of Men or Conſtitutions of Princes alterable at pleaſure, but written in our ſouls by God, and how.

Here I think it not inconvenient to inſert two or three noble Teſtimonies of this Truth. Amongſt the Heathens that of *Sophocles* is incomparable, who in *Oedip. Tyr.* writes thus.

Εἴ μοι ξυνείη φέροντι Μοῖρα τὰν
Εὔσεπτον ἁγνείαν λόγων
Ἔργων τε πάντων, ὧν νόμοι πρόκεινται
Ὑψίποδες, οὐρανίαν δι' αἰθέρα
Τεκνωθέντες, ὧν Ὄλυμπος
Πατὴρ μόνος, οὐδέ νιν θνατὰ
Φύσις ἀνέρων ἔτικτεν, οὐδὲ
Μήν ποτε λάθα κατακοιμάσῃ,
Μέγας ἐν τούτοις θεὸς,
οὐδὲ γηράσκει. i. e.

God grant that I may be ſo happy as alwayes to obſerve that venerable Sanctity in my Words and Deeds, which is commanded by thoſe noble Laws, which were made in Heaven. God is their Father, not Mortal Nature; neither ſhall they ever be forgotten or abrogated, for there is in them a great God who never waxeth old. The like ſenſe he hath in his *Antigone*. To this I add that of *Plutarch*, who ſpeaking of this Law, ſaith, it is οὐκ ἐν βιβλίοις ἔξω γεγραμμένος, οὐδὲ ἐν ξύλοις, ἀλλὰ ἔμψυχος ὢν ἐν αὐτῷ λόγος ἀεὶ συνοικῶν, καὶ μηδέποτε τὴν ψυχὴν ἐῶν ἔρημον ἡγεμονίας. i. e. *A Law not written in Tables or Books, but dwelling in the Mind alwayes as a living Rule, which never permits the Soul to be deſtitute of an interiour Guide.* Of the *Jews* that of *Philo* ſhall ſerve for all, Νόμος δὲ ἀψευδὴς ὁ ὀρθὸς λόγος, οὐχ ὑπὸ τοῦ δεῖνος ἢ τοῦ δεῖνος θνητοῦ φθαρτὸς, ἐν χαρτιδίοις ἢ στήλαις ἄψυχος ἀψύχοις, ἀλλ' ὑπ' ἀθανάτου φύσεως, ἄφθαρτος ἐν ἀθανάτῳ διανοίᾳ τυπωθείς. i. e. *Right Reaſon is an Infallible Law, not a mortal Rule given by this or that mortal; no liveleſs Precept written in Paper or upon Pillars, but Immortal, being engraven by the Eternal Nature in Immortal Minds.* Of the *Chriſtians* St. *Paul* calls it Νόμος γραπτὸς ἐν ταῖς καρδίαις, Rom. 2. 15. *Juſtin Martyr* ſays, *The Rules of it are* Αἰώνια δίκαια. *Origen*, Νόμος ὁ κατὰ τὰς κοινὰς ἐννοίας, ἐνεσπαρμένος τῇ ψυχῇ. *Tertullian*, *Teſtimonium Animæ naturaliter Chriſtianæ*; *Chryſoſtome*, Ἐγκείμενος τῇ φύσει τῇ ἡμετέρᾳ διδάσκαλος. i. e. *A Law written in our hearts; an Eternal Righteouſneſs, which with the common Notions of Good and Evil is planted in our Souls; a natural kind of Chriſtianity; a Teacher dwelling in our Natures.* *Nature* may be ſo perverted with Vice, that men will not acknowledge the Innate Notions of Truth. So *Juſt. Martyr* told *Trypho*, ὑπὸ φαύλης ἀνατροφῆς, καὶ ἐθῶν φαύλων, καὶ νόμων πονηρῶν διαφθαρέντες τὰς φυσικὰς ἐννοίας ἀπώλεσαν, *being corrupted by bad Education, evil Cuſtoms, and wicked Inſtitutions, they deſtroy their Natural Notions*, and, *as Porphyry*'s phraſe is, do καταψεύδεσθαι τῆς φύσεως, *ſpeak falſly of our Nature*; and therefore juſtly rejected by *Ariſtotle* as Incompetent Judges of Nature (*Pol.* 1 5.) in theſe words. Δεῖ δὲ σκοπεῖν ἐν τοῖς κατὰ φύσιν ἔχουσι μᾶλλον τὸ φύσει, καὶ μὴ ἐν τοῖς διεφθαρμένοις, i. e. *We are to enquire concerning what is Natural, of thoſe who are in their Natural temper: and not of thoſe who have corrupted their Nature.*

Naupactus, a place to *build Ships* in, *Lepanto* was ſo call'd formerly.

Neceſſity. The Doctrine of *Neceſſity* deſtroys all Vertue.

Necrogæa, Νεκρῶν γαῖα, *the Region* where *departed Souls* dwell.

Nemeſia and *Nemeſis*, from Νέμεσις, *Indignation* and *Revenge*.

Neuroſpaſts, Νευρόσπαστα, *Puppets*, or things which though they ſeem to act of themſelves, are onely *mov'd* by unſeen *wires* or ſtrings.

Nicomachus, One that *conquers in fight*. In the Fourth Book he repreſents a Good man vanquiſhing all ſorts of ſpiritual and fleſhly Tentation.

O

ODax, from Ὀδὼς, *a Tooth*. In the Third Book it ſignifies the ſharp Remorſes of an evil Conſcience.

Ogdoads, *Æonian Ogdoads*, a wild Phanſie of the *Gnoſticks*. Vide *Scrofam Æoniam apud Tertullianum*; *& Bythi menſuras & partuum obſtetricationes, apud Irenæum*.

Oectirmon, οἰκτίρμων, a *Merciful* Perſon.

* *Ommelion*, from ὄμμα and ἥλιος, *a Sun-like Eye*, a clear Underſtanding. Holy Souls have the moſt plain Viſions of God. So *Plotin* Ennead. 2. lib. 9. οὐ γὰρ δεῖ τὸ εἰπεῖν, βλέπε πρὸς Θεὸν προύργου τι ἐργάζεται ἐὰν μὴ καὶ πῶς βλέψῃ διδάξῃ. Ἀρετὴ μὲν οὖν εἰς τέλος προϊοῦσα, καὶ ἐν ψυχῇ ἐγγενομένη μετὰ φρονήσεως, Θεὸν δείκνυσιν. i. e. *To what purpoſe ſhould we talk of looking towards God? That is worth nothing, except we ſhew alſo how we may come to ſee him. Vertue joyn'd with Prudence, when it is brought to Perfection, will ſhew God to us.*

Ononirus, Ὄνου ὄνειρος, *the Dream of an Aſs*. The Captain of the Levellers, who lay the Foundation of their Deſigns upon vain Dreams and fooliſh Imaginations.

Ontagathus, ὄντως ἀγαθός, *One truly good.*

Opium, the juyce of Poppies. I have put it by a Figure for *Poppies* themſelves; but if any think it too great a Catachreſis, they may put out *Opium*, and write *Poppies* in the place of it.

Orexis, Appetite. The greateſt Power which Tentations have againſt us, is from that Intereſt which they have in our ſenſitive Appetites.

Orgilus, an *Angry* man, One of *Bentivolio's* Accuſers. Anger when it is a little humour'd, deſtroys Good will.

Orphana, Ὀρφανός, *an Orphan*. The ſtory is but too applicable to many who by the Infidelity of their Guardians are us'd after the manner which is related.

Oromaſdes. See *Arimanius*.

Orthocrinon, ὀρθῶς κρίνων, One *that makes a true Eſtimate* of things.

Orthodus, ὀρθὴ ὁδός, the *right way*.

Oſtraciſm, Ὀστρακισμός, a form of Proſcription us'd by the *Athenians*, in which the Name of the baniſhed Perſon was writ in a *Shell*. Epiſt Ded.

P

PAmmachia, Παμμάχιον, *altogether Contentious*, full of Strife and War.

Pammegas, *Very great*, *Simon Magus*, who did ambitiouſly deſire to be look'd upon as Τὶς μέγας, and prevail'd ſo far as to be call'd ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη (*Act*. 8, 9, 10.) and to have his Statue erected in *Rome* with this Inſcription, *Simoni Deo Sancto*, *To Simon the Holy God. Juſt. Martyr*. Apol. 2.

Pammelæna, *All dark*. By this name the ſtate of *Ignorance* is repreſented Book 3.

Panaretus, *All-Vertuous*. The Brother of *Bentivolio* and *Urania*. Where Heavenly Light and Holy Love inhabit, they are accompanied with every other Vertue.

Pancrates, One who hath got an *abſolute Dominion* over his Paſſions.

Pandacryon, from Πᾶν and δάκρυον, One who can *weep when he will*.

Pangelos, One wholly *given to laughter* and vain mirth.

† *Pannychis*, Παννυχίς, *Pervigilium*, *a Watching all night*. The name of an immodeſt wench, in *Petron*. taken from the *nefandi pannychiſmi*, the Infamous Night-Feaſts, which were celebrated in honour of *Priapus and Venus*. *Etiam dormire vobis in animo eſt, cùm ſciatis Priapi Genio pervigilium debere?* Pet.

Panſophia, *All-Wiſdom*. So the Impudent *Weigelius* inſcrib'd ſome of his Books, and Πανεπιστήμων, *One who knows all things*. Of his Books he hath recorded theſe arrogant ſayings. *In his libris continentur non ſolum omnia ad Cœleſtem & terreſtrem eruditionem neceſſaria, ſed quicquid omnino à mundi exordio uſque ad ejus finem vixit, quicquid ſcriptum aut dictum, vel etiam ſcribi aut dici poſſit, quod omnes ſtudere debent*, &c. Confeſſ. cap. 9. The *Roſicrucian* Brethren ſay ſome ſuch things of their Founder.

Panſtreblus, *altogether Perverſe*. I have beſtow'd this Name upon the filthy Ranters, the *Gnoſticks* of theſe dayes, who have turn'd Religion into Atheiſm, and the Grace of God into wantonneſs.

Pantheon, Πάνθειον. A Temple at *Rome* dedicated to *all the Gods*. It is put in the Third Book for Heatheniſh Idolatry.

Panthnetus, Πᾶν θνητόν, One that eſteems *all things mortal*, and fancies that the Soul dies as well as the body.

Panurgus, Πανοῦργος, One that hath *a crafty wit* apt for any Deſign.

Parelion, Παρήλιος, the *Sun reflected*, a round Cloud gliſtering with the Image of the Sun.

Parreſia,

Parreſia, Παῤῥησία, *Freedom of Speech*, Confidence.

Parusa, That which is preſent.

Paſenantius, *Contrary to all*, A perverſe man, who deſpiſeth all others in compariſon with himſelf.

Paſiphilus, a Friend to all men.

Pathus, Πάθος, *Paſſion*, affection, ſoftneſs.

Piraſmus, Πειρασμὸς, *Tentation.*

Piraſtes, a Tempter.

Penia, Πενία, *Poverty.*

Perilypia, Περιλυπία, *Grief.*

Petaliſm, Πεταλισμὸς, a Mode of Baniſhment us'd in *Syracuſe*, in which the Name of the proſcrib'd perſon was written in a *Leaf*, Epiſt. Ded.

Philadelphia, Brotherly Love.

Philalethes, Φιλαλήθης, *a Lover of Truth.*

Philandra, a Lover of her Husband.

Philanthropus, a Kind man.

Philedones, a Lover of Pleaſure.

Philopantas, a Lover of all men.

Philopſeudes, Φιλοψευδὴς, *a Lover of Falſhood*, a Liar.

A generous *Philoſopher* deſcrib'd in the Perſon of *Orthocrinon*.

Philothea, Φιλόθεος, *a Lover of God* and Divine things.

Philoxenus, Φιλόξενος, *Hoſpitable, a Lover of Strangers.*

Phlegon, Φλέγων, *an Incendiary.*

Phrictus, Dreadful, Terrible.

Phroneſia, from Φρόνησις, *Prudence.*

Phronimus, Prudent.

* *Phylace*, Φυλακὴ, *a Priſon.*

In that place I have deſcrib'd the ſad ſtate of Sinners in the other World. I hope none will be ſo dull as not to underſtand that I have taken many of thoſe expreſſions which I uſe there in a Metaphorical ſenſe; herein following the Example of Holy Writ, where *Fire, Worms, Darkneſs*, and ſuch like words, are put to ſignifie Spiritual pains.

Piacenza, Pleaſure, the Title of the Second Book, wherein a Voluptuous Life is deſcrib'd and reprov'd.

Picrudor, Πικρὸν ὕδωρ, *bitter Water*, an Emblem of bitter Zele.

Pigerrimo, a Sluggiſh perſon.

Pinodipſon, Hungry and thirſty, Poverty.

Pirates, Πειρατὴς, *a Pirate.*

Piſtalethes, Πίστις ἀληθὴς, *true Faith*, which is deſcrib'd. 126, 127.

Pithologus, Convincing Reaſon.

Pithopſeudes, One who *perſwades* others to believe what is *falſe*.

Planaſter, a wandring Star.

Pleonectes, Πλεονέκτης, *a Covetous Perſon*, One that deſires to *have too much*.

Pleonecton, the ſame.

Pluteraſtes, Πλούτου Ἐραστὴς, *a Lover of Riches.*

Plutopenes, from Πλοῦτος and πένης, *a poor rich man*, who never hath enough, enjoys or makes any good uſe of what he hath.

Plutocopia, from Πλοῦτος and κοπιᾷν, a City whoſe Inhabitants *take pains for* nothing but *wealth*.

Pneumatodes, Spiritual. In the Third Book it denotes Spiritual Wickedneſs, Pride, Contention and Wrath, which puff up mens minds and ſwell their thoughts.

Polyglottus, Πολύγλωττος, *much Tongue.* Religion is diſtreſs'd when thoſe who pretend to it do only honour it in word.

Poliſtherium, Πόλις θηρίων, *the City of Beaſts*: a name fit enough for the Μητρόπολις of *Theriagene*.

Polymachus, Πολύμαχος, *much given to Contention.*

Poliſemna, Very grave.

Polytheus, Πολύθεος, One who *worſhips many Gods.*

Ponus, Labour.

Prince, a good Prince deſcrib'd. 30.b.

Proſelenus, Προσέληνος, *Antelunaris*, One *born before the Moon.* The *Arcadians* did long ago endeavour to make the World believe that the Moon was their Junior, and were therefore call'd Προσέληνοι. The Scholiaſt of *Apollonius ad illud* 4. Argon.

Ἀρκάδες οἳ καὶ πρόσθε Σεληναίης ὑδέονται Ζώειν.

Petronius gave this name by way of Jeer to an old Woman who was a ſervant to *Circe*.

The *Providence of God* in the Government of the World aſſerted and vindicated. 46.b.

Pſaphon, a famous Cheater in *Libya*, who aſpir'd to be worſhip'd with Divine Honour. See *Max. Tyr.* Diſſert. 19. *In ſchol. Dion. Chriſoſt.* he is call'd Ἀψεφᾶς.

Pſeudelpis, falſe Hope.

Pſeudenthea, from ψευδὴς and ἔνθεον, *falſe Inſpiration*, with which the World hath been often troubled.

Pſeudognoſis, ψευδώνυμος γνῶσις, *Knowledge falſly ſo call'd.*

Pſeudolus, ψεύδυλος; as *Salmaſius* would have us read it, One *made up of Lies.*

Pſeudorcus ψευδόρκος, a *Perjur'd* Perſon.

Pſychopannyx, from ψυχὴ, πᾶς and νὺξ, One who affirms the *Soul* when it is ſeparated from this Body to be as void of Perception as the Eye is of ſight in a dark *Night*.

Q

QVintilla. One of this Name was a Companion of *Moatanus*, who profeſs'd himſelf to be the Holy Ghoſt. She was not unlike the other two *Priſca* and *Maximilla*, who left

left their Huſbands to follow that unclean Impoſtor. From *Quintilla* the *Montaniſts* were call'd *Quintillians*: ſhe deſerves no better a Reaſon of her Name than ſome have given of *Quartilla* (*apud Petr.*) viz. *qua ob quadrantem ſui copiam faceret*, i. e. *parvi pretij ſcortum*.

R

Repentance deſcrib'd.

A *Retired Life*,

Rhexinous, Ῥηξίνοος, that *Enervates the mind*: a proper Epithet of *Jealouſie*, which breaks and diſcompoſeth the Spirit.

Rhipſaſpis, One who *throws away his ſhield* and flies at the ſight of an Enemy, as *Demoſthenes* was reported to have done.

Riches contemptible, and amongſt other Reaſons becauſe they are uſually given to the worſt of men; ſo he,

Μὴ Πλοῦτον εἴπῃς οὐχὶ θαυμάζω Θεὸν,
Ὃν κᾲ ὁ κάκιςος ῥαδίως ἐκτήσατο.

Roccabella, *the fair Rock*, The lovely Mount of Temperance, upon which the Soul enjoys the Delights of ſerene Contemplation.

S

Saprobius, from Σαπρὸς and βίος, *One of a corrupt Life*, ſeduc'd to it by falſe Principles.

Scepticus, a Philoſophical *Seeker*, One of the *Pyrrhonian* Sect; who believe nothing.

Holy Scriptures defended. 96. b.

Septicollis, Ἑπτάλοφος, *Rome*, formerly ſo call'd from the ſeven Hills upon which it was built.

Sertorius. See his ſtory in *Plutarch*, who among other things hath related what tricks he put upon the Superſtitious *Spaniards* with a a Tame Doe.

Sigalion, from Σιγὴ, *Silence*. An Image upon the *Egyptians* commanding ſilence with ſhut Lips. A God in great reſpect with Wiſe men. It ſignifies here that *Silence* which prudent men have alwayes warily kept in all evil times.

Simmagus, a Contraction of *Simon Magus*, the Grand-father of the *Gnoſticks*.

How *Sin* came into the World. 55.

Siopelus, Σιωπηλὸς, One who can *hold his peace*.

Skeletion, from Σκελετὸν, *a dried Carkaſe*.

Skiameliuſes, Σκιὰ μελλόντων, viz. οἰκονομίας, *A ſhadow of a ſtate to come*, taking it in the ſame ſenſe as it is us'd *Heb.* 2. I have us'd this Name, becauſe many Services of the *Jewiſh* Temple and other pieces of that œconomy were but the external Shadows of a more noble ſtate of Religion.

Sophiarete, Σοφία and Ἀρετὴ, *Wiſdom and Vertue*.

Sophron, *Temperate*.

Sophroſyne, *Temperance*, deſcrib'd at large in the Fourth Book.

Soſandra, παρὰ τὸ σώζειν τὸν ἄνδρα, the Name of a *Good Wife*, ſo call'd from *preſerving her husband*.

Staurus a Croſs: but Book Third particularly meant of the Croſs of Chriſt, who by the one oblation of himſelf upon it abrogated all the *Jewiſh* Sacrifices.

Streblodeſpotes, Στρεβλὸς Δεσπότης, *a Perverſe Maſter*.

Sympathus, Συμπαθὴς, One who is *Compaſſionately affected* with the Miſeries of others.

Synaxis, Σύναξις, *a Convention* or *Congregation*. It is taken Theologically for a Company of Chriſtians met together to celebrate the Feaſt of the Lords Supper, and to make a joynt Commemoration of his Death with all humble Thankſgiving.

T

Taano, Τὰ ἄνω, *Thoſe things which are above*.

Takato, Τὰ κάτω, *Thoſe things which are below*. Theſe two ſtreams of the Spring *Agathorryton* ſignifie the good things which God gives with his right hand, as Wiſdom and Vertue; and with his left, as Strength of Body, Worldly Quality, Riches, &c. For he is Παγῶν πηγὴ, Ἀγαθῶν ἀγαθὸν, *The Spring of Springs*, *the firſt and beſt Good from whom all Goodneſs is deriv'd*, as *Syneſius* ſayes in one of his Hymns. See *Agathorryton*.

Talapora, *Miſerable*.

* *Taliſmans*, from צלם an *Image*, for ſo I rather derive it than from Τέλεσμα. Figures made under certain Conſtellations according to the Superſtition of the *Syrians* and *Arabians*, who thought them capable of Celeſtial Influences, and by looking upon which they thought they were able to divine concerning future things, as *Paulus Fagius* obſerves out of R. D. K. *in libro Rad.* תרפים הם צלמים יראבהם העתודות *Teraphim ſunt imagines per quas futura cognoſcunt*, The Jewes call'd them *Teraphim*, *Gen.* 31. 19. which *Laban* nam'd his Gods, and *Aben Ezra* thought his Daughter ſtole them, leſt they ſhould tell her Father how her Husband order'd his Flight from him. They were made ſometimes in the form of Men, ſuch as *Michol* (propably) put in *David*'s Bed. Thoſe who deſire to be inform'd further concerning them may read Mr. *Gregorie*'s learned Collections in his Notes upon

upon 2 *Sam.* 5. And ſuch as ſhall pleaſe to read Dr. *H. More's* Myſtery of Godlineſs, Book 8. chap. 15. will underſtand fully that the Doctrine of *Teleſms* is a Superſtitious Foolery, and that they have no natural Vertue.

Tapanta, *All things.* Money is all to covetous Men, who make Gold their God, hoping that will help them to all things; according to that of the Jewes, והכסף יענה את הכל *Money anſwereth all things.*

Tapinophroſyne, *Humility.*

Taraxion, from τάραξις, *perturbation*, which doth uſually attend worldly Deſigns.

Temperanza, *Temperance*, which is the great *Panpharmacon*, the true *All-heale*, *which* both prevents ſickneſs and reſtores health. See it deſcribed.

Tentation deſcribed. 110, 111

Teraphims. See *Taliſmans.*

Terpſithea, θεῖα τέρψις, *a divine Joy.*

Tetractys, Τετρακτὺς, a famous ſecret in the *Pythagorean* Philoſophy, which *Hierocles* hath explain'd in his noble Diſcourſes upon the *Aurea Carmina*, upon that Verſe,

Ναὶ μὰ τὸν ἁμετέρᾳ ψυχᾷ παραδόντα τετρακτύν.

and *Plutarch*, but after another manner, *in Philoſophorum Decretis.* I have nam'd it in the Sixth Book, becauſe the arrogant *Gnoſticks* boaſted that this Τετρακτὺς came down in a Womans ſhape from places which cannot be ſeen or named, and brought down Truth, and ſhew'd her naked to them, and gave them leave to talk with her. *Vid. Epiphan. adverſus Hær.* Lib. I. *Tom.* 3. & *Irenæum contra Gnoſticos*, Lib. I.

Thanatus, *Death.*

Tharraleus, *Bold*, *Confident.*

Thaumaturgus Θαυματουργὸς, One that *performs miraculous Actions.* Where I have applied it, the word ſignifies only one that doth ſome extraordinary Tricks above the reach of vulgar Wit, which he pretendeth to be Miracles.

Theander, *a Divine man.*

Thelgomenus, Θελγόμενος, One that may *be led any whither*, a plain perſon eaſie to be deceiv'd for want of Prudence.

Theonoe, from Θεῖος νοῦς. *A Divine Mind.*

Theophila, Θεὸν φιλοῦσα, *a Lover of God*, and Θεοφιλὴς *alſo*, *dear to God*, as all his true Lovers are.

Theoprepia, Θεοπρέπεια, *a State worthy of God.* The title of the fourth Book, wherein ſome things belonging to that State are diſcours'd, ſo far as the Nature of ſuch a work as this is would handſomly permit.

Theorus, Θεωρὸς, *One who Contemplates*, from Θεωρέω; or *one who takes care of Divine Matters*, from Θεὸς and ὤρα. I plac'd *Agathorryton* in this Hill, becauſe the Spring of Life doth pour forth its ſtreams moſt plentifully upon careful and holy Souls.

Theoſebius, Θεοσεβὴς, *a Worſhipper of God.*

Theoſtyges, Θεοστυγὴς, *a Hater of God* and *odious to him.*

Theriagene, Θηρία ἀγεννῆ, *degenerate Beaſts*, The Title of the Fifth Book, in which many brutiſh Opinions and ignoble Practices are related.

Theriodes, Θηριώδης, *Brutiſh* as the Poor are commonly for want of Education.

Theriomachia, Θηριομαχία, *a Fight with Beaſts*, The brutiſh Appetite is an Enemy to the Divine Life.

Thraſymachus, Θρασύμαχος, *bold in Fight.*

Thurepanœcta, Θυρεπανοίκτης, a Name given to *Crates* (in *Diog. Laert.*) becauſe he went into every Houſe to teach Vertue.

Timantus, Τιμαυτὸς, One who *honours himſelf.*

Trimalcio, Τρὶς μαλακὸς, a very *ſoft and effeminate* Perſon. Some think that under this Name *Petronius Arbiter* did diſcribe the Luxuries of *Nero.*

Tryſanor, Τρυσάνωρ, *a Tormenter of men.*

Typlecon, *Wilfully blind.*

Typhlotharſon, *blindly Confident.*

Turcopolis, *Conſtantinople.* That piece of my ſtory is not *Romance.*

V

Vaghezza, *Beauty*, *Loveline ſs.*

Vanaſembla, *a Vain ſhew.* The Title of the Third Book, in which many things extoll'd in ſome places as Eminent parts of Religion, are diſcover'd to be no ſuch matters.

The *Vanity* of Humane Life. 16. b.

Udemellon, One that believes there is *nothing to come* after this Life.

Velleda, A Woman in *Germany* highly accepted of the People for her Predictions, becauſe ſhe Propheſied Succeſs to the *German*, and Ruine to the *Roman* Legions, *Tacitus*, Lib. 4. Hiſtor.

Vendetta, *Revenge.*

Veneriola, *a Wanton.*

The Nature of *Vertue* deſcrib'd. 194. b.

Virbius, *Bis vir*, One who hath Life twice beſtow'd upon him, as all good men have when they are made partakers of the Reſurrection. 194. b.

The Union of all *Vertues* in *Urania's* Speech. 106.

Urania, *Heavenly Light*, from Οὐρανὸς, *Heaven*, אור *Light.* See *Bentivolio.*

The true *Uſe* and Eſtimation of the Life which

which we have in this World. 26. b.

Uſurpers ſeldom eſcape Puniſhment. *Eurip.*

Μῶρος δὲ θνητῶν ὅςις ἐκπορθεῖ πόλεις,
Ναούς τε, τύμβους θ' ἱερὰ τῶν κεκμηκότων,
Ἐρημίᾳ δοὺς, αὐτὸς ὤλεθ' ὕςερον,

W

W*Ickedneſs* ever unhappy, eſpecially in the end.

——Τὸ δὲ πὰρ δίκαν
Γλυκὺ πικροτάτα μένει τελευτά. *Pind.*

X

X *Enodochium*, Ξενοδοχεῖον, *A receptacle for Strangers.* A Houſe always to be found in *Philadelphia*, that is, a Country where men love all their Neighbours as Brothers.

Y

Y*Outh* Undiſciplin'd uſually Wicked and Unhappy. See *Morophila.*

FINIS.